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THIRTY-FIFTH ANNUAL REPORT
OF THE
BUREAU OF AMERICAN ETHNOLOGY

TO THE
SECRETARY OF THE SMITHSONIAN INSTITUTION

1913-1914

IN TWO PARTS—PART 1



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LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., August 15, 1914.

SIR: I have the honor to submit herewith the Thirty-fifth Annual Report of the Bureau of American Ethnology for the fiscal year ended June 30, 1914.

With appreciation of your aid in the work under my charge,

Very respectfully, yours,

F. W. HODGE,
Ethnologist-in-Charge.

Dr. CHARLES D. WALCOTT,
Secretary of the Smithsonian Institution.

CONTENTS

REPORT OF THE ETHNOLOGIST-IN-CHARGE

	Page-
Systematic researches.....	9
Special researches.....	23
Manuscripts.....	29
Publications.....	31
Illustrations.....	34
Library.....	34
Collections.....	35
Property.....	36
Miscellaneous.....	36
Recommendations.....	37
Note on the accompanying paper.....	39

ACCOMPANYING PAPER

Ethnology of the Kwakiuth, by Franz <u>Boas</u>	41
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5

REPORT OF THE ETHNOLOGIST-IN-CHARGE

THIRTY-FIFTH ANNUAL REPORT
OF THE
BUREAU OF AMERICAN ETHNOLOGY

F. W. HODGE, Ethnologist-in-Charge

THE operations of the Bureau of American Ethnology for the fiscal year ended June 30, 1914, were conducted in accordance with authority granted by the act of Congress approved June 23, 1913, making appropriations for the sundry civil expenses of the Government, and with a plan of operations submitted by the ethnologist-in-charge and approved by the Secretary of the Smithsonian Institution. The provision of the act authorizing the researches of the Bureau of American Ethnology is as follows:

American ethnology: For continuing ethnological researches among the American Indians and the natives of Hawaii, including the excavation and preservation of archæologic remains, under the direction of the Smithsonian Institution, including salaries or compensation of all necessary employees and the purchase of necessary books and periodicals, including payment in advance for subscriptions, \$42,000

SYSTEMATIC RESEARCHES

The systematic researches were conducted by the regular staff of the bureau, consisting of nine ethnologists, including the ethnologist-in-charge and several special investigators. These operations may be summarized as follows:

Mr. F. W. Hodge, ethnologist-in-charge, was occupied during most of the year with the administrative affairs of the bureau. Considerable attention, however, was devoted to the preparation of the annotated bibliography of the Pueblo Indians, which is probably more extensive than that of any

other group of tribes, as Pueblo written history commenced in the year 1539, and the writings pertaining thereto are exceedingly voluminous. The bibliography is recorded on cards, the number of which is now about 1,900. The cataloguing of the vast amount of manuscript material bearing on the subject has been somewhat simplified by the recent publication of Bolton's *Guide to Materials for the History of the United States in the Principal Archives of Mexico*, published by the Carnegie Institution of Washington, and Twitchell's *Spanish Archives of New Mexico*, although without consultation of the documents themselves it is not possible to give more than the title in most cases. In the spring Mr. Hodge made a brief visit to the library of the Presbyterian Board of Home Missions in New York City, where he was enabled to record the titles of numerous published writings on missionary efforts among the Pueblo Indians of New Mexico, not accessible elsewhere. In this bibliographical work he has had the assistance of Mrs. Frances S. Nichols and Miss Florence M. Poast. Mr. Hodge continued to represent the bureau on the Smithsonian Advisory Committee on Printing and Publication, and the Smithsonian Institution on the United States Board on Geographic Names.

Early in the autumn of 1913 Mr. Hodge made a reconnaissance of a group of ruins, evidently prehistoric, on a mesa rising from the southwestern margin of the Cebollita Valley, about 20 miles south of Grant, Valencia County, New Mexico, and only a few yards from the great lava flow that has spread over the valley to the westward for many miles. While no very definite information regarding the origin of this ruined pueblo has yet been obtained, there is reason to suppose that it was occupied by ancestors of the Tanyi, or Calabash, clan of the Acoma Tribe, and is possibly the one known to them as Kowina.

These ruins consist of a number of house groups forming a compound. That the structures were designed for defense is evident, for not only are they situated on an almost impregnable height rising about 200 feet above the valley, but the houses themselves partake of the form of fortifications,

while the only vulnerable point of the mesa is protected at the rim by means of a rude breastwork of stones. Moreover, the outer walls of the buildings, some of which still stand to a height of several feet, are pierced only with loopholes, entrance to the structures doubtless having been gained by means of portable ladders, as in some of the pueblos of to-day. The houses of the great compound, consisting of four compact groups of buildings, were evidently "terraced" on the plaza side, the rooms facing this court perhaps having been only a single story in height. As a further protection to the pueblo, the eastern side was defended by a low wall, pierced by three gatewaylike openings, extending from the northeastern to the southeastern corner of the compound.

The rooms indicated in the ground plan of the four house groups number approximately 95 (for the northern group), 58 (eastern group), 32 (central group), and 102 (southeastern group), or an aggregate of 287 rooms. At the time of its occupancy the number of rooms in the compound probably approximated 550. In addition, there are traces of four or five single-story rooms abutting on the defensive wall bounding the northeastern part of the compound. A short distance from the southwestern angle of the southwestern house group are two smaller detached houses, the southernmost one consisting of 24 rooms in a long tier, 2 rooms deep, extending approximately north-northwest and south-southeast. The other structure, about 55 feet northwestward, is rectangular and contains 11 rooms in its ground plan. Four kivas are traceable among the rooms of the main compound—one in the northwestern, one in the central, and two in the southwestern group. In each case, so far as is determinable without excavation, the outer walls of the kivas are rectangular, while the inner walls are circular and slightly recessed a short distance above the floor.

About 500 feet southeastward from the main compound, at the edge of the mesa, stand the well-preserved walls of another structure, consisting of a double row of rooms, the outer wall, or that overlooking the mesa rim, extending 28 and 15 feet, respectively, beyond the northwestern and south-

western corners of the building proper, in order to give further protection. The length of this outer wall from angle to angle is about 132 feet. It exhibits one of the finest examples of masonry to be seen in the ancient pueblo ruins of the Southwest, for not only have the building stones been dressed to shape, but their faces have been finished by pecking, with such labor as to confirm the belief that the ancient village was designed for permanent occupancy. The southern corner of the outer defensive wall is not only curved, but the stones of which it is built are rounded by careful pecking, a most unusual feature in pueblo architecture. That this last structure was designed to protect the most vulnerable part of the mesa is evident from the fact that the outer wall is without openings of any kind and extends beyond the rooms of the structure, and because the adjacent mesa rim is protected by a rude low wall, especially at such points as required ready defense against attack from below. As already noted, the walls of these ruins are noteworthy by reason of the excellence of their masonry, special effort having been made to produce a pleasing effect in the exterior faces. Of the inner walls so much can not be said; but as there is no question that when the houses were occupied the rooms were smoothly plastered, there was little need of the elaborate finish accorded the exposed masonry. Slight attention was paid either to regularity in the shape of the stones or to smoothness of surface in building the inner walls, nor was the aboriginal mason more particular in bonding the inner and outer courses than in "breaking" the joints of the outer face. It seems remarkable that, possessed of such patience and expertness as the buildings here display in other ways, they seem to have been unaware of the necessity of avoiding the construction of their walls in such manner that in places as many as six or seven vertical joints occur practically in line. In this brief report only mere mention can be made of many other interesting architectural features of these ruins, as well as of another pueblo ruin, more or less circular in shape, situated a few miles northeastward on a low mesa at the extreme head of Cebollita Valley, which here forms a small but beautiful canyon.

The inhabitants of the great compound first described obtained their water supply by means of two principal reservoirs fed by the drainage from the great sandstone shelf on the southern slope of the mesa summit. These reservoirs are natural depressions in the rock, but the capacity of the larger one, which measures 35 by 90 feet and is about 5 feet in maximum depth, has been greatly augmented on the western side by an artificial retaining wall 14 feet long and 10 feet in thickness, with an exposed face of $2\frac{1}{2}$ feet on the reservoir side. So well did this reservoir evidently serve the ancient mesa dwellers that during seasons of unusual rain, water still stands to a considerable depth within the depression. The smaller reservoir is triangular in outline and measures about 15 by 19 feet. An interesting feature in connection with the larger reservoir is the remains of a rude dike extending 60 feet along the rocky shelf above referred to, built for the purpose of diverting the flow of rain water from its natural course into the reservoir.

It is not yet known where the ancients of this pueblo customarily buried their dead, but probably the interments were made in the talus of the mesa, as is the case with the Hopi, of Arizona, to-day. There was found, however, in the corner of the shallow cavern in the northern face of the mesa, above the talus, a small cist, formed by a low and broken wall of masonry, which contained the somewhat incomplete skeletons of two adult females, one incomplete skeleton of a boy, and the incomplete and defective skeletons of two infants. With one exception these remains had been greatly disturbed by rats, which had burrowed their way through the bones and their accompaniments to the bottom of the cist and fairly filled the repository with cactus spines, excreta, and other débris of nest building. The remains were accompanied with several pottery vessels, chiefly bowls, one of which was covered with a well-preserved mat, plaited of a fibrous plant which Mr. Lyster H. Dewey, of the Department of Agriculture, identifies as a scirpus, and almost certainly *Scirpus validus*. The ornamentation of this pottery, as well as of the numerous sherds scattered about the ruins, consists of plain red, black on red, white on red, plain black, black

on white, brown on white, brown on red, and many other combinations of color. All the decorations noted were in geometrical designs.

On the northern face of the mesa, but practically hidden from view except from one point in the valley below, is a small house shelter of excellent masonry, built beneath an overhanging ledge of the cliff which forms the roof. This shelter, which is provided with a single small opening overlooking the valley to the northward, was seemingly designed as a lookout station either for watching the crops or an approaching foe. Across the valley, on the eastern side of the first great mesa directly opposite that on which the ruins are situated, is another small cliff lodge, now accessible only by artificial means. Examination of the interior, as in the case of the cliff lodge above described, yielded nothing of interest. Farther up the valley, on the northern side, in plain view near the base of a mesa, is a larger cliff lodge, filled to a considerable depth with detritus from the soft stone forming the roof and side walls. Examination of the floor of this lodge a few years ago by Mr. Hodge yielded a few corncobs, one or two small objects made of yucca leaves, and a wooden drumstick of a form such as the Zuñi now employ.

Dr. J. Walter Fewkes, ethnologist, spent the month of July, 1913, in the office continuing the preparation of his monographic report on the aborigines of the West Indies, especially describing the many objects from these islands in the noteworthy collection of George G. Heye, Esq., of New York. He made a visit to New York toward the close of the month to study recent additions to this collection and to supervise the preparation of the illustrations for his report. It became necessary, in order to make this memoir as comprehensive as possible, to investigate types of the Guesde collection, now owned by the Museum für Völkerkunde in Berlin. Accordingly Doctor Fewkes went to Europe at his personal expense and spent August, September, and October studying these types and also many undescribed Porto Rican and other West Indian objects in various museums. Drawings of about 140 specimens, many of which have not been

described, were made during the course of these studies in Berlin. He also visited the museum at Copenhagen, Denmark, which contains many old specimens from the Danish West Indies and some rare types of prehistoric objects from Porto Rico, all of which were either drawn or photographed. West Indian objects were found also in the museum collections of Leipzig, Dresden, and Vienna. Some time was given to an examination of the dolmens and megaliths in the neighborhood of Berlin and elsewhere in northern Germany, and of the numerous mounds and prehistoric workshops on the island of Rugen in the Baltic Sea.

Doctor Fewkes spent his vacation on the shore of the Mediterranean, which he crossed, visiting the most striking ruins in Egypt, penetrating as far south as Assouan, and making special studies of the remaining evidences of neolithic man at Abydos and El Kab on the banks of the Nile. He had always in mind a study of prehistoric irrigation in this region, with a view to comparing the works with similar remains in Arizona. In the museums at Cairo and Assouan Doctor Fewkes examined considerable material dating back to late neolithic times and found a remarkable similarity not only in architectural features but also in stone implements, basketry, bone implements, and other artifacts from the valley of the Nile and those from our Southwest. One of the important features of the visit to Egypt was a study of methods of excavation and repair of ruins adopted by Egyptologists. On his return from Egypt Doctor Fewkes passed through Greece and southern Italy and was able to acquaint himself with the method of excavation and repair of ancient ruins in these countries, especially those on the Acropolis and at Pompeii.

Doctor Fewkes arrived in Washington in April and immediately resumed work on his report on the aborigines of the West Indies, which was continued during April and the greater part of May. In the latter month he again took the field and spent the whole of June in archeological research in the Mimbres Valley, New Mexico. In this work he was able to enlarge our knowledge of the distribution of pottery symbols and to add important collections to the National

Museum. The Mimbres Valley is practically the northern extension into the United States of an inland basin known in Chihuahua as the Sierra Madre Plateau. The fact that its drainage does not connect with any stream that flows into the Atlantic or the Pacific Ocean imparts a peculiar character to its geographical environment. On the southern part of this plateau, as along the Casas Grandes River, mounds and ruins of large size are well known, from which have been taken some of the finest pottery in the Southwest; but the archeology of the extension of this plateau into New Mexico has never been adequately examined. In his brief reconnaissance Doctor Fewkes collected evidence that the prehistoric culture of the Mimbres Valley was strikingly characteristic. The decorated pottery from the ruins in this valley is unlike that of any other region. It consists mainly of mortuary food bowls, which the prehistoric inhabitants were accustomed to break or "kill" and place over the heads of the deceased, who were buried beneath the floors of the houses. About 60 specimens of beautiful pottery, more than half of which are ornamented with painted figures of human beings and animals, were found or purchased. As these are the first examples ever brought to the National Museum from this region, the results are gratifying. They afford through their geometrical ornamentation, and especially because of the life forms which predominate, an interesting insight into the ancient culture of the Pueblo region to the north and in the Gila Valley to the west. It is Mexican in type, and some of the fragments are practically identical in form and ornamentation with the beautiful pottery from Casas Grandes, Chihuahua.

During the year Doctor Fewkes added about 350 pages of manuscript to his report on the aborigines of the West Indies, which was approaching completion at the close of the year.

Shortly before the close of the preceding fiscal year Mr. James Mooney, ethnologist, proceeded to the reservation of the East Cherokee Indians in western North Carolina for the purpose of continuing the translation and elucidation of the

large body of sacred formulas, written in the Cherokee language and alphabet, which he had obtained from the native priests and their surviving relatives some years ago, and about one-third of which he had already translated, with explanatory notes. In connection with this work a large number of plants noted in the formulas as of medicinal or other value were collected and transferred to the division of botany of the National Museum for scientific identification. In this collection were several specimens of the native corn of the Cherokee, still cultivated as sacred by a few of the old conservatives. On examination by the experts of the Department of Agriculture this corn was found to be a new and hitherto undescribed variety of special food importance under cultivation. Return was made from the field early in October, 1913.

In June, 1914, a brief trip was made into Prince Georges and Charles Counties, Maryland, for the purpose of investigating the status and origin of some persons of supposedly Indian descent, concerning whom several inquiries had come to the bureau. Mr. Mooney found, as he had supposed, that these people, numbering in all several hundred, were, like the Pamunkey of Virginia and the so-called Croatan of North Carolina, a blend of the three races, Indian, Negro, and White, with the Indian blood probably predominating. They constitute and hold themselves a separate caste, distinct from both white and negro. They probably represent the mongrelized descendants of the Piscataway tribe, and are sometimes locally distinguished among themselves as "We-Sort," that is, "Our Sort."

On June 22, 1914, Mr. Mooney again started for the East Cherokee to continue work on the sacred formulas, with a view to speedy publication.

His time in the office during the winter and spring was occupied chiefly with the extended investigation of former Indian population, together with routine correspondence and replies to letters of inquiry. On request of the Department of Justice he prepared an extended deposition on tribal ranges and Indian depredations in northern Mexico and

along the Rio Grande, which was officially characterized as one of the most important and interesting that had ever come before the department.

In pursuance of his investigations of the Creek Indians and allied tribes, Dr. John R. Swanton, ethnologist, proceeded to Oklahoma early in July to attend the busk ceremonies, and was present at those of the Eufaula, Hilibi, Fish Pond, and Tukabachi Creeks. Notes were taken on all of these and photographs obtained of various features of all but the last. At the same time, with the valued assistance of Mr. G. W. Grayson, of Eufaula, Doctor Swanton gathered further ethnological information from some of the old people, and continued this work after the ceremonies ceased. Somewhat later he visited the small body of Indians in Seminole County who still retain a speaking knowledge of Hitchiti, and added about 40 pages of text to that previously obtained, besides correcting a portion of Gatschet's Hitchiti vocabulary. He made an arrangement with an interpreter by which 100 pages of additional text were received after his return to Washington.

While some time was devoted to studies of the Alabama, Hitchiti, and Choctaw languages, most of Doctor Swanton's attention while in the office during the year was centered on two particular undertakings. One of these was the proof reading of the Choctaw-English section of Byington's Choctaw Dictionary, and the compilation, with the efficient help of Miss M. C. Rollins, of an English-Choctaw index, which will comprise about 350 printed pages, to accompany it. The other was work on the first draft of an extended report on the Creek confederacy, of which the historical part, consisting of 300 typewritten pages, is practically completed.

At the beginning of the year Mr. J. N. B. Hewitt, ethnologist, undertook the work of editing and copying the Seneca text "Shagowenotha, or The Spirit of the Tides," which was recorded by him in the form of field notes in 1896 on the Cattaraugus Reservation, New York. This particular piece of work, forming a text of 3,692 native words, was completed in August, 1913. The task of making a literal, almost an etymological, interlinear translation of this text was next

undertaken and was completed in November, yielding an aggregate of 11,411 English words in the rendering. The other of the two native texts in Seneca, "Doadanegen and Hotkwisdadegena," which was recorded in the form of field notes by Mr. Hewitt in 1896, was next edited and copied; this work was completed by the close of December and consists of 4,888 native Seneca words. The literal inter-linear translation of this text then taken up was completed in February, 1914, making 14,664 English words in the rendering.

On finishing these translations Mr. Hewitt commenced the reading and digesting of the Seneca material of the late Jeremiah Curtin for the purpose of providing notes and explanations to the stories, a task that was made the more difficult by the fact that Mr. Curtin's field notes of explanation and identification are not available. One of the longest of the stories collected by Mr. Curtin, "Doonogaes and Tsodiqgwadon," comprising 149 typewritten pages, required 144 notes varying in length from three or four lines to several pages; but this story is of exceptional length. The entire Curtin material has now been reread and annotated. Mr. Hewitt also completed the notes for his introduction to the "Seneca Myths and Fiction," and the final writing was almost finished by the close of the year.

As opportunity offered, Mr. Hewitt continued to work on a sketch of the Iroquois language, and he has now in hand about 75 pages of manuscript, in addition to a considerable body of notes and diagrams for incorporation into final form.

Mr. Hewitt also made a week's study of the voluminous manuscript "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," compiled by the late William R. Gerard, with a view of ascertaining its value for publication by the bureau. This examination was made difficult by the fact that the compiler of the dictionary had access to many works which were not available for Mr. Hewitt.

Unfortunately the work summarized above was often interrupted, owing to the need of frequently calling on Mr.

Hewitt for the preparation of data for replies to correspondents, whose inquiries pertained to linguistic, historical, sociological, and technical matters. In connection with this work there were prepared 110 letters, rarely exceeding a page in length, although some occupied several pages and required considerable study and research in gathering the needed data for reply.

During the year Mr. Francis La Flesche, ethnologist, recorded the rituals and accompanying songs of five additional Osage ceremonies, known as Wáwathoⁿ, Wadóka Weko, Wazhiⁿgao, Zhiⁿgázhiⁿga Zhazhe Thadse, and Wéxthexthe. Of these the Wáwathoⁿ is complete; the record fills about 150 pages, including songs, diagrams, and illustrations. This ceremony, which is of religious significance and is revered by all the people, has been obsolete for about 20 years, and there now remain only two men in the tribe who remember it in most of its details. It was a peace ceremony that held an important place in the great tribal rites of the Osage, for through its influence friendly relations were maintained among the various gentes composing the tribe, and it was also the means by which friendship with interrelated tribes was established and preserved. Early French travelers mention this ceremony as being performed by the Osage in one of the tribes of the Illinois confederacy during the second decade of the eighteenth century. Unlike the Osage war ceremonies, which are complex and composed of several steps or degrees, the Wáwathoⁿ is simple and complete in itself. The "pipes," sometimes called calumets, which are employed in its performance, consist of a number of sacred symbolic articles, each of which, with its attendant ritual, was in the keeping of a certain gens of the tribe. The assembling of these articles formed an essential part of the ceremony, for it was on this occasion that the ritual, which explained both the significance of and the precepts conveyed by the sacred articles, had to be recited. This Wáwathoⁿ ceremony resembled that of the Omaha, Ponca, Oto, and Pawnee tribes, differing only in minor details. To the intelligent thinking class the aims and purposes of the ceremony are clear, but there are among the Osage, as

among other tribes, those who can not comprehend fully the deeper, broader teachings of such a rite, and because of this restricted view superstitious beliefs regarding it now prevail among the lower classes..

The record of the Wadóka Weko, one of the seven war ceremonies, consists of 89 pages of manuscript, with 32 songs. This rite, which is the sixth degree of the war ceremony, is divided into eight parts, exclusive of the introductory rites, and consists of rituals and songs pertaining to the ceremonial cutting of the scalps for distribution among the various gentes for their sacred packs. One of these parts has to do with the *odón*, or "honors," won by the warriors in battle. While this ceremony is recorded completely, it is not yet ready for publication, since it is one of seven interdependent degrees the study of which is not yet finished.

Wazhiⁿgao, the bird ceremony for boys, is another of the seven degrees, and is regarded as important. It has been transcribed in full, but the notes thereon have not yet been elaborated for publication.

Zhiⁿgázhíⁿga Zhazhe Thadse (naming of a child), a ceremony that bears no direct relation to any other, is regarded as essential to the proper rearing of a child, and is still practiced. This ceremony has been recorded in its entirety, but still lacks the descriptive annotation necessary before publication.

The Wéxthexthe, or tattooing ceremony, the last of the five recorded by Mr. La Flesche, was taken down from its recitation by one of the men who had participated therein. This transcription is still, in a measure, fragmentary, but enough has been obtained to give a fair idea of the significance of the tattoo designs employed. The notes on the Wéxthexthe are not yet prepared for publication, as there is still a possibility of recording the ceremony in its entirety. A set of the implements used by the Osage in tattooing have been obtained for illustration and have been deposited in the National Museum. There has also been placed in the museum a *waxóbetóⁿga*, or great sacred pack, which once belonged to Waçétoⁿzhíⁿga, a prominent man of the tribe,

who died in 1910. After much persuasion his widow reluctantly consented to part with this sacred article, together with its buffalo-hair and rush-mat cases. This pack consists of the skin and plumage of a white pelican, the bird which in Osage mythology revealed through a dream the mysteries of tattooing and provided the implements therefor.

All the above-described ceremonies studied by Mr. La Flesche have still a strong hold on the Osage people; this, together with the fact that every initiated person acquired his knowledge at great expense, has made it almost impossible to record the ceremonies in full from those who have been induced to speak about them.

Mrs. M. C. Stevenson, ethnologist, continued her studies of the ethnology of the Tewa Indians of New Mexico, devoting special attention to the pueblo of San Ildefonso, with a view of elaborating her memoir on this group of tribes, which consists of about 400 pages of manuscript, material relating to almost every phase of Tewa customs and beliefs having been added in whole or in part during the course of the year. Perhaps the most important of the new data gathered by Mrs. Stevenson on these interesting sedentary people relate to their ceremonies with respect to human sacrifice. The conservatism of the Tewa and the secrecy with which most of their numerous rites are conducted make them a difficult subject of study and one requiring considerable time. Mrs. Stevenson's memoir had reached such a stage of completion that at the close of the year she was making final arrangements for acquiring the materials still needed for illustrations.

Shortly after the beginning of the fiscal year Dr. Truman Michelson, ethnologist, proceeded to Tama, Iowa, to renew his researches among the Fox Indians. After successfully commencing these studies he proceeded to Tongue River Reservation in Montana for the purpose of studying the remnant of the Sutaio Tribe incorporated with the Cheyenne. It seems that some ethnological information can still be obtained in regard to specific Sutaio matters, but little of the language remains. Doctor Michelson compiled a fairly large Sutaio vocabulary, but fewer than a dozen words are fundamentally different from the corresponding Cheyenne terms.

Such grammatical forms as could be obtained indicate that Sutaio sheds little or no light on the divergent Algonquian type of the Cheyenne language.

Returning to Tama to renew his Fox studies, Doctor Michelson succeeded in elucidating the social organization almost to completeness. It appears that the two major divisions of the tribe are not purely for rivalry in athletics, but rather are ceremonial. Doctor Michelson was successful also in obtaining the very long myths of the culture hero and the Mother of all the Earth. It is evident that the actual Fox society still corresponds in a measure to that given in the myths.

In October Doctor Michelson proceeded to Kansas to investigate the Sauk and Fox of the Missouri. A reconnoissance only was made here, and some of the Fox material obtained at Tama was translated. In November he returned to Washington, and in January, 1914, visited the Carlisle Indian School for the purpose of studying special points of grammar and phonetics with some of the Sauk and Fox pupils. Thence he made a trip to New York City, taking with him one of the pupils for the purpose of consulting Dr. Franz Boas, honorary philologist of the bureau, on certain mooted points pertaining to the Fox language. While in New York a few tracings were made with the Rousselot apparatus.

In May Doctor Michelson again visited Carlisle for the purpose of making a translation of the story of a sacred bundle of the Fox Indians, which he has recently procured.

Toward the end of the fiscal year Doctor Michelson devoted some time to the problem whether the Yurok and Wiyot languages of California were Algonquian, as had been recently claimed, and reached the conclusion that the existing evidence does not justify such a classification.

SPECIAL RESEARCHES

Work on the Handbook of American Indian Languages was continued under the personal direction and editorship of Dr. Franz Boas, honorary philologist. Part 2, which is in preparation, is to contain grammatical sketches of the

Takelma, Coos, Siuslaw, and Alsea languages of Oregon; the Kutenai, of Montana; and the Chukchee. The Takelma sketch was published in advance in separate form in 1912. During the present year the printing of the sketch of the Coos, by Leo J. Frachtenberg, which forms pages 297-429 of part 2, was finished. The manuscript of the Siuslaw, also by Doctor Frachtenberg, was completed and revised, and, except for a small part, is in galley form. The Chukchee sketch likewise has been set up in galleys and revised, and new material on the dialects of the language, having become available, has been added. The printing of the sketch proceeded necessarily slowly, since the notes had to be read by the author, Mr. Waldemar Bogoras, who lives in Russia. A full treatment of this grammar is particularly desirable, since it serves to define the relationships of the American languages toward the west. Doctor Frachtenberg, a fuller report of whose work will follow, has made progress with his studies of the Alsea. The grammatical material and the texts have been extracted and studied, and the latter, which are to form the basis of the sketch, have been copied for the printer. Dr. A. F. Chamberlain, a valued collaborator, whose untimely death we lament, furnished a sketch of the Kutenai language. It was necessary to make a detailed study of this sketch. This was done by Doctor Boas partly during the winter in New York with the help of a Kutenai boy and partly during the month of June among the Indians of Montana and British Columbia. The report on this sketch was completed. A certain amount of preparatory work for the sketch of the Salish language was also done, more particularly a map showing the distribution of the Salish dialect, based on researches by James Teit, was completed. The expense of the field work for this map, which has occupied four years, was met by Mr. Homer E. Sargent, of Chicago, to whose lively interest in the Handbook and related subjects we are deeply indebted. The vocabularies on which the map is based are in an advanced stage of preparation. Much time was devoted by Doctor Boas during the year to the preparation of a report on the mythology of the Tsimshian Indians, based on material

written during a period of 10 years by Henry W. Tate, himself a Tsimshian. Owing to his recent death it was necessary to close the collection, the expenses of which have been defrayed from private sources. The monograph was completed and is in type for publication in the Thirty-first Annual Report.

Brief reference to the researches of Dr. Leo J. Frachtenberg, ethnologist, has been made in connection with the preparation of part 2 of the Handbook of American Indian Languages. The beginning of the fiscal year found Doctor Frachtenberg in the field in Oregon, where, from June to September, he was engaged in linguistic and ethnologic work on the Kalapooian family. During these months he collected a number of grammatical notes and nine texts in the dialect of the so-called Calapooia Proper, but owing to lack of sufficient means for continuing this field work he was compelled to discontinue it in October. The linguistic researches into the Kalapooian family brought out a number of interesting points, of which the most salient are as follows: Phonetically the family is related closely to the Lutuamian (Klamath) and Sahaptin groups. Certain pronominal forms and a few numerical terms are identical with the Klamath and Sahaptin forms. In all other respects, chiefly morphological, Kalapooian bears close resemblance to the Coos, Siuslaw, and Yakonan stocks. A particularly close affiliation exists between this and the Coos family in the phonetic structure of words. While the phonetics of both languages are divergent, both are what may be termed vocalic languages and are practically free from any difficult consonantic clusters. The Calapooia texts thus far obtained deal chiefly with the Coyote cycle and are identical with myths found among the Coos, Molala, Klamath, Maidu, Chinook, Alsea, Takelma, Salish, and other tribes of the Pacific area. The mythology as a whole is typical of that region in the absence of true creation myths and in the multitude of transformation stories.

A survey of the linguistic phase of the Kalapooian stock shows it to embrace the following dialects: Calapooia Proper (also called Marysville), Chelamela, Yamhill, Atfalati, Wapato Lake, Ahantsayuk, Santiam, Lakmayut, and Yonkallat.

These dialects show certain degrees of interrelationship, which may be formulated as follows: Calapooia, Santiam, Lakmayut, and Ahantsayuk form one closely related group; another group embraces the Yamhill and Atfalati dialects, while Yonkallat seems to constitute a group of its own. No information as to the Chelamela dialect could be obtained.

In July Doctor Frachtenberg received what seemed to be trustworthy information that some Willapa Indians were still living at Bay Center, Washington, but on visiting that point he found the reputed Willapa to be in fact members of the Chehalis tribe, thus proving conclusively that the Willapa are entirely extinct.

Doctor Frachtenberg returned to New York late in October and was engaged until the beginning of December in the preparation of the Siuslaw grammatical sketch for the Handbook of American Indian Languages, additional work on which became necessary because of the fact that during his stay in the field he had received further information concerning this extinct stock. In December Doctor Frachtenberg took up his duties in Washington, becoming first engaged in supplying references from the Siuslaw texts in the grammatical sketch of that language. At the close of the year this sketch was in type. Doctor Frachtenberg also prepared for publication a Siuslaw-English and English-Siuslaw vocabulary, containing 90 typewritten pages. He furthermore prepared an English-Coos glossary, which may be utilized in the near future, as it has been found desirable to add such a glossary to each volume of native texts.

On completion of this work Doctor Frachtenberg commenced the preparation of the Alsea texts collected by Dr. Livingston Farrand in 1900 and by himself in 1910. These texts, consisting of 31 myths, tales, and narratives, and comprising 195 typewritten pages, will be submitted in the near future with a view to publication as a bulletin of the bureau.

At the close of the fiscal year Doctor Frachtenberg was preparing for another field season in Oregon, with the view of finishing his studies of the Kalapooian stock and of conducting similar researches among the Quileute.

Mr. W. H. Holmes, of the National Museum, continued his work on the preparation of the Handbook of American Antiquities for the bureau, reaching the practical completion of part 1 and making much headway in the preparation of part 2; progress in this work, however, was necessarily delayed owing to the pressure of many duties connected with a head curatorship in the National Museum.

During August, 1913, Mr. Holmes made a visit to Luray, Virginia, for the further study of an ancient village site near that place and the examination of certain implement-making sites in the vicinity. In June he visited Missouri for the purpose of studying certain collections owned in St. Louis and for the reexamination of an ancient iron and paint mine at Leslie. It was found, however, that recent mining operations had been carried so far that traces of the aboriginal work at the mine were practically obliterated, and besides the mine was found to be filled with water, making effective examination impossible. From St. Louis he proceeded to Chicago, where studies were made of certain collections with a view of obtaining data necessary to the completeness of the Handbook of American Antiquities.

In her studies of Indian music Miss Frances Densmore made two trips to the Standing Rock Reservation, South Dakota (one in July and August, 1913, and one in June, 1914), where she engaged in investigations at Bullhead, McLaughlin, and the vicinity of the Martin Kenel School. This research completed the field work for the proposed volume of Sioux music, the material for which, subsequently prepared for publication, consists of 323 pages of manuscript, 98 musical transcriptions of songs, 20 technical analyses of songs, and 33 original illustrations.

The practical use which musical composers are making of the results of Miss Densmore's studies is very gratifying. Mr. Carl Busch has adapted for orchestral purposes four of the songs rendered by Miss Densmore and published by the bureau, as follows: (1) Chippewa Vision, (2) Farewell to the Warriors, (3) Love Song, (4) Lullaby. Mr. Heinrich Hammer, of Washington, has composed a Sun Dance Rhapsody

and a Chippewa Rhapsody. Mr. Charles Wakefield Cadman has composed, for the voice, two of the Chippewa songs, "From the Long Room of the Sea" and "Ho, Ye Warriors on the Warpath." Mr. S. N. Penfield has harmonized two vocal quartets, "Manitou Listens to Me" and "Why Should I be Jealous?" For the violin Mr. Alfred Manger has prepared a "Fantasie on Sioux Themes," and Mr. Alberto Bimboni has well advanced toward completion an opera bearing the title "The Maiden's Leap." Certain of the orchestral arrangements have been played by the Chicago Symphony Orchestra (formerly known as the Thomas Orchestra), as well as by the symphony orchestras of Washington, Minneapolis, and Kansas City. It is interesting to note the demand for Sioux themes in advance of their publication. These have been furnished in manuscript as far as possible to those desiring them for specific and legitimate use. Two of the compositions in the foregoing list are based on such themes.

Work on the volume of Sioux music is approaching completion. This will be larger than either of the bulletins on Chippewa music, and, while the same general plan has been followed, there will be much that is new, both in subject matter and in style of illustration.

During the year work on the Handbook of Aboriginal Remains East of the Mississippi was continued by Mr. D. I. Bushnell, jr., under a small allotment from the bureau, and approximately 90,300 words of manuscript were recorded on cards geographically arranged. The entire amount of manuscript now completed is about 321,000 words, and the bibliography thus far includes 306 titles. As a result of the notes received from the Wisconsin Archeological Society, through the courtesy of its secretary, Mr. Charles E. Brown, of Madison, every county of that State will be well represented in the Handbook. It is to be regretted that more information regarding aboriginal remains is not forthcoming from certain other parts of the country east of the Mississippi, especially the New England States, which at this writing are not adequately represented. The bureau is indebted to Mr. Warren K. Moorehead, of the department of archeology of Phillips Academy, Andover, Massachusetts, for the gen-

erous use of original data gathered by him in Maine in advance of its publication by the academy.

Mr. James Murie, as opportunity offered and the limitations of a small allotment made by the bureau for these studies allowed, continued his observations on the ceremonial organization and rites of the Pawnee tribe, of which he is a member. The product of Mr. Murie's investigation of the year, which was practically finished but not received in manuscript form at the close of June, is a circumstantial account of "The Going After the Mother Cedar Tree by the Bear Society," an important ceremony which has been performed only by the Skidi band during the last decade.

In the last annual report attention was directed to a proposed series of handbooks of the Indians of the several States and to the arrangements that had been made for such a volume, devoted to the tribes of California, by Dr. A. L. Kroeber, of the University of California. The author has submitted sections of the manuscript of this work for suggestion, and, although his university duties have delayed its completion, there is every reason to believe that when the material is finished and published it will form an excellent model for the entire series. It has been hoped that the pecuniary means necessary for the preparation of these State handbooks would be provided in accordance with the estimate of an appropriation submitted for this purpose, but unfortunately the desired provision was not made.

Prof. Howard M. Ballou, of Honolulu, has submitted from time to time additional titles for the List of Works Relating to Hawaii, compiled in collaboration with the late Dr. Cyrus Thomas. The material for this bibliography is in the hands of Mr. Felix Neumann for final editorial revision, and it is expected that the entire manuscript will soon be ready for composition.

MANUSCRIPTS

The large collection of manuscripts in possession of the bureau has been in continuous charge of Mr. J. N. B. Hewitt. A few noteworthy additions were made during the year besides those prepared or which are in process of preparation

by members of the staff. Among these may be mentioned the "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," by the late William R. Gerard, a work requiring many years of assiduous labor. The manuscript was acquired for a nominal consideration from Mrs. Gerard, and it is the design to publish the dictionary as soon as it can be given the customary editorial attention. Before his death Mr. Gerard presented to the bureau an original manuscript of 31 pages, with 21 diagrams, on "Terminations of the Algonquian Transitive and Indefinite Verbs and their Meanings," to which Dr. Truman Michelson has appended a criticism.

Additional manuscripts worthy of special note are the following:

J. P. Dunn: Translation of Miami-Peoria Dictionary, Part 2, *Aller to Assomer*. The original of this dictionary is in the John Carter Brown Library, of Providence, through whose courteous librarian, Mr. George Parker Winship, the bureau has been provided with a photostat copy.

J. P. Dunn: Translation of the History of Genesis, second chapter, from the Miami-Peoria Dictionary above cited.

Cyrus Byington: Manuscript notebook, 1844-1848 and 1861. Kindly presented by Mrs. Eliza Innes, daughter of this noted missionary to the Choctaw.

James A. Gilfillan: Chippewa Sentences. A small quarto notebook kindly presented by Miss Emily Cook, of the Office of Indian Affairs.

Parker Marshall: Various memoranda on the location of the Natchez Trace.

H. A. Seomp: Comparative Choctaw and Creek Dictionary, consisting of 1,054 sheets, 20 by 36 inches.

Francisco Pareja: Confessionario, in Spanish and Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Catechismo, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Explicacion de la Doctrina, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

V. C. Fredericksen: Origin of the Eskimo and their Wanderings, with photographs. (The author is a Danish missionary in Greenland.)

From time to time the bureau has been put to considerable expense in having photostat copies made of unique manuscripts and of excessively rare books indispensable to its researches. It is therefore fortunate that the opportunity was afforded, late in the fiscal year, to acquire a photostat apparatus which has since been in constant service. The urgent need of such an instrument was made especially manifest when the Rev. George Worpenberg, S. J., librarian of St. Marys College, St. Marys, Kansas, generously accorded the bureau the privilege of copying a number of valuable original linguistic manuscripts in the archives of the college, pertaining chiefly to the Potawatomi and including a dictionary and a grammar recorded by the late Father Maurice Gaillard. Manuscript copies of these voluminous linguistic works could have been made only after infinite labor by an expert and at an expense far exceeding the entire cost of the photostat apparatus. By the close of the year the making of the facsimile reproductions had been commenced by Mr. Albert Sweeney, under the immediate direction of Mr. De Lancey Gill, illustrator.

An opportunity was afforded at the close of the year to replace the wooden partition and ceiling of the manuscript room with terra cotta and to install a fireproof door and window coverings, thus giving for the first time adequate protection to the bureau's large collection of priceless unpublished material.

PUBLICATIONS

The editorial work of the bureau has been continued by Mr. J. G. Gurley, editor, who has been assisted from time to time by Mrs. Frances S. Nichols. The following publications were received from the press during the year:

Bulletin 53, "Chippewa Music—II," by Frances Densmore.

Bulletin 56, "Ethnozoology of the Tewa Indians," by Junius Henderson and John P. Harrington.

"*Coos: An Illustrative Sketch*," by Leo J. Frachtenberg. Extract from Handbook of American Indian Languages (*Bulletin 40*, part 2).

The status of other publications, now in press, is as follows:

The proof reading of the *Twenty-ninth Annual Report*, the accompanying paper of which, entitled "Ethnogeography of

the Tewa Indians," by John P. Harrington, is an exhaustive memoir presenting many technical difficulties, was nearly completed during the year. About two-thirds of the memoir is in page form.

The *Thirtieth Annual Report*, comprising originally, in addition to the administrative section, three memoirs: (1) "Tsimshian Mythology," by Franz Boas; (2) "Ethnobotany of the Zuñi Indians," by Matilda Coxe Stevenson; (3) "An Inquiry into the Animism and Folk-lore of the Guiana Indians," by Walter E. Roth. Extensive additions to the first-named memoir, received after the report had been put into type, necessitated the division of the contents, and accordingly this section was transferred to the *Thirty-first Report*. Approximately two-thirds of "Tsimshian Mythology" has been paged, and the Zuñi memoir also, now the first accompanying paper of the *Thirtieth Annual*, is in process of paging.

To the *Thirty-second Report* will be assigned a memoir entitled "Seneca Myths and Fiction," collected by Jeremiah Curtin and J. N. B. Hewitt and edited with an introduction by the latter, the manuscript of which is about ready for editorial revision.

Bulletin 40 (pt. 2), "Handbook of American Indian Languages." The work on this bulletin has been carried along steadily under the immediate supervision of its editor, Doctor Boas. Two sections—Takelma and Coos—have been issued in separate form (aggregating 429 pages), and two additional sections, dealing with the Chukchee and Siuslaw languages respectively, are in type, the former being "made up" to the extent of about 50 pages.

Bulletin 46, "A Dictionary of the Choctaw Language," by Cyrus Byington (edited by John R. Swanton and Henry S. Halbert). The first (Choctaw-English) section of this work was completed during the year and is practically ready for the press. The manuscript of the second section (English-Choctaw directory), comprising 36,008 entries on cards, was sent to the Printing Office April 30 to June 13, but no proof had been received at the close of the year.

Bulletin 55, "Ethnobotany of the Tewa Indians," by Wilfred W. Robbins, John P. Harrington, and Barbara Freire-Marreco. After this bulletin was in type it was found advisable to incorporate a considerable amount of valuable material, subsequently gathered and kindly offered by Miss Freire-Marreco. The change involved recasting in a large measure the original work. The second galley proof is in the hands of Miss Freire-Marreco for final revision.

Bulletin 57, "An Introduction to the Study of the Maya Hieroglyphs," by Sylvanus Griswold Morley. The manuscript and illustrations of this memoir were submitted to the Public Printer the latter part of April. Engraver's proof of the illustrations, with the exception of a few pieces of color work, have been received and approved. Owing to the heavy pressure of public business, the Printing Office had been unable to furnish proof of the letterpress by the close of the year.

Bulletin 58, "List of Publications of the Bureau of American Ethnology." The page proof of this bulletin is in the hands of the printers for slight correction, preparatory to placing it on the press.

The total number of publications of the bureau distributed during the year was 12,819, classified as follows:

Report volumes and separate papers	2, 810
Bulletins	9, 943
Contributions to North American Ethnology	22
Introductions	5
Miscellaneous publications	39
Total	12, 819

As during several years past the extensive correspondence arising from the constant demand for the publications of the bureau has been in immediate and efficient charge of Miss Helen Munroe and Mr. E. L. Springer, of the Smithsonian Institution, assisted by Mr. Thomas F. Clark, jr. The distribution of publications has been made in accordance with law and with entire satisfaction by the office of the Superintendent of Documents on order of the bureau.

ILLUSTRATIONS

The preparation of the illustrations for the publications of the bureau, the making of photographs of the members of delegations of Indians visiting Washington, and the developing and printing of negatives made by the staff of the bureau during the prosecution of their field work have been in charge of Mr. DeLancey Gill, illustrator, assisted successively by Mr. Walter Stenhouse and Mr. Albert Sweeney. In addition the numerous photostat copies of manuscripts and books, aggregating about 2,500 exposures, have been made under Mr. Gill's supervision, as elsewhere mentioned. Of the visiting deputations, representing 17 tribes, 79 photographic exposures were made; 92 negatives of ethnologic subjects were required for reproduction as illustrations; 512 negatives made by the members of the staff in the field were developed and 381 prints made therefrom; 105 photographs were printed for presentation to Indians and 627 for publication, exchange, and special distribution. In addition to the photographic work, which constitutes the major part of the illustrative material required by the bureau, 54 drawings were made for reproduction.

The series of photographs, representing 55 tribes, which had been exhibited by the New York Public Library and the Public Library Commission of Indiana, was borrowed in June by the Providence Public Library for a similar purpose.

LIBRARY

The reference library of the bureau, which consists of 19,240 books, about 12,894 pamphlets, and several thousand unbound periodicals, has been in continuous charge of Miss Ella Leary, librarian, assisted by Mrs. Ella Slaughter. During the year 708 books were accessioned, of which 143 were acquired by purchase and 137 by gift and exchange, the remaining 428 being represented by volumes of serials that hitherto had been neither bound nor recorded. The periodicals currently received numbered 629, of which only 16 were obtained by purchase, the remainder being received through exchange. Of pamphlets, 150 were acquired. Dur-

ing the year 1,195 volumes were sent to the bindery, and of these 695 were bound and returned to the bureau.

The endeavor to supply deficiencies in the sets of publications of institutions of learning has continued without remission. Among the more important accessions of this kind during the year were *Zeitschrift der Gesellschaft für Erdkunde zu Berlin*, 20 volumes; *Instituto Geografico Argentino*, Boletín, 10 volumes; and *Königliches Museum für Völkerkunde*, Veröffentlichungen, 8 volumes.

The librarian has prepared a monthly bulletin of accessions for the use of the staff, and has furnished information and compiled bibliographic notes for the use of correspondents. In addition to the constant drafts on the library of the bureau requisition was made on the Library of Congress during the year for an aggregate of 300 volumes for official use, and in turn the bureau library was frequently consulted by officers of other Government establishments.

An appropriation having been made by Congress, in behalf of the Institution, for installing modern steel book-stacks in the eastern end of the large exhibition hall on the first floor of the Smithsonian building, and provision having been made for affording the proposed increased facilities to the library of the bureau, which for four and a half years had been installed in the eastern galleries of the hall mentioned, the books therein were removed in February to the gallery and main floor of the western end of the hall and the eastern galleries were demolished. Although this work of removal occupied two weeks, it was done without confusion and practically without cessation of the library's activities. The new stacks were in process of erection before the close of the fiscal year.

COLLECTIONS

The following collections were acquired by the bureau or by members of its staff, and, having served the purpose of study were transferred to the National Museum, as required by law.

Eight fragments of ancient British pottery. Gift to the bureau by Rev. Robert C. Nightingale, Swaffam, Norfolk, England. (55735.)

Potsherds, fragments of human bones, and three heads. Gift to the bureau by Mrs. Bruce Reid, Port Arthur, Texas. (55758.)

Parts of five skeletons (three complete skulls and fragments of two skulls) from a burial cist in a cave about 20 miles south of Grant, New Mexico. Collected by F. W. Hodge, Bureau of American Ethnology. (56134.)

Thirty-one ethnological objects from the Cherokee and Catawba Indians. Collected by James Mooney, Bureau of American Ethnology. (56312.)

Six photographs of Aztec antiquities. Purchased from W. W. Blake, City of Mexico. (56609.)

Stone phallus from Mesa Verde, Colorado. Gift to the bureau by H. C. Lay, Telluride, Colorado. (56719.)

Arrow point found on the north fork of Roanoke River, about 3 miles from Blacksburg, Virginia. Gift to the bureau by Prof. Otto C. Burkhart, Virginia Polytechnic Institute, Blacksburg, Virginia. (56679.)

PROPERTY

The principal property of the bureau consists of its library, comprising approximately 35,000 books and pamphlets, a large collection of manuscripts for reference or in process of preparation for publication, and several thousand photographic negatives. With the exception of a portion of the library, this material could not be duplicated. In addition, the bureau possesses a photostat apparatus with electric-light equipment, several cameras, dictagraphs, and other appliances for use in conducting scientific research in the field and the office, necessary office furniture and equipment, and a limited supply of stationery, supplies, etc. Also under control of the bureau, but in immediate custody of the Public Printer, as required by law, is a stock of numerous publications, chiefly annual reports and bulletins.

MISCELLANEOUS

Quarters.—The only improvements made in the quarters occupied by the bureau in the Smithsonian building, as set forth in the last report, have been those incident to the reconstruction of the library and the fireproofing of the manuscript room, above alluded to, and the painting of the walls of four rooms, made necessary partly by inadequate

lighting. In addition to the space previously occupied, a room on the fourth floor of the eastern end of the Smithsonian building was assigned temporarily to the bureau for the use of two members of its staff.

Office force.—The personnel of the office has remained unchanged, with the exception of the resignation of one messenger boy and the appointment of another. It has been necessary to employ a copyist from time to time in connection with the editing of Byington's Choctaw Dictionary. The correspondence of the bureau has been conducted in the same manner as set forth in the last annual report and as hereinbefore mentioned.

RECOMMENDATIONS

The chief needs of the Bureau of American Ethnology lie in the extension of its researches to fields as yet unexploited. Attention has frequently been called to the necessity of pursuing studies among Indian tribes which are rapidly becoming extinct, or modified by their intimate contact with civilization. These researches can not be conducted unless the means are provided, since the present limited scientific corps, with inadequate allotments of money to meet the expenses of extended field investigations, is not equal to the immense amount of work to be done. Unfortunately many opportunities for conducting these researches which were possible a few years ago have passed away, owing to the death of older Indians who alone possessed certain knowledge of their race. Much can still be done, however, if only the means are afforded.

It is scarcely necessary to repeat, in connection with this general recommendation, the estimate for an increase, amounting to \$24,800, in the appropriation for the bureau and the brief reasons for urging the grant of this additional sum, inasmuch as these items will be found in the printed Estimates of Appropriations, 1915-16.

F. W. HODGE,
Ethnologist-in-Charge.

NOTE ON THE ACCOMPANYING PAPER

A paper of considerable importance, edited by Dr. Franz Boas, of Columbia University, is appended to this report. The material for the paper was collected and recorded by Mr. George Hunt, a mixed-blood Kwakiutl, of Fort Rupert, British Columbia, who is responsible for the accuracy, the authenticity, and the character of the contents of the paper. Mr. Hunt also collaborated in a similar way with Dr. Boas in a former work, entitled "The Social Organization and the Secret Societies of the Kwakiutl Indians," published in the Report of the United States National Museum for the year ending June 30, 1895.

The accompanying paper, entitled "Ethnology of the Kwakiutl," deals with the arts and industries, the methods and devices employed in hunting and fishing, the methods and means of gathering and preserving other kinds of food, the recipes for preparing food for consumption, and the beliefs and customs of a group of several tribes or peoples, more or less closely related, who dwell on the Pacific coast of North America, in the vicinity of Fort Rupert, on Vancouver Island, British Columbia, and are called the Kwakiutl.

The languages spoken by these tribes belong to the Wakashan linguistic stock, which, as constituted by Powell, is composed of two large groups of fundamentally related languages, to one of which the name Kwakiutl is applied, and the name Nootka to the other. In 1904 the Kwakiutl group of dialects was spoken by 2,173 persons—a number which is, however, gradually decreasing.

The name Kwakiutl, in its original and more restricted sense, was applied to this group of tribes, consisting of the Walas-Kwakiutl (Great Kwakiutl), Komoyue, Guetela, and Komkutis. But in time the Komoyue camped at Tsaite, and a portion of the Kwakiutl who emigrated from their congeners are known as the Matilpe. By enumerating the Matilpe and the Komoyue apart from the other tribes or septs, the Canadian Department of Indian Affairs limits the name Kwakiutl to the Guetela, Komkutis, and the Walas-Kwakiutl (Great Kwakiutl).

The Kwakiutl are essentially a fisher folk, and so to them all other gainful pursuits are of secondary importance.

Many Indian tribes, distinct in physical characteristics and distinct also in languages, but who are one in culture, occupy the Pacific coast of America between Juan de Fuca Strait and Yakutat Bay. This they are because, in large measure, their industries and

arts, their beliefs and customs, differ so markedly from those of all other Indian peoples. Notwithstanding this great uniformity of culture, however, a closer study of the elements of it discloses many things that are peculiar to single tribes, which show that this culture is the natural result of a gradual and convergent development from several distinct sources or centers, every one of these tribes having added something peculiar to itself to the sum of this development.

The territory occupied by these tribes is a mountainous coast, deeply indented by numerous sounds and fiords, which encompass many islands, both large and small. Travel along the coast is very easy by means of canoes, but access to inland places is quite difficult, rugged hills and dense forests rendering travel here very trying, even forbidding. A few fiords deeply indent the mainland, and the valleys, opening into them, make possible access to the center of the high ranges, separating the highlands of the interior from the coastal lands, establishing an effective barrier between the people of the coast and those of the interior. These barriers have forced these tribes to occupy a rather isolated area, and thus they have developed a culture peculiar to themselves, without marked traces of intrusive influence.

The following are Kwakiutl groups and subgroups of peoples: Haisla dialect—Kitamat and Kitlope. Heiltsuk dialect—Bellabella, China Hat, Nohuntsitk, Somehulitk, and Wikeno. Kwakiutl dialect: *Koskimo subdialect*—Klaskino, Koprino, Koskimo, and Quatsino; *Nawiti subdialect*—Nakomgilisala and Tlatlasikoala; *Kwakiutl subdialect*—Awaitlala, Goasila, Guauaenok, Hahuamis, Kocksatenok, Kwakiutl (including Matilpe), Lekwiltok, Mamalelekala, Nakoaktok, Nimkish, Tenaktak, Tlauitsis, and Tsawatenok. The Hoyalas subdialect formerly constituted a Kwakiutl division or group, which is now extinct and whose affinities are unknown.

Among the Kwakiutl proper there is a "ceremonial of cannibalism" which is the most important part of the ritual to which it belongs. It is the belief of the living Kwakiutl that cannibalism was introduced among them from the Heiltsuk about 1830. On the other hand, the Tsimshian claim that they acquired this revolting custom from the Heiltsuk about 1820. This would seem to indicate that cannibalism was limited for a time to the comparatively small habitat of the Heiltsuk. But there is no evidence that it originated with the Heiltsuk.

ACCOMPANYING PAPER

ETHNOLOGY OF THE KWAKIUTL

BASED ON DATA COLLECTED BY GEORGE HUNT

By FRANZ BOAS

PREFACE

The material contained in the following pages was collected partly in connection with the work of the Jesup North Pacific Expedition, partly after the close of the expedition, largely with funds provided by friends interested in the scientific work of the Department of Anthropology in Columbia University.

After working with me in 1893, 1897, and 1900, during which time he gained much practice in writing the Kwakiutl language, Mr. Hunt spent several weeks in New York in 1901. During this time the general plan of work was decided upon, and, following instructions and questions sent out by me, Mr. Hunt recorded data relating to the material culture, the social life, customs, and beliefs of the Kwakiutl Indians. So far as accuracy and contents are concerned, he is responsible for the material contained in this book. It will be noticed that a number of data have been recorded several times, generally at intervals of several years, and the agreement of the statements is a guaranty of the accuracy of the record. Much of the information in regard to cookery was obtained by Mr. Hunt from Mrs. Hunt, who was born in Fort Rupert, and who was thoroughly familiar with the duties of a good housewife. In 1900 I had the opportunity of obtaining a considerable amount of information from her, which will be recorded in a general ethnological discussion of the material contained in these volumes.

I have classified the material according to contents, an undertaking which has sometimes led to the necessity of breaking up a record containing data relating to material culture, customs, and beliefs.

Mr. Hunt has taken pains to make his descriptions as accurate as possible. This procedure has given rise to a certain amount of repetition that could not be eliminated by the editor.

The order in which the material contained in the present volume was written by Mr. Hunt is indicated in the critical remarks at the end of Part 2 of this work.

In accordance with the rules laid down in the report on transcribing American languages, adopted by a committee of the American Anthropological Association and printed by the Smithsonian Institution, I have adhered to the alphabet used in the previous publications on the Kwakiutl.

FRANZ BOAS.

November, 1916.

EXPLANATION OF ALPHABET USED IN RENDERING INDIAN SOUNDS

E
i *e*, *î*, *ê*, *a*, *ô*, *o* *u*
ĩ *ẽ*, *ë*, *ü*, *ã*, *ä*, *õ* *ũ*
u

- E*obscure *e*, as in *flower*.
i eare probably the same sound, intermediate between the continental values of *i* and *e*.
î*i* in *hill*.
ê*e* in *fell*.
ahas its continental value.
ôGerman *o* in *voll*.
o uare probably the same sound, intermediate between the continental values of *o* and *u*.
ẽa somewhat doubtful sound, varying greatly in its pronunciation among different individuals between *ê* and *ëi*.
üGerman *ä* in *Bär*.
ä*aw* in *law*.
uindicates that the preceding consonant is pronounced with *u* position of the mouth.

	Sonant	Surd	Fortis	Spirant surd	Nasal
Velar.....	<i>g</i>	<i>q</i>	<i>q'</i>	<i>x</i>	....
Palatal.....	<i>g(w)</i>	<i>k(w)</i>	<i>k'(w)</i>	<i>x(w)</i>	....
Anterior palatal.....	<i>g'</i>	<i>k'</i>	<i>k'!</i>	<i>x'</i>	<i>n</i>
Alveolar.....	<i>d</i>	<i>t</i>	<i>t'</i>	<i>s</i>	....
	(<i>dz</i>)	(<i>ts</i>)	(<i>ts'</i>)	....	....
Labial.....	<i>b</i>	<i>p</i>	<i>p'</i>	....	<i>m</i>
Lateral.....	<i>l</i>	<i>L</i>	<i>L'</i>	<i>l, l'</i> ¹	....
Glottal stop.....	<i>ε</i>	....	....	....	....
	<i>h, y, w.</i>				

¹ Sonant.

In this whole series the sonant is harder than the corresponding English sound. The surd is pronounced with a full breath, while the fortis is a surd with increased air pressure in the oral cavity, produced by muscular pressure of tongue, palate, and cheeks, accompanied by glottal or lingual closure, which shuts the lungs off from the oral cavity. This produces great stress and suddenness of articulation. The sonant is so strong that it is easily mistaken for a surd.

The velar series are *k* sounds pronounced with the soft palate. *x* corresponds to *ch* in German *Bach*. The palatal series corresponds to our *g* (hard) and *k*. *x* is like *x*, but pronounced farther forward. *g'* and *k'* sound almost like *gy* and *ky* (with consonantic *y*); *x* is the German *ch* in *ich*. *d*, *t*, and *s* are almost dental. *l*, *L*, and *L'* are pronounced with tip of tongue touching the lower teeth, the back of the tongue extending transversely across the hard palate, so that the air escapes suddenly near the first molars. The sounds are affricative. In *l* the tip of the tongue is in the same position, but the back of the tongue is narrower, so that the air escapes near the canine teeth; the sound is purely spirant. *l* is the same as the English sound. *ε* is a very faint glottal stop. The exclamation mark is used throughout to indicate increased stress of articulation and glottalization.

CONTENTS

I. INDUSTRIES

	Page
The making of dishes.....	57
Dish for pounding salal-berries.....	59
The making of boxes.....	60
The making of oil-boxes.....	82
Sewing with cedar-withes.....	93
Care of canoe.....	94
Wooden sail.....	97
Mat sail and mast.....	100
The making of horn spoons (1).....	102
The making of horn spoons (2).....	104
Cedar-bark breaker.....	109
Bag of sea-lion hide.....	109
Spruce-roots and cedar-withes.....	111
Cedar-withes.....	115
Spruce-roots (1).....	116
Spruce-roots (2).....	118
Cedar-withes.....	120
Cedar-bark (1).....	120
Cedar-mats.....	125
Shredding cedar-bark.....	126
Yellow cedar-bark.....	129
Cedar-bark (2).....	130
Shredding cedar-bark.....	132
Open-work basket.....	134
Cedar-bark basket (1).....	136
Basket for viburnum-berries.....	138
Basket for wild carrots.....	139
Cedar-bark basket (2).....	139
Huckleberry-basket.....	140
Box for picking salmon-berries.....	140
Tump-line.....	141
Back-protector.....	142
Belt.....	143
Implement for peeling cedar-bark.....	143
Spade.....	144
Digging-stick for clover.....	146
Digging-stick for roots.....	149
Digging-stick for cryptochiton.....	150
Hook for devil-fish (1).....	151
Hook for devil-fish (2).....	152
Spear for sea-eggs.....	154
Hook for picking elderberries.....	155
Pole for gathering eel-grass.....	155
Flounder-spear.....	157
Fishing-tackle for flounders.....	157

	Page
Fish-trap for perch.....	159
Net for sea-eggs.....	163
Staging for drying roots.....	166
Frame for drying berries.....	167
Rack for holding baskets.....	171

II. HUNTING, FISHING, AND FOOD-GATHERING

Goat-hunting.....	173
Sealing.....	174
Catching flounders.....	178
Fishing kelp-fish.....	181
Fishing perch.....	183
Gathering herring-spawn.....	184
Catching devil-fish.....	185
Gathering seaweed.....	185
Digging clover.....	186
Digging cinquefoil-roots.....	188
Digging sea-milkwort.....	194
Digging bracken-root.....	195
Digging fern-root.....	195
Gathering fern-roots.....	196
Digging erythronium.....	197
Digging lupine-roots.....	198
Digging carrots.....	200
Digging lily-bulbs.....	201
Picking elderberries.....	204
Picking salal-berries.....	205
Picking currants.....	208
Picking huckleberries.....	209
Picking salmon-berries.....	211
Picking crabapples.....	213
Picking viburnum-berries.....	216
Picking chokecherries.....	218
Picking dogwood-berries.....	220
Picking gooseberries.....	221

III. PRESERVATION OF FOOD

Cutting dog-salmon.....	223
Roasted old salmon.....	223
Middle piece of salmon.....	225
Backbones of salmon.....	226
Split salmon.....	227
Fresh roasted backbone.....	229
Pectoral fins of dog-salmon.....	230
Dog-salmon cheeks.....	231
Roasted dog-salmon heads.....	234
Dog-salmon spawn (1).....	235
Dog-salmon spawn (2).....	235
Quarter-dried salmon.....	236
Spawn of silver-salmon.....	237
Sockeye-salmon.....	238
Old sockeye-salmon.....	239
Roasted silver-salmon.....	241

	Page
Halibut.....	241
Dried codfish.....	253
Herring-spawn.....	254
Preserving roots.....	255
Elderberries.....	255
Salal-berries.....	264
Salal-berries and elderberries mixed.....	269
Currants.....	275
Viburnum-berries.....	281
Crabapples.....	286
Qõt!xolê.....	290
Qõt!xolê mixed with oil.....	291
Curing seaweed (1).....	292
Curing seaweed (2).....	295
Boiled huckleberries.....	296
Viburnum-berries with oil.....	300
The first dog-salmon of the season.....	302

IV. RECIPES

Roasted salmon.....	305
Blistered salmon.....	308
Scorched salmon.....	309
Preserved brittle salmon.....	310
Cold roasted-salmon.....	312
Old salmon, roasted.....	313
Boiled salmon.....	313
Old dried salmon.....	315
Fresh dried salmon.....	316
Green salmon.....	316
Soaked green salmon (1).....	318
Soaked green salmon (2).....	319
Salmon preserved in cellars.....	322
Middle part of salmon, cold or boiled.....	323
Split-backs.....	325
Soaked backbones, boiled or blistered.....	325
Fins and tails.....	327
Salmon-cheeks.....	329
Fresh salmon-heads.....	331
Preserved salmon-heads.....	332
Steamed salmon-heads.....	334
Boiled salmon-heads.....	336
Mush of boiled salmon-heads.....	338
Milky salmon-spawn.....	339
Salmon-spawn with salmon-berry sprouts.....	342
Sticky salmon-spawn.....	343
Roasted salmon-spawn.....	344
Boiled spawn of silver-salmon.....	345
Sockeye-salmon.....	346
Silver-salmon.....	348
Sun-dried salmon (Gwasila).....	350
Boiled silver-salmon.....	353
Boiled salmon-guts.....	355
Fresh halibut-heads and backbone.....	357
Halibut-tips.....	359

	Page
Dried halibut.....	360
Halibut-skin and meat.....	361
Blistered half-dried halibut.....	363
Boiled dried halibut.....	364
Scorched halibut-skin.....	365
Poked halibut-skin.....	367
Boiled halibut-edges.....	368
Roasted halibut-edges.....	370
Dried halibut-head.....	371
Dried halibut-stomach, boiled and soaked.....	373
Soaked dried halibut-fins.....	375
Halibut-spawn.....	377
Middle piece of halibut.....	378
Fresh codfish (1).....	379
Fresh codfish (2).....	382
Tainted codfish.....	386
Codfish-head.....	388
Roasted codfish.....	390
Another kind of roasted codfish.....	391
Red cod.....	392
Black cod.....	392
Kelp-fish (1).....	393
Kelp-fish (2).....	397
Kelp-fish (3).....	400
Broiled dried kelp-fish.....	402
Split kelp-fish.....	403
Boiled kelp-fish gills and stomachs.....	405
Roasted kelp-fish.....	408
Perch.....	410
Roasted perch.....	413
Flounder.....	413
Flounder eaten with spoons.....	417
Steamed flounder.....	418
Fresh herring-spawn on cedar-branches.....	422
Soaked herring-spawn.....	422
Half-soaked herring-spawn.....	424
Eating herring-spawn.....	425
Herring-spawn with kelp.....	426
Herring-spawn with salmon-berry shoots.....	428
Mountain-goat butchering.....	428
Stomach-fat of mountain-goat.....	432
Mountain-goat brisket.....	436
Steamed mountain-goat meat.....	439
Cooking mountain-goat meat.....	441
Roasted mountain-goat meat.....	443
Mountain-goat skin.....	443
Boiled mountain-goat meat.....	445
Porpoise.....	446
Seal butchering.....	451
Steamed seal-meat.....	461
Seal-head.....	462
Whale.....	464
Boiled whale-tail.....	468

	Page
Boiled devil-fish.....	470
Scorched devil-fish.....	472
Devil-fish with oil.....	473
Steamed devil-fish.....	474
Boiled sea-slugs.....	475
Roasted sea-slugs.....	479
Baked sea-slugs.....	480
Roasted chiton.....	480
Boiled chiton.....	483
Large chiton.....	484
Baked large chiton.....	486
Boiled large chiton.....	487
Raw and roasted sea-eggs.....	488
Boiled sea eggs.....	491
Raw sea-eggs.....	493
Flat sea-eggs.....	494
Picking flat sea-eggs off the rock at low water.....	496
Blue sea-eggs.....	498
Barnacles.....	499
Another way of preparing barnacles.....	504
Cryptochiton.....	506
Baked cryptochiton.....	508
Winkles.....	509
Eel-grass.....	510
Seaweed.....	514
Powdered seaweed.....	515
Salmon-spawn with seaweed.....	516
Clams with seaweed.....	516
Fern-root (1).....	517
Eating fern-roots.....	523
Fern-root (2).....	524
Fern-root (3).....	526
Cooking clover.....	527
Another way of cooking clover.....	531
Baked clover-root.....	533
Raw clover-root.....	534
Cinquefoil.....	535
Erythronium.....	544
Boiled erythronium.....	547
Raw and baked erythronium.....	548
Boiled lupine-roots.....	550
Steamed lupine-roots.....	552
Carrots.....	553
Sea-milkwort.....	557
Lily.....	560
Boiled lily-bulbs.....	563
Elderberry cakes.....	564
Unripe elderberries.....	567
Salal-berry cakes.....	569
Raw salal-berries.....	571
Cakes of currants.....	572
Raw currants.....	575
Mashed currants and salal-berries.....	577

Huckleberries.....	Page 580
Mashed huckleberries.....	581
Cleaning huckleberries.....	582
Viburnum-berries with water and oil.....	583
Ripe sucked viburnum-berries.....	585
Steamed viburnum-berries.....	586
Brittle crabapples.....	593
Crabapples and oil.....	594
Mashed steamed crabapples.....	594
Salal-berries and crabapples.....	594
Bunch-berries.....	596
Gooseberries.....	597
Currants.....	601
Solomon's seal.....	601

V. BELIEFS AND CUSTOMS

Signs.....	603
Body feelings as signs.....	603
Cries of the Raven.....	606
Eating.....	607
Picking huckleberries.....	607
Customs relating to sealing.....	607
Customs relating to porpoise-hunting.....	608
Customs relating to salmon-fishing:	
Dog-salmon.....	609
Silver-salmon.....	610
Sockeye-salmon.....	612
Customs relating to fish traps.....	613
Customs relating to sea-eggs.....	614
Beliefs relating to the devil-fish.....	614
Customs relating to canoe-building.....	615
Customs relating to fern-roots.....	616
Customs relating to currants.....	616
Customs relating to cedar-bark.....	616
Customs relating to the felling of trees.....	617
Prayers.....	619
Prayer to young cedar.....	619
Weather charms.....	620
Hunting taboos.....	637
Means of having children.....	644
Birth.....	649
Treatment of infants:	
Washing the new-born child.....	656
Forming the head of the child.....	657
Cradling the child.....	658
Treatment of the infant.....	666
Twins.....	673
Cauterizing.....	694
Cripples.....	696
Navel-string.....	697
Maturity.....	699
The sweat-bath.....	702
Death.....	705

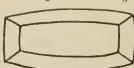
	Page
The ghost country.....	710
The soil of man	713
Shamanism	728
K'almödëlanaga	733
The initiation of one of the Tslôtslena of the Awañilela.....	742
VI. SOCIAL CUSTOMS	
Customs relating to eating.....	750
Distribution of porpoise.....	750
Distribution of seal.....	750
Feast of currants.....	751
Huckleberry feast.....	754
Viburnum-berry feast	755
Salmon-berry feast	760
Crabapple feast.....	762
Feast of salal-berries and crabapples mixed	768
Feast of qôt!xolë.....	775
Social position and marriage laws.....	776
Chief's daughter	776
Chieftainess.....	779
Endogamy	781
Marrying outside of one's tribe.....	782
The eagles.....	784
Names and crests of the Maãmtag'ila	785
Names	786
Speeches delivered in feasts	788
Swear-words.....	793
Index	I

I. INDUSTRIES

The Making of Dishes.—The dish-maker takes | along his ax 1
when he goes into the woods. When he | reaches a patch of alder-
trees, he picks out a good one | that has no knots and that is not
twisted, for he is || careful that it is straight when it is split in 5
two. After he has found | a good one, he chops it down. It must
be six spans | around at the bottom. When it falls down, he chops
off | one fathom length from the tough part at the butt, | and he
measures off four spans in length and || chops it off there. After it 10
has been cut off, he splits it in two | straight through the heart of
the wood. After it has been split in two, he chops off | the heart of
the wood, so that the block is one span thick. | He chops it off
carefully, so that it is level and that it has no twist, | for the heart
of the tree will be the bottom of the dish. When this is done, || he 15
chops out the sides so that they are wide in the middle. The dish
is one span wide | at each end, and it is one span and four | fingers
wide in the middle, for it bulges out. | The bottom part of the end
is one short span long, | and the height is one hand-width, || including 20
the thumb. | The bottom is one short span | wide and three spans

The Making of Dishes (Łōqwēlāxa łōq!wē). — Wā, hēem daax^usa 1
łōqwēlaēnoxwaxa łōq!wēs sōbayowaxs laē lāxa āl.lē. Wā, g'il-
'mēsē lāg'aa lāxa L!āsmadzEXEkūlaxs laē dōq!ūx'idxa ēk'ētēlaxa
k!ēāsē L!ēnāk'a. Wā, hē'mēsēxs k!ēsāē k!īlpēla qa's hē'maē
dōqwasōsēda nāq!ēqē lax kūxsentsē'wē. Wā, g'il'mēsē q!āxa 5
ēk'axs laē sōp!EXōdxa q!EL!Ep!ENX'sē'sta lāxENS q!wāq!wax'ts!ā-
na'yēx, yīx wag'it!EX!aasas. Wā, g'il'mēsē t!ax'idxs laē tem-
k'ōdxa 'nemp!enk'ē lāxENS bāLax qa lawāyēs t!ēmgūlts!EX!a'yas.
Wā, lā bāl'idxa mōp!enk'as wāsgemas lāxENS q!wāq!wax'ts!āna-
'yēxs laē temx'sendēq. Wā, g'il'mēsē lāx'sEXs laē kūxsENDēq 10
nāq!ēqax dōmaqas. Wā, g'il'mēse kūxsaaKūxs laē sōpāLax
dōmaqas qa 'nemdenēs lāwoyās hāyāqaxa dōmaqē. Wā, lā
aēk'la sōpāLax qa neqēlēs. Wā, hē'mis qa k!ēsēs sēlgwasnokwa
qaxs hē'maē āwābewēsa łōq!wēs dōmaqē. Wā, g'il'mēsē gwālēxs
laē sōsēbenōdzendēq qa lēxoyowēs yīxs 'nemdenaē wādzEXg'iwa- 15
sasa ōba'yasa łōq!wē. Wā, la mōdenbalēda 'nemp!enk'ē lāxENS
q!wāq!wax'ts!āna'yēx yīx 'wādzegoyūwasa lāxēs k'ak'īlx'alaēna'yē.
Wā, lā ōxsgrīwa'yas 'nemp!enk'ōstā lāxENS ts!EX'uts!āna'yaxsENS
q!wāq!wax'ts!āna'yēx. Wā, laēmXLa'laxs 'wiēlaEN q!wāq!wax'ts!ā-
na'yēx L!ē'wENS qōmax yīx 'wālagāk'ilasas. Wā, la 'nemp!eng'apa 20
āwabāyasēxENS ts!EX'uts!āna'yasENS q!wāq!wax'ts!āna'yēx yīx 'wā-
dzegabasas. Wā, lā mōden lāxENS q!wāq!wax'ts!āna'yēs yīx

and | four finger-widths long. | This is the size of the large feasting-
25 dish when a feast is given to many tribes. || When the sides have been
chopped, it is | in this way: |



up and chops out the inside, | Then he puts it right-side
bark is still on that part | so that it is hollow. | The
that will be the inside.

Now he chops it off; and | he only stops chopping it when it is two

30 finger-widths || thick all around and at both ends. Then he carries
it | home on his shoulder, and he puts it down in his house, | takes

his adz, and adzes the bottom so that it is level. | When this is
done, he adzes the outside. It | is adzed well. Then he also adzes

35 the ends well || on the outside; and when this is done, he adzes along
the sides | so as to make them thin. He just feels the thickness. |

After this has been done, he takes his small crooked knife and |
scoops out two grooves on the outer side. When this is done, he |

40 takes spawn of the dog-salmon, chews it, and spits it into || his paint-
dish. He takes coal and rubs it in | the place where is the salmon-

spawn that has been spit out. When it is really | black, he takes his
paint-brush, dips the end of the | paint-brush

into the black color, and paints all | around |
the rim of the dish, in this way: | When this

45 is done, || he puts it away, so that it | dries. Then
it is done. |



23 māmōp!enk'elayās lāxens q!wāq!wax'ts!āna'yēx yix 'wāsgemabasa.
Graemxat! lōq'lūsa 'wālasē k!wēlasx! q!lēq!egāla k!wēl lēlqwāla-
25 Lā'ya. Wā, g'il'mēsē gwāl sōpālax ēwanōdza'yasēxs laē g'a
gwālēg'a (fig.).

Wā, lā hāng'aelasq qa's sōbeleg'indēq qa lōbeg'ax'īdēs. Laem
āxālē xek!ūmas lāx ōgūg'a'yas. Wā, hē'mē la sōp!lētsō'sē. Wā,
ā'l'mēsē gwāl sōbeleg'iqēxs laē mālđen lāxens q!wāq!wax'ts!āna'yēx

30 yix wāgwasas hā'stāla lē'wis wāx'sbelexsē. Wā, lā wēk'ilaqēxs
laē nā'nak' lāxēs g'ōkwē. Wā, lā hāng'alīlas lāxēs g'ōkwaxs laē
ax'ēdxēs k'limlayowē qa's k'lim'īdēx āwabā'yas qa neqelēs.

Wā, g'il'mēsē gwālexs laē k'lim'īdex ēwanōdza'yas. Wā, laem
aēk'laxs laē k'limlaq. Wā, lā aēk'la k'lim'īdex ōxsg'iwā'yas

35 lāxa L'lāsadza'yas. Wā, g'il'mēsē gwālexs laē k'limlēgegendēq
qa pelsgemx'īdēs. Wā, laem āem p'lēxwax wāgwasas. Wā,
g'il'mēsē gwālexs laē āx'ēdxēs āma'yē xelxwāla k!wēdayā qa's

k!wēt'lēdēxa malts!aqē lāx ōxsg'iwā'yas. Wā, g'il'mēsē gwālexs
laē āx'ēdxa gē'nāsa gwāxnisē qa's malēx'widēq qa's kwēts'lālēs

40 lāxēs k'lat'laasē. Wā, lā āx'ēdxa dzegūtē qa's yīldzelts!ālē lāx
la q'lōts!ewatsa kwēsdekwe gē'nā. Wā, g'il'mēsē la ālak'lāla la
ts'lōltōxs laē āx'ēdxēs hābayowē. Wā, lā hāpstents ōbā'yasa

hābayowē lāxa ts'lōltowē gelyayā qa's k'lat'lēdēs lāx āwī'stās
ōgulāxtā'yasa lōq!wē g'a gwālēg'a (fig.). Wā, g'il'mēsē gwālexs

45 laē g'ēxaq qa lem'x'widēs. Wā, laem gwāl laxēq.

This size of dish is used at a feast by six men. | If it is three 46
spans | long, then two¹ guests eat out of | one dish. It is used in
lesser feasts. || The dish for a feast to the host's own numaym² 50
is two spans and a half long. | It is used by three guests. | A
dish two spans long | is used by husband and wife | and their chil-
dren; and those that are one span and four finger-widths || long are 55
used for the chief's daughter | and the chief's son. Two (a man and |
his friend) eat out of it too; | and the dish for a woman whose hus-
band is away is | smallest. It is one span long. | It is only for one 60
person. || That is all now. |

Dish for pounding Salal-Berries.—The husband | of the woman
first goes to get a good piece of cedar-wood without knots, three |
spans long and | four spans || wide and one short span high. | He 65
takes his ax and chops out | the inside, until it is hollow and like
a box. When | it gets thin, he takes his hand-adz, turns it bottom-
side up, | and adzes it over finely at the bottom and the ends, || so 70
that it does not slant; and after he has finished the outer side, |
he puts it bottom downward and he adzes it inside, so that there are

Wā, hēem q!el!alasōsa k!wēlē bēbegwānemē 'wāla'yasa lōq!wē. 46
Wā, g!l'mēsē yūdux^up!enk'ē lāxens q!wāq!wax'ts!āna'yēxyīx 'wās-
gemg'ig'aasasa lōq!waxs laē maēma!lēda k!wēlē bēbegwānemxa
'nāl'nēmēxla lōq!wa. Wā, laem la lāxa gwāsa'yē k!wēlasa. Wā,
hē'mis lōq!ūsa k!wēlasaxēs 'ne'mēmota babelālas 'wāsgemg'i- 50
g'aasē lōq!wa. Wā, laem yaēyūdoxulasōsa k!wēlē bēbegwānema.
Wā, hē'misa malp!enk'ē lāxens q!wāq!wax'ts!āna'yēx yīx 'wāsgem-
g'ig'aasasa lōq!wē. Wā, laem hēlexstalilats!ēsa hayasek!āla
lē'wis sūsemē. Wā, hē'misa mōdenbalāxens q!wāq!wax'ts!āna'yēx
lāxa 'nemplenk'as 'wāsgemg'ig'aasē hēlexstalil lālogūmsa k!lēdēlē 55
lē'ina lawelgema'yasa g'igema'yē. Wā, laem maltaq lē'wis 'ne-
mōkwē. Wā, hē'mis lōq!ūsa ts!edāqaxs laasnōkwaēs lā'wūnema
āma'yīnxa'yasa lēloq!wēda 'nemplenk'as 'wāsgemg'ig'aasē lāxens
q!wāq!wax'ts!āna'yēx. Wā, laem hēlexstaliltsa 'nemōkwē. Wā,
aem 'wī'la laxēq. 60

Dish for pounding Salal-Berries.—Wā, hēem g!l'āx'ētsō's lā'wūne-
masa ts!edāqa ēk'ē k!waxlāwaxa k!lēāsē l!enāk'a. Wā, lā yūdux^u-
p!enk' lāxens q!wāq!wax'ts!āna'yēx yīx 'wāsgemasas. Wā, la
mōdenbalēda 'nemplenk'ē lāxens q!wāq!wax'ts!āna'yēx yīx
wādzewasas. Wā, lā ts!ex^uts!āna'yē 'wālasgemasas lāxens q!wā- 65
'q!wax'ts!āna'yēx. Wā, lā āx'ēdxēs sōbayowē qa's sōplēdēx
ōts!ālas qa's lōpts!ōdēq qa yuwēs gwēx'sa g!ldasē. Wā, g!l'-
mēsē la pēlsgemxs laē āx'ēdxēs k!līm!ayuwē. Wā, lā qep!elsa-
qēxs laē aēk!la k!līm!ēltsemdeq lē'wis āwābā'yē lē'wis ōba'yē
qa k!lē'sēs sēnoqwa. Wā, g!l'mēsē gwālxā ōsgema'yaxs laē 70
hāug'aelsaq qa's k!līm!ēlēg'indēq qa k!lēāsēs tēnx'ts!ās. Wā,

¹ Evidently a mistake, instead of four.

² A numaym is one of the subdivisions of the tribe. See pp. 795 et seq.

- 72 no lumps. | After he has finished this, he takes his straight knife and | his bent knife, and he cuts all around the corners with the straight knife, | around the inside of what he is working at; and
 75 after he has done so, || he takes his crooked knife and shaves out the inside until it is very | smooth. This is the box for pounding salal-berries, and it is | just like a box after it is finished. Now the box for pounding salal-berries is finished, | for it is called that way. |

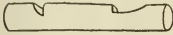
1 **The Making of Boxes.** — Now I will talk again | about her husband, who has to make a box for the lily-bulbs. |

- He takes his wedge-basket, | his stone hammer, and his ax, and
 5 he goes to a || patch of cedar-trees in the woods, looking for a good tree, | the bark of which runs straight up and down, without a twist. When | he finds one of this kind, he chops the cedar-tree | down on the side on which the branches are, so that it falls on its back | when it falls. When he passes the heart of the tree while chopping,
 10 he goes around || and chops the smooth side; and when it falls, it goes down on the side where it has been chopped in | deeply, and falls on its back. Now the cedar-tree lies on its back; | and the smooth side, which is the best side, is on top. He chops it off two | fathoms from the foot of the tree; and when | he has chopped down
 15 to the heart of it, he measures || eight spans, beginning at the place

- 72 g'il'mēsē gwālexs laē āx'ēdxēs nexx'āla k'lāwayowa lē'wis xelxwāla k'lāwayowa. Wā, lā xūtsē'stālāsa nexx'āla k'lāwayō lāx ēwanux'ts'lāwasēs ēaxelase'wē. Wā, g'il'mēsē gwālexs laē
 75 āx'ēdxēs xelxwāla k'lāwayowa qa's xelxūlēg'indēs lāq qa ālak'lā-lē qēsē ōgūg'a'yasa leg'ats'lāxa nek'lūlē. Wā, lā yūem la gwēx'sa g'ildasaxs laē gwāla. Wā, laem gwāla leg'ats'lāxa nek'lū-lē qaxs hē'maē lēgem'sē.

1 **The Making of Boxes.** — Wā, la'mēsēn ēdzaqwał gwāgwēx'sx'īdēl lax hā'wūnemas yīxs laē xēsēlax'īd x'ōkumats'lēlē xāxēxadzema.

- Wā, hēem āx'ētsōsēs q'lwaats'lāsēs let!ex'sē'yasē lemlemg'a'yā. Wā, hē'misēs pelpelqē lē'wis sōbayowē. Wā, lā qās'ida qa's lā
 5 lāxa wilg'ixekūla lāxa āl'lē ālāx ēk'ētelāsa wēlkwē. Wā, hē'misa neqemg'ustāwas ts'lāgēg'a'yēxa k'lēsē k'līlp!ēna'ya. Wā, g'il'mēsē q'lāxa hē gwēx'sē, laē hēx'idaem sōplexōdeq gwēk'lōt!ē-xawa'yēs sōplexōtsē'wē lāxa l!ēnx'k'lōt!ēna'yas qa t!ēx'īlsēs qō t!āx'īdlō. Wā, g'il'mēsē lāk'lōdilē sōbēla'yas laē lāk'lōt!ēxōda
 10 qa's sōpk'laēdzēndēq. Wā, lā gwāgwaaqaxs laē t!ax'īd lāxa wūn-qelās sobēlē lāxa āwīg'a'yas. Wā, la'mē t!ēk'lēsa wēlkwē. Wā, laem ēk'lēk'lāesala yixa wilēmas. Wā, lā temx'wīdxa mal-p!ēnk'ē lāxens bāla x g'āg'īlela lāxa ōxla'yas. Wā, g'il'mēsē lālaqē temkwa'yas lāx dōmaqasēxs laē bāl'ītsēs q!wāq!wax'ts'lā-
 15 na'yē qa malgūnālp!ēnk'ēs 'wāsgēmas g'āg'īlela lāx temkwa-

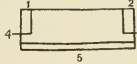
where he | chopped into it; and when he has chopped down to | the 16
heart of the tree, he chops off more chips, in order to | spread it
wider for the wedges to be put in. When | the wedges can lie on
the sloping chopped side, he drives them in in this way: The first
 one || that he drives in is the longest one of 20
the board wedges at | the far side from where
he stands.¹ He takes the next shorter one | next to it and drives
it in close to the one that he has driven in, and | he takes the
next shorter one and drives it in | close to the one that he drove
before; and || the seven wedges are one shorter than the other as 25
they are driven into the end of the tree; and the one nearest |
to the workman is the shortest wedge. Then he | strikes the top
of each once while he is striking them with his stone hammer, | and
he strikes them backward and forward. | As soon as the wood
splits, he pries it off so that it falls on its back, and he marks ||
on the end the thickness of two fingers. Then | he takes his ax 30
and drives it in on the mark that he put on the wood. | After
he has done so, he again takes up his wedges and | puts them
in as he did before when splitting out the block. | He continues
doing this as he keeps on splitting them off. Only || the first (board) 35
that he splits off is thick. The next one is only one | finger-width
thick | if the cedar is very good, for generally the first one split off

‘yasēxs laē temx̄wīdeq. Wā, gīl̄mēsē lālaqē temkwāfyas lāx 16
dōmaqas laē s̄aḡl̄ilaxēs temkwāfyē qa qwēs̄ḡilēs saōstowa qaxs
LEM̄ḡasilaē qaēs LEM̄lemḡayowē. Wā, gīl̄mēsē hēlak̄lālē LEM̄-
lemḡayās lā dēx̄wīdayo lāxa ḡa ḡwālēḡa (fig.) laē hē gīl̄
dēḡwīlbendayowa ḡilt̄lēḡa’yasēs lat̄layowē LEM̄ḡayowa lāx 20
qwēsōt̄!ēna’yasēs lax̄walaasē. Wā, lā āx̄ēdxa ts̄l̄ts̄lakwalaḡa-
wāfyē qa’s dēx̄walelōdēs lāxa mak̄ālā lāxa la dēḡwīlbāfyā. Wā,
lax̄aē āx̄ēdxa ts̄l̄ts̄lakwalaḡawāfyas qa’s dēx̄walelōdēs lāxa
mak̄ālāxat̄! lāxa la dēdeḡwīlbāfyā. Wā, la’mē ts̄lēḡūnākūlēda
ālēbōts̄!aqē LEM̄lemḡayoxs laē dēdeḡwīlbāfyā. Hēm mak̄ālā 25
lāxa lat̄!aēnoxwēda ts̄!ēk̄lwagāfyasa LEM̄lemḡayowas. Wā, lā
‘nāl̄nemp̄!ēnxtōdālasēs pēlpēlqaxs laē pēlḡetē’wēsēs pēlpēlqē
lāxa LEM̄lemḡayowē. Āem aēdaaq̄ilālaxs pēlḡetāyaaq. Wā,
gīl̄mēsē xōx̄wīdexs laē k̄l̄wēt̄lēdeq qa nēlāxēs. Wā, lā xūl̄dēl̄-
bendxa maīdenas wāḡwasē lāxens q̄lwāq̄lwax̄ts̄lānāfyēx. Wā, lā 30
āx̄ēdxēs sōbayowē qa’s maīlbendēs neḡēl̄enēxa la xūl̄dekwa.
Wā, gīl̄mēsē ḡwāl̄ēxs laē ētl̄ēd āx̄ēdxēs LEM̄lemḡayowē. Wā,
hēm̄x̄aāwīsē ḡwālē ḡwālaasdāsēxs lāx̄dē lat̄lōdxa temḡikwē.
Wā, āx̄s̄ā’mēsē hē ḡwēgilaxa la hanāl̄ lat̄lasō’s. Wā, lāla
‘nem̄em̄ wāk̄wēda ḡaloyās qaxs ā’māē la ‘nāl̄nem̄den lāxens 35
q̄lwāq̄lwax̄ts̄lānāfyēx yīx wāḡwasasa la mēm̄nak̄l̄a lat̄lālayōs
yīxs lōmāē ēk̄’a wēlk̄wē qaxs hēm̄enāl̄a’māē pēl̄ax̄wīdēda ḡālē





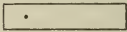
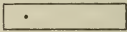
¹ See Publications of the Jesup North Pacific Expedition, Vol. V, p. 328, fig. 54. The figure shows the order of the wedges. The split is placed vertically, not horizontally as described here.

38 runs outward: | therefore the first one that is split off is thick. |
 As soon as it has been split, he carries the boards out as he is going
 40 home; || and when he has carried them all out, he takes his adz |
 and adzes them smooth. When he has finished | one side, he turns
 them over and adzes the other side also; so that they all have the
 same | thickness. When they are half a finger-width thick, | they
 45 are done, and he puts them on edge. Then he adzes down || one
 edge to make it straight; and after that has been done, he puts them
 down flat, | takes a piece of cedar-stick and splits it so that it is
 thin, and | he takes his straight knife and cuts off the end so that | it
 is square at the end. He measures one span | and a short span,
 50 beginning at the end that he cut off, || and there he cuts it off. He
 uses this as a measure for the width | of the box that he is making.
 He puts it down and takes his | straight knife, and again puts on
 edge the board out of which | he is making the box. Then he shaves
 off the edge smooth, so that it is very | straight and smooth; and
 55 when it is really || straight, he puts it down flat. Then he takes his |
 cedar-stick measure and puts it down on one end of the box | that
 he is making. The end of the measure is flush with the | straight
 edge that he has shaved off. He marks with his knife | the other end

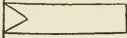
38 latōdayowa. Wā, hē^hmis lā^hgīlas wākwa gālē latoyōs. Wā,
 gīl^hmēsē wīwelx^hsexs laē yīl^hx^hūlt^hlālaqēxs laē nā^hnak^h lāxēs gōkwē.
 40 Wā, gīl^hmēsē wīloilt^haxs laē hēx^hīdaem āx^hēdxēs k^hlīmlayowē
 qa^hs k^hlīmLEldzōdēq qa nēnemadzowēs. Wā, gīl^hmēsē gwāla
 āpsādze^hyaxs laē lēx^hīdeq qa^hs k^hlīmLEldzōdēxaaq qa nēmōkwēs
 wāgwasas. Wā, gīl^hmēsē la k^hlōdenē wāgwasas lāxens q^hlā-
 q^hl^hwax^htslāna^hyēx laē gwāla. Wā, lā k^hlōt^hlēlsaq qa^hs k^hlēm^hīdēx
 45 āpsenxa^hyas qa neqelēs. Wā, gīl^hmēsē gwālexs laē paxelsaq
 qa^hs āx^hēdēxa kl^hwaxlāwē qa^hs xōx^hwidēq qa wīlenēs. Wā, lā
 āx^hēdxēs nexx^hāla k^hlāwayowa qa^hs k^hlīm^htōdēx ōba^hyas qa
 nēmābēs ōba^hyas. Wā, lā bāl^hītsēs q^hlāq^hl^hwax^htslāna^hyaxa nēm-
 plenk^hē hē^hmesa ts^hlēx^htslāna^hyē gāg^hīlela lāxa k^hlīm^htba^hyasēxs
 50 laē k^hlīm^htōdeq. Wā, laem menyayono^hx^hLES qa wādze^hwasLESēs
 welāse^hwēda xesēlase^hwas. Wā, lā k^hat^helsaq qa^hs āx^hēdēxs
 nexx^hāla k^hlāwayowa. Wā, lāxāē ētlēd k^hlōt^hlēlsaxēs welase-
 wēda xesēlase^hwas. Wā, aēk^hla k^hlax^hwīdxa āwenxa^hyē qa āla-
 k^hlālēs la neqela. Wā, hē^hmēs qa qēsēs. Wā, gīl^hmēsē la āla-
 55 k^hlāla la neqelaxs laē xwēlaqa paxelsaq. Wā, lā āx^hēdxēs kl^hwax-
 lāwē menyayowa qa^hs k^hadedzōdēs lāx āpsba^hyasēs wūlase^hwēda
 xesēlase^hwas. Wā, laem nēmabalē menyayās lē^hwa neqenxa-
 yas yix lax^hdē k^hlaxwasōs. Wā, lā xūlt^hlētsēs k^hlāwayowē lāx
 wālalaasas ōba^hyas menyayās. Wā, lā lāxa āpsba^hyē. Wā,

to which the measure reaches, and he goes to the other end of the board || and does the same thing there, in this way: |  60
 (1) is the measure at the one end, and (2) when he moves it to the other end; and | he marks it with his knife at (3), as he did before, and at (4); and | after he finishes measuring it, he takes his hand-adz and | adzes off (5). Now he splits it off, so that the width is greater than || the height 65 of the box which he is going to make; and he takes | the piece that he has split off from the edge of the box that he is making, and shaves | one edge off with his knife so that it is straight; and when it is quite | straight, he places it on one end of (3), and he places the | straight-edge on the mark that he has put on, and he also puts it || at the other end of the mark that he made at (4), and 70 he marks with his straight | knife along the straight-edge. As soon as | the mark that he makes is plain, he takes off the straight-edge and puts it away, and | he takes his hand-adz and adzes down toward the mark that he put on, | as far as its end. As soon as he finishes adzing it, and when || he comes close to the mark that 75 he has put on, he puts down his adz and | he takes his straight knife and shaves it. | He shaves it off smooth and straight. | After he has finished it, he shaves off the other end, so that all the | chopping-marks come off; and when the rough end has been finished, || he takes up his straight-edge and another piece of thin split cedar- 80

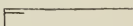

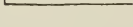
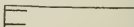



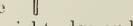

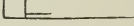
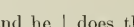

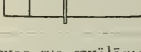
hëemxaāwisē gwēx'ideq g'a gwālēg'a (*fig.*). Wā, hëem men- 60
 yayosē (1) lāxa āpsba'yē. Wā, hē'mis (2) yixs lābēnd lāq qa's xūltlēdēsēs k'lāwayowē lax (3) lāxēs gwēx'idaasax (4). Wā, g'il'mēsē gwāl mensaqēxs laē āx'ēdxēs k'līmlayowē qa's k'līm-
 lōdēx (5). Wā, laem xōweyōdeq qaxs āwila'maē 'wādzogawa'yē wūlasē'was lāx 'wālasgemaslasa xetsemlē. Wā, lā āx'ēdxēs 65
 xōweyowē lāx āwenxa'yasēs wūlasē'wē qa's k'lāx'wīdēsēs k'lā-
 wayowē lāx āpsenxa'yas qa neqelēs. Wā, g'il'mēsē la ālak'lāla la neqelaxs la k'adedzōts āpsba'yas lax (3). Wā, laem nex-
 stā'yē negenōselās lāx xūltā'yas. Wā, lāxaē k'adedzōtsa āpsba'yas lāx xūltā'yas lāx (4). Wā, lā xūltlētsēs nexx'āla 70
 k'lāwayowē lāx āwenxa'yasa negenōsē. Wā, g'il'mēsē lā āwelx'sē xūltā'yasēxs laē āxōdxēs negenōsē qa's lā g'ēxaq. Wā,
 lā āx'ēdxēs k'līmlayowē qa's k'līmīlālē lālak'ēnaxēs xūltā'yē hēbēndālax ōba'yas. Wā, g'il'mēsē gwāl k'līmīlālaq yixs laē
 ēx'ak'lēndxēs xūltā'yaxs laē g'ig'alīlaxēs k'līmīlayowē. Wā, lā 75
 āx'ēdxēs nexx'āla k'lāwayowa qa's k'lāx'wīdēq. Wā, laem aēk'laxs laē k'lāxwaq qa neqelēs; wā, hē'mis qa qēsēs. Wā,
 g'il'mēsē gwālēxs laē k'lāx'wīdex āpsba'yas qa lawāyēs sōpa-
 'yasxa lē'noqwa. Wā, g'il'mēsē 'wīlāwa lēnoxba'yasēxs laē ētlēd āx'ēdxēs negenōsē lē'wa ōgū'lamaaxat! xōk' wīl'en klwaxlāwa. 80

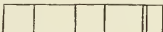
- 81 wood, | and he cuts off the end of the cedar-stick that he took up last. | He measures it off three spans long. | There he cuts it off, and with it he measures the board | at which he is working, in this way,
- 85 slanting:  As soon || as he finds the end of the measure, he marks it | in the middle of the board with his knife, and he | measures it with his cedar-stick, in this way: He is trying  to find the middle; | and as soon as he has found  the middle of the board, he marks it with his | knife in  the middle, and he takes a cedar-stick
- 90 and || he cuts off again one finger-width. | Then he takes his drill and drills through the end. As | soon as the drill-hole goes through, he puts it on the board out of which he is making a box. | He tries to put the end of the drill as the end shows at the | under side of the
- 95 cedar-stick measure at the mark in the middle of || the board at which he is working, in this way:  As soon as | the end of the drill goes in a little |  at the middle of the board at which he is working, he bevels | the other end of the measure, and he marks along it at the end of the beveled measure, | on the edge of the board at which he is working; and he
- 100 turns || the free end which has been beveled so that it goes to the other edge, and | he marks its end. After he has done so, he takes off | his beveled measure and he takes his straight-edge and | puts

- 81 Wä, lä k'limtbendxa ālagawa'yē āx'ētsōs k'waxlāwa. Wä, lä bā'fidxa yūdux'p'lenk'ē lāxens q'wāq'wax'tslāna'yēx lāxa xōkwē k'waxlāwaxs laē k'limtts'endeq. Wä, lä mens'ides lāxa wūlase'was g'a g'wālēg'a (*fig.*). Wä, laem senoqwāla. Wä, g'il'mēsē
- 85 q'lāx 'wūlag'ilasas ōba'yasa menyayāxs laē xūlt'lētsēs k'lāwayowē lāx negedzā'yasēs wūlase'wē xesēlase'wa. Wä, lä mens'itsa k'waxlāwē g'a g'wālēg'a (*fig.*). Wä, laem q'laqlaax negedzā'yas (1). Wä, g'il'mēsē q'lāxa negedzā'yasēxs laē xūlt'lētsēs k'lāwayowē lāxa negedzā'yas. Wä, lä āx'ēdxa k'waxlāwa qā's
- 90 ētlēdē k'limtōdxa 'nemdenē lāx ōba'yas lāxens q'wāq'wax'tslāna'yēx. Wä, lä āx'ēdxēs selemē qā's selx'sōdēx ōba'yas. Wä, g'il'mēsē lāx'sāwē sela'yas laē k'adedzōts lāxēs wūlase'wē xesēlase'wa. Wä, laem nānaxste'was ōba'yasa selemāx nēbalaē lāx benadzē'yasa menyayowē k'waxlāwa lāxa xūltā'yē lāx negedzā'yas wūlase'was xesēlase'wa g'a g'wālēg'a (*fig.*). Wä, g'il'mēsē
- 95 nexstōdeq laē xāl'lex'ēd selx'ēda qā xāl'ebetēs ōba'yas selemas lāx negedzā'yasēs wūlase'wē xesēlase'wa. Wä, lä sēnōgūdzōts āpsba'yas qā's xūlt'lēdēx wūlg'ilasas ōba'yasa sēnōgūdzā'yē menyayo lāx āpsenxa'yasēs welase'wē. Wä, laxaē melbax'ideq
- 100 qā's sēnōgūdzōdēs qā's g'wēbax'ēdēs lāxa āpsenxa'yē. Wä, laxaē xūlt'lēdex wūlg'ilasas ōba'yas. Wä, g'il'mēsē g'wālēxs laē āx'alēlōdxēs sēnogwayowē menyayowa. Wä, lä āx'ēdxēs negenōsē qā's

it down on the thin mark on each | edge. He wants the measure
to lie || on the end of the beveled mark (1). | The straight edge of 5
his measure is turned towards the rough end of | the board at which he
is working, in this manner,  and he marks it with his
straight knife. | Now he takes off the straight-edge
and he puts it down, and | he takes his straight knife
and cuts along with it at || the mark, so that the end is smooth | and 10
so that it does not slant. As soon as the rough end has been cut
off, | he takes the cedar-stick and splits it so that it is thin and
square. | It is another measure. He splits out two pieces, and he
measures | them so that one of them is two spans long || where he 15
cuts it off with his straight knife and puts it down. Then | he
takes up one of the square split cedar-sticks and cuts off | one end
of it square, and he measures it so that it is | one long span and
one short span | long; and he cuts it off with his knife. || The cedar- 20
stick two spans in length | is to be the measure for the long side
of the box, and the measure for the short side | is one short span
and one long span. First he takes | the shorter measure and puts
it down on one edge of | the box that he is making, beginning at
the place where he cut the edge smooth. || He puts down the 25

k'adedzödēs lāx welba'ayasēs xūlta'yē lāxa āpsenxa'yē lē'wa āwūn- 3
xa'yasa āpsenxa'yē. Wā, la'mē 'nex' qa 'nemenxālēs negenōsa
lō' oba'yasa sēnogūdžā'yē xūlta'ya lāx (1). Wā, laxaē gūyīnxa'ya 5
negēnōdza'yas negenōsas lāxa tēnoxba'yas wūlase'was xesēlase-
'wa. Wā, lā g'a gwālēga (*fig.*). Wā, lā xūlt!ētsēs nexx'āla k'lāwayowē
lāq. Wā, laem āx'alelōdxēs negenōsē qa's k'at!alilēq. Wā, lā
āx'ēdxēs nexx'āla k'lāwayowa qa's xūldelena'yēs lāxēs neqela
xūltay'a. Wā, laem xūltaqēxs laē xūltōdeq qa qēsēs oba'yas. Wā 10
hē'mis qa k'leāsēs sēnogwats. Wā, g'īl'mēsē lawāyē lenoxba'yas laē
āx'ēdxa k'laxlāwē qa's xōx'widēq qā wilenēs k'!ewelx'ūna ōgū-
laemxaē lāx menyayās. Wā, lā malts!aqē xā'yas. Wā, lā bāl'itsēs
q!wāq!wax'ts!āna'yē qa malp!enk'ēs 'wāsgēmasasa 'nemts!aqas laē
k'l'mtts!entsēs nexx'āla k'lāwayowē lāq. Wā, lā k'at!alilaq qa's 15
āx'ēdēxa 'nemts!aqē xōk' k'!ewelx'ūn k'laxlāwa qa's k'l'mtōdēx
oba'yas qa 'nemābēs. Wā, lāxaē bāl'itsēs q!wāq!wax'ts!āna'yē lāq
qa 'nemp!enk'ēs lāxens g'ilt!ax bāla. Wā, hē'misa ts!ex'ts!āna'yē
ēseg'iwā'yasēxs laē k'l'mtōtsēs k'lāwayowē lāq. Wā, hē'mi men-
yayōltsēxa g'ildolaslasēs wūlase'wē xesēlase'wa malp!en'kas 'wās- 20
gemasē k'laxlāwa. Wā, hē'mis menyayōltsēxa ts!eg'ōkisa ēseg'e-
yōwasa ts!ex'ts!āna'yē k'laxlāwa. Wā, hē'mis g'īl āx'ētsōsēyēdē
ts!ekwagawā'yē menyayowa qa's k'adedzödēs lāx āpsenxa'yasēs
wūlase'wē g'ūg'īlela lāxa la aēk'laak' xūts!aakwa. Wā, laem 'ne-

- 25 measure at the end of the board at which he is working in this way:  and he cuts in a little with his straight knife as far  as | the end of the cedar measure goes. After he has  done so, | he takes off the measure and puts it down on the other edge, | in this way:  and he marks
- 30 the end with his knife. || After he has  done so, he takes off the measure and puts it down. | He takes his straight-edge and lays it down along | the ends of the measures, in this way:  After he has put down | the straight-edge at the marks,  he cuts along it with his | knife on the board that he  is working. After doing so, he puts down ||
- 35 the straight-edge and he takes up the longer cedar-stick | measure and he puts it down on the edge of the board on which he is working. | He puts the end of his measure on the mark which he made | for the short end, in this manner,  and he makes a small mark | at its end. After  he has done so, he takes
- 40 off the measure || for the  long side and puts it down on the other edge, and he | does the same as he did before when he measured it. After | he has done so, he takes off the measure, puts it down, | takes his straight-edge, and puts it down along the marks. Now | he turns the straight-edge along the two marks
- 45 that he has made || on the board, in this way:  When the straight-edge is | on the marks on the  board,
- 25 mabalēda menyayowē lō^e oba^eyasa wūlase^ewas g'a gwālēg'a (*fig.*). Wā, lā xāl!ex^eid xūtlētsēs nexx'āla k'āwayowē lāx^ewālalaasas oba^eyasa menyayowē k'waxlāwa. Wā, g'il^emēsē gwālexs laē āx^ealelōdxēs menyayowē qa's lā k'adedzōts lāxa āpsenxa'yē g'a gwālēg'a (*fig.*). Wā, laxaē xūtlētsēs k'āwayowē lāx^ewālalaasas oba^eyas
- 30 Wā, g'il^emēsē gwālexs laē āx^ealelōdxēs menyayowē qa's k'at!alilēqēxs laē āx^eēdxēs negenōsē qa's k'adedzōdēs lāx^ewālalaasdās oba^eyasa menyayowē g'a gwālēg'a (*fig.*). Wā, g'il^emēsē la nexstāyē negenōdza'yas negenōsas lax xūlta^eyasēxs laē xūldeleñēsēs k'āwayowē lāxēs wūlase^ewē. Wā, g'il^emēsē gwālexs laē āx^ealelōdxēs negenōsē qa's k'at!alilēqēxs laē āx^eēdxā g'iltagawa'yē k'wāx^een menyayowa qa's k'adedzōdēs lāx āwūnxa'yasēs wūlase^ewē. Wā, laem^eneniābalē oba^eyasa menyayowē lē^ewa lā xūldek^u qaēda ts!e-g'ōlālē, g'a gwālēg'a (*fig.*). Wā, lā xāl!ex^eid xūtlēdex^ewālagilasas oba^eyas. Wā, g'il^emēsē gwālexs laē āx^ealelōdxēs menyoyāxa g'ildōla qa's k'adedzōdēs lāxa āpsenxa'yas. Wā, laxaē hēm
- 40 gwex^eidqēs gwēx^eidaasaxa g'ilx^eidē mens^eitsōs. Wā, g'il^emēsē gwālexs laē āx^ealelōdxēs menyayowē qa's g'ēg'alilēqēxs laē āx^eēdxēs negenōsē qa's k'adedzōdēs lāxa lā xūldekwa. Wā, laem gwēnodza'ya negenōdza'yas lāxa mālē xwēxūltē lāx wāx^esenxa'yas wūlase^ewas g'a gwālēg'a (*fig.*). Wā, g'il^emēsē neqemstāya negenōsē
- 45 lāx xwēxūltenxa'yas wūlase^ewasēxs laē xūldeleñēq yīsēs nexx'āla

he cuts along it with his straight | knife. After doing so, he takes 47
off his | straight-edge and puts it down. He takes the measure for |
the short side and puts it down on the edge of the board on which he
is working, starting at the || mark which he put on, and he puts a 50
small mark at the end of | this measure. He takes off the measure
for the short side and | puts it down on the other edge (of the board),
and he does as | he did before. After he has marked it, he takes it
off | and puts it down. Then he takes his straight-edge and puts it
down || on the  board at which he is working, in 55
this manner: He takes his straight | knife and
cuts close along the straight-edge, and | he takes it off after he
has finished and puts it down. Then he takes | his measure for
the long side and lays it down along the edge from | the place that
he has marked, and he puts a small mark at its end. || Then he takes 60
it off and puts it down on the other edge of the | board at which he
is working, and he makes a small mark at its end. Then | he takes
his measure, puts it down, and takes his | straight-edge and lays it
on. As soon as the straight-edge has been placed | on the small
marks, he takes his knife || and marks along it. After this has been 65
done, he measures the | thickness (1)¹ of the end by means of a
split cedar-stick; and when he has found | the thickness, he lays it

k'āwayowa lāq. Wā, g'íl'mēsē gwālexs laē āx'āLElōdxēs nege- 47
nōsē qa's k'at'lālilēq. Wā, laxaē ēt'ēd āx'ēdxēs menyayāxa ts'le-
g'ōla qa's k'adedzōdēs lāx āwunxa'yasēs wūlase'wē g'āg'īlela lāxēs
xūltēx'dē. Wā, laxaē xāl'EX'ēid xūlt'ēdex 'wālalaasas ōba'yas 50
menyayās. Wā, lāxaē āx'āLElōdxēs menyayāxa ts'le'g'ōla qa's
k'adedzōdēs lāxa āpsenxa'yē. Wā, laxaē hēem gwēx'ēdqēs
gwēx'ēdaasaxa g'īlx'dē. Wā, g'íl'mēsē gwāl xūltaqēxs laē āx'āLE-
lōdeq qa's k'at'lālilēs. Wā, lā āx'ēdxēs negenōsē qa's k'adedzō-
dēs lāxēs wūlase'wē g'a gwālēg'a (*fig.*). Wā, laxaē āx'ēdxēs nexx'āla 55
k'āwayowa qa's xūlt'ēdēs lāxa mag'īlenayaxēs negenōsē. Wā,
lā āx'āLElōdqēxs laē gwāla qa's g'īg'alitēq. Wā lā āx'ēdxēs men-
yayāxa g'īldōla qa's k'adedzōdēs laxaaxa āwūnxa'yē g'āg'īlela
lāxēs xūltā'yē. Wā, lā xāl'EX'ēid xūlt'ēdex 'wālalaasas ōba'yas.
Wā, lā āx'āLElōdeq qa's lā k'adedzōts lāxa āpsenxa'yasēs wūla- 60
se'wē. Wā, laxaē xāl'EX'ēid xūlt'ēdex 'wālalaasas ōba'yas. Wā,
lā āx'āLElōdxēs menyayowē qa's g'ēg'alitēq. Wā, lā āx'ēdxēs ne-
genōse qa's k'adedzōdēs lāq. Wā, g'íl'mēsē neqemstōdē negenō-
dza'yas lāxa lā xāl'laak^u xūldekwxas laē āx'ēdxēs k'āwayowē
qa's xūldehēnā'yēq. Wā, g'íl'mēsē gwālexs laē mens'īdex wā- 65
gwasas (1) xa ōba'yē yīsa xōkwē k'waxlāwa. Wā, g'íl'mēsē q'lāx
wāgwasasēxs laē k'adbentsa k'waxenē menyayō lāx 'wāx'senxa'yā

¹ See figure on p. 68.

- 67 off at the end of the board with his cedar-stick measure on the two edges | (5), starting from the mark that he made between 4 and 5. |
- 70 He marks each end with the straight knife, and, after || doing so, he takes off his measure, puts it down, takes | his straight-edge, and lays it down between (4) and (5); and | when the straight-edge is on the marks, he marks | it with his straight knife. Then he cuts off the end so | that it is in this way:

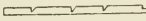
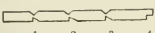
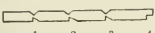
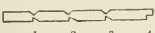
1	2	3	4
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 After
- 75 he has done so, he takes his || straight knife and cuts straight into the cutting at (1) across the whole | width of the board at which he is working; and after he has cut through half the | thickness of the board that is being made, he cuts at (2), and | cuts it to the same depth as he cut the first. Then he cuts in at (3); and |
- 80 after he has cut half through the thickness of the board, || he cuts at (4), and when he has cut half through he stops. | Then he goes back to (1). He takes his straight-edge and lays it on | the board at which he is working. He measures the width of half a little | finger from the mark at (1) and marks it, and | he does the same at the other edge.
- 85 After doing so, he takes his || straight-edge and lays it down on these marks and cuts along on the | right-hand side of the first mark which he put on, in this way:

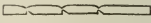
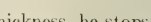

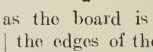
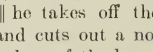
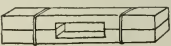
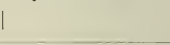
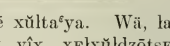
1	2	3	4
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 and he also | marks on the right-hand side of (2) and on the right-hand side of | (3); and after doing so, he takes his straight-edge and | puts it down. Then he takes his whetstone and sharpens his ||

- 68 (5), g'äg'îlela lāx xūlta'ŷas lāx a'wagawa'ŷas (4) lō' (5). Wā, lā xūlxūltbendeŷ yîsēs nexx'āla k'lāwayowē lāq. Wā, g'îl'mēsē
- 70 gwālexs laē āx'alelōdxēs menyayowē qa's g'ig'alilēqēxs laē āx'ēdxēs negenōsē qa's lā k'ādedzōts lāx āwagawa'ŷas (4) lō' (5). Wā, g'îl'mēsē neqemstōdē negenōdza'ŷas lāx xūlta'ŷasēxs laē xūldele-nēsēs nexx'āla k'lāwayowē lāq. Wā, laem xūlt!endeŷ qa lawā-yēs qa g'ūs gwālēg'a (*fig.*). Wā, g'îl'mēsē gwālexs laē āx'ēdxēs nex-
- 75 x'āla k'lāwayowa qa's nexbetendē xūlt!ēdex (1) lābendex 'wādze-wasasēs wūlase'wē. Wā, g'îl'mēsē negōyōdē 'wālabedaxas xūlta-ŷas lāx wāgwasasa wūlase'wasēs laē ēt!lēd xūlt!ēdex (2). Wā, lēemxaāwisē 'walabetē xūta'ŷas lāqēxs laē ēt!lēd xūlt!ēdex (3). Wā, g'îl'emxaāwisē nexsendē xūta'ŷas lāx wāgwasasēs wūlase'waxs laē
- 80 xūlt!ēdex (4). Wā, g'îl'mēsē nexsendē xūta'ŷas laqēxs laē gwāla. Wā, lā aēdaaqa lāx (1). Wā, laem āx'ēdxēs negenōsē qa's k'ādedzōdēs lāxēs wūlase'wē. Wā, lā mens'idxa 'nemdenē lāxens selt!a-x'ts!āna'ŷēx g'äg'îlela lāx xūta'ŷas (1). Wā, lā xūlt!ēdeŷ. Wā, lā-xaē hēemgwēx'idxa āpsba'ŷas. Wā, g'îl'mēsē gwālexs laē āx'ēdxēs
- 85 negenōsē qa's k'ādedzōdēs lāxa la xūldekwas laē xūldeleŷ lāx hēk'!lōt!ēna'ŷasēs g'îlx'dē xūlta'ŷa, xa g'a gwālēg'a (*fig.*). Wā, lāxaē ēt!lēd xūlt!ēd hēk'!lōt!ēna'ŷas (2). Wā, lāxaē xūlt!ēdex hēk'!lōt!ēna'ŷas (3). Wā, g'îl'mēsē gwālexs laē āx'alelōdxēs negenōsēla qa's g'ig'alilēq. Wā, lā āx'ēdxēs t!ēsemē t!ēg'ayowa qa's t!ēx'alāben-

straight knife so that it is very sharp. When the knife is very | 90
sharp, he cuts into the last line that he puts on. | The knife is held
(with the hand) slanting | to the right; and when the cut reaches
the bottom of the cut that has been made | straight down, a tri-
angular piece comes off. || Then he shaves it out clean, so that the 95
kerf is smooth. Now (1) | has been cut out. Then he does the
same at (2) as he | did at (1); and after he has done so, he does it
at (3), | and he does what he did at (2). After he has | done so, he
splits off one-half the thickness of the board at (4) with his || knife, 200
and then he splits it off. Now he shaves it off so that it is
smooth and | very straight, so that the joint is smooth, for that
is | the name of  (4). As soon as he has finished,
it is in this way:  After | this has been done, he turns
over the board at which he is working. He takes his | straight-edge
and puts it on the board. Then he lays it on the back, || just over 5
the  groove that he cut at (1). When it is in this
way,  | he marks straight over the groove along the
side of this straight-edge. | He wants the board to be thin between
the kerf | and the mark on the back at (1); and he does the same |
at (2) and (3). As soon as this is done, he takes his crooked || knife 10
and sharpens it on the whetstone; and when | it is very sharp, he

dēxēs nexx'āla k'lawayowa qa ālak'lālēs ēx'ba. Wā, g'il'mēsē la āla- 90
k'lāla la ēx'bē nexx'āla k'lawayāsēxs laē xūt'lēdxēs ālē xūltā'ya. Wā,
laem ōlālē ōxtā'yas xūda'yās k'lawayowa gwagwaak'alēs ōxtā'yē lā-
xēns hēlk' lōtts'lāna'yēx. Wā, g'il'mēsē lāxlē xūt'lētsē'was lāxa ōxla-
'yasa nexbeta xūtās laē āem k'atwūlts'lōwē xwatmotas. Wā, laem
āem aēk'laxs laē k'la'x'wīdeq qa qēstowēsa xūta'yas. Wā, hēm (1) 95
g'ālē xūt'lētsōs. Wā, lā ēt'lēdex (2). Wā, lā hēmxtat! gwēx'īdeq
lāxēs gwēx'īdaasax (1). Wā, g'il'mēsē gwālexs laē ēt'lēdex (3).
Wā, lā hēmxtat! gwēx'īdeq lāxēs gwēx'īdaasax (2). Wā, g'il-
'mēsē gwālexs laē naq'lēgēndālax wāgwasas (4) yīsēs xūdāyowē
k'lawayowaxs laē pak'lōdeq. Wā, laem aēk'laxs laē k'la'x'waq qa 200
ālak'lālēs neqela. Wā, hēmīs qa qēsēsa sak'ōda'yē qaxs hēmāē
lēgēms (4). Wā, g'il'mēsē gwālexs laē g'a gwālē'ga (*fīg.*). Wā, g'il-
'mēsē gwālexs laē lēx'elilaxēs wūlase'wē. Wā, lā āx'ēdxēs nege-
nōsē qa's k'adedzōdēs lāxēs wūlase'wē. Wā, la k'adēg'ints lāx
nēxsāwasa la xūdelts'lēwa'wa lax (1). Wā, g'il'mēsē lā g'a gwālē'ga 5
(*fīg.*) la nexsāsa xūdelts'lēwakwaxs laē xāl'tēx'īd xūdelelēxēs ne-
genōsēla. Wā, ā'mesē gwanāla qa pelbida'wēsa āwāgawa'yasa xūdel-
ts'lēwakwē lē'wa xūdek'a'yē lax (1). Wā, lā hēmxtat! gwēx'ī-
dex (2) lō' (3). Wā, g'il'mēsē gwālexs laē āx'ēdxēs xēlxwāla
k'lawayowa qa's tlēx'īdeq lāxēs tlēg'ayowē tlēsēmē. Wā, g'il-
'mēsē ālak'lāla la ēx'baxs laē xēlxūldzōdēx mōdenē lāxēns qlwā 10

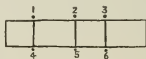
- 12 shaves off four finger- | widths on the upper side of the cut that he has just made. It is two | finger-widths that he shaves off on each | side of the mark that he put on, in this way:  As soon as the back || at (1), (2), and (3) has  been hollowed out, and | they have all the same thickness, he stops shaving it off. Then he | takes well-splitting red-pine wood and splits it | like tongs. The pieces are four | spans long and three finger- || widths thick. They are split out square. There are | two pieces. Then he puts them down  on the board at which he is working, in this way:  so | that the ends of the board-protector project  equally on both sides of the | board. As soon as the board is in the center of the board-protector, he marks | the edges of the board at which he is working. After doing so, || he takes off the board-protector. He takes his straight | knife and cuts out a notch at the place where he made a mark for | both edges of the board. Then he adds to it one | finger-width, so that it is a little longer than the width of the plank, | and he shaves the wood out between the two marks, so that the part removed is half the || thickness of the plank at which he is working, and he puts it down. Then he takes up the other piece, and he | measures it by the part that he has  finished, and he imitates what he has done  before. As soon | as it is done, it is in this way:  This is the board-protector when it is finished. |

- 12 q'wax'ts!āna'yēx lāx nexēda'yasēs ālē xūlta'ya. Wā, laem māē-malden lāxens q'lwāq!wax'ts!āna'yēx yīx xelxūldzōtse'was lāx wāx'sōt!ēna'yasa xūldek wēxa g'a gwālēg'a (*fig.*). Wā, g'il'mēsē la xūlboyālē (1) yīx āwīg'a'yasēs laē ōgwaqax (2); wā lā ēt!ēdex (3). Wā g'il'mēsē la 'nemōkwē wīwāgwasas laē gwāl xelxūldze'waq. Wā, lā āx'ēdxā wūnāgulēxa 'g'aqwa lāx xāse'wē. Wā, lā xōx'wīdeq qā yōwēs gwēx'sa ts!ēslāx. Wā, la mōp!enk'ē 'wāsgemasas lāxens q'lwāq!wax'ts!āna'yēx. Wā, lā yūdux'denē 'wāg'idaasas lāxens q'lwāq!wax'ts!āna'yēx lāxēs k'lewūlk!wēna'yē. Wā, lā hēx'sendeq qā malts!ēs. Wā, lā k'adedzōts lāxēs wūlāse'wē g'a gwālēg'a (*fig.*) qā k'leāsēs g'iltagawēs ōba'yasa l!ēbedzā'yē lāx wāx'senxa'yasēs wūlase'wē. Wā, g'il'mēsē nānaqeloyālōda l!ēbedzā'yaxs laē xūlt!ētsēs nexx'āla k'lāwayo lāx wālenxa'yasēs wūlase'wē. Wā, g'il'mēsē gwālēxs laē āx'alelōdxa l!ēbedzā'yē. Wā, lā āx'ēdxēs nexx'āla k'lāwayowa qā's k'fimtbetendēxēs xwēxūlta'yē lāx wūlg'ilasas wāx-senxa'yasēs wūlase'wē. Wā, laem g'inwasa 'nemdenē lāxens q'lwā-q'lwax'ts!āna'yēx qā g'āg'ilstālēx lāx 'wādzewasasēs wūlase'wē. Wā, lā k'la'x'wīdex āwāgawa'yasēs k'fimtbetenda'yē qā nexsendēsēx wāgwasasēs wūlase'wē. Wā, lā g'ig'alilasēs laē āx'ēdxā āpsex'sē qā's mens'idēs lāxa lā gwāla. Wā lā nānaxts!ewax gwālaasas. Wā, g'il'mēsē gwālēxs laē g'a gwālēg'a (*fig.*) yīxa l!ēbedzā'yaxs laē gwāla.

As soon as it is finished, he takes twisted cedar-withes and he ties 33
 them | to the ends of (1) and (2) and ties them on tightly; and he twists
 them on so that || the board-protector can not get out of shape. Then 35
 he puts the board-protector on the board. | After doing this, he takes
 up another piece of red-pine wood and | splits it so that it is two
 finger-widths in thickness, | and it is also square. He takes his
 straight knife | and shaves it off on one side so that it is straight;
 and when || it is very straight, he shaves off the under side, | which 40
 is to lie flat on the plank. When this is also | straight, he puts it
 down on the plank on which he is working. This will be the instru-
 ment for bending the corners | when he bends the corners of the
 board at which he is working. | After he has done so, he goes to get
 driftwood for heating stones; || and when he has the driftwood, he 45
 piles it up in a heap close | to the fire. He takes a basket, goes down
 to | the beach in front of the house, and puts medium-sized stones into
 it; | and when he thinks he has as many as he can carry, he carries
 them up the beach | into the house in which he is making the box.
 He pours || them out by the side of the fire. Then he goes down to 50
 the beach again, | carrying his basket, and he puts more stones | into
 it (some Indians call this "putting stones into the | stone-carrying
 basket"); and when he has as many as he thinks he can carry, he |

Wä, g'il'mēsē gwāla laē āx'ēdxa selbekwē dewēxa qa's qex'ale- 33
 lōdēs lax (1) Lō' (2). Wä, laem laak!ūt!axs laē mel'gaalelōts qa
 k'lēsēs q!wēqulēda L'ēbedzā'yē qō lāl L'ēbedzōdles lāxa wūlase'wē. 35
 Wä g'il'mēsē gwālexs laē āx'ēdxa ōg'ū'la'maxat! wūnāgula qa's
 xōx'wīdēxa māldenē lāxens q!wāq!wax ts'lāna'yēx yīx wāg'idasas.
 Wä, laemixaē k'!ewelx'ūna. Wä, lā āx'ēdxēs nexx'āla k'lāwa-
 yowa qa's aūk'lē k'lāx'wīd āpsōt!ena'yas qa neqelēs. Wä, g'il-
 'mēsē ālak'lāla la neqelaxs laē ēt'lēd k'lāx'wīdex benk'lōt!ena- 40
 'yasxa k'adedzāyayōlas lāx wūlase'was. Wä, g'il'emxaāwisē la
 neqelaxs laē kadedzōts lāxēs wūlase'wē. Wä, hēm k'ōgwayuwē
 qō lāl k'ōx'wīdēlxēs wūlase'wēxa k'!ewelx'ūnē wūnāgula. Wä,
 g'il'mēsē gwālexs laē hēx'idaem ānēx'ēdxa q'lēxa'lē qa's t'lēqwa-
 pela. Wä, g'il'mēsē lālxa q'lēxa'laxs laē mōgwalilas lāx māg'in 45
 walisasēs lēgwīlē. Wä, lā āx'ēdxa lexa'yē qa's lā lentsēs lāx
 L'ema'isāsēs g'ōkwē. Wä, lā xē'x'utslālasa hā'yā'fa t'lēm lāq.
 Wä, g'il'mēsē gwanāla lōk'sēxs laē k'lōx'ūsdsēlaq qa's lā k'lō-
 gwīlelaq lāxēs wūl'ēlasē g'ōkwaxēs wūlase'wē g'ōkwa qa's lā gūge-
 nōlisas lāxēs lēgwīlē. Wä, lā xwēlaqentslēsa lāxa L'ema'isē k'lōx- 50
 k'lōtelaxēs t'līgatslē lexa'ya. Wä, laxaē ēt'lēd t'lixts'lālasa t'lēmē
 lāq. Wä, la 'nēk'ēda waōkwē bāk'lumas xē'x'utslālasa t'lēmē lāxēs
 xegwatslē t'lēmema. Wä, g'il'emxaāwisē gwanāla lōk'sēxs laē
 k'lōqūlisaq qa's lā k'lōx'ūsdsēlaq qa's lā k'lōgwīlelaq lāxēs

- 55 takes (the basket) up the beach and into the || house in which he is making the box, and he goes and empties it out by the side of the fire. When | he thinks he has enough, he builds up the fire with driftwood, | piling it on crosswise; and after building the fire, he puts on | the stones on the crossed driftwood; and when he has put
- 63 on | the stones, the box-maker takes the basket, || carries it down to the beach, and gathers dulce, which | he throws into his basket. When it is full, | he carries it on his back up the beach and puts it down close | to the fire and stones. He empties it out on the floor, which he is going to dig out to | put the red-hot stones in. Then he takes
- 65 his || basket again, goes down to the beach, carrying his basket, and | brings up dead eel-grass from the high-water mark. He puts it | in the basket; and when it is full, | he carries it up the beach on his back, and he puts it down | near the pile of dulce. After he has done
- 70 so, he takes his || drill and well-splitting cedar-wood and puts them down | close to the basket with eel-grass; and he takes the board | at which he is working and puts it down on a level place on the floor of the house. Then | he takes his wife's digging-stick which she uses for digging clams, | and he pushes the point of the digging-stick
- 75 into the floor at each end || of the grooves on the edge of the board at which he has been working, in this way,



- 55 wūl^llasaxēs wūlase^ēwē qa^s lā gūgenōlīsas lāxēs legwīlē. Wā, g'īl^lmēsē k'ōtaq laem hēlalaxs laē leqwēlax^ēitsa q'lēxa^ētē. Wā laem gayi^llālas. Wā, g'īl^lmēsē gwāl leqwēlaxs laē t'lāqeyīndālasa t'lēsemē lāxa gayi^llālakwē q'lēxa^ēla. Wā g'īl^lmēsē wilk'eyīndēda t'lēsemana legwīlaxs laēda wūlēnoxwē k'lōqūlilāsa lexa^ēyē qa^s lā
- 60 k'lōqūnts'lēse^llaq lāxa l'ema^ēisē qa^s lē k'lūl'gīlaxa l'ESL'ekwē qa^s lā lēxts'lālas lāxēs l'ESL'egwats'lē lexa^ēya. Wā, g'īl^lmēsē qōt'laxs laē ōxLEX^ēidaq qa^s lā ōxLOSdēse^llaq qa^s lā ōxLEG'alīlas lax onāli-sasēs t'lēqwapa^ēyē legwīla; wā, qa^s gūx'ālilēs lāxēs 'lap'lālīlasLē qa xE^ēx^uts'lewashtsa x'ix'EXSEMāla t'lēsema. Wā, lāxaē ēt'lēd dāx^ēidxēs
- 65 lexa^ēyē qa^s lā xwēlaqents'lēs lāxa l'ema^ēisē k'lōqūlaxēs lexa^ēyē. Wā, lā āx'ēdxa ts'lāts'ESmōtē lāxa ya^ēx^umōtasa yēxwa qa^s lēxts'lālēs lāxēs tsāts'ESmōdats'lē lexa^ēya. Wā, g'īl^lEMxaāwisē qōt'laxs laē ōxLEX^ēideq qa^s lā ōxLOSdēse^llaq qa^s lā ōxLEG'alīlaq lāx māg'īn-walīlasa mewēlē l'ESL'ekwa. Wā, g'īl^lmēsē gwālēxs laē āx'ēdxēs
- 70 sele^lmē lē^ēwa ēg'aqwa lāx xāsewē k'waxlāwa qa^s lā g'īg'alīlas lāx māg'īnwalīlasa ts'lāts'ESmōdats'lē lexa^ēya. Wā, laxaē āx'ēdxēs wūlase^ēwē qa^s pax'ālilēs lāxa 'nemaēlē lāx āwinagwīlasēs g'ōkwē. Wā, lā āx'ēdex k'īlākwāsēs genēmē, yīx dzōg'ayowasēxa g'āwēq'lānemē. Wā, lā ts'lēx^ubetalīlas ōba^ēyasa k'īlākwē lāx wāx'sba^ēyasa xwēxū-ta^ēyē lāx wāx'sENxa^ēyas wūlase^ēwasxa g'a gwālēg'a (*fig.*) lax (1) lō^ē
- 75 (4). Wā, lā ēt'lēdex (2) lō^ē (5); wā, laxaē ēt'lēdex (3) lō^ē (6). Wā,

(2) to (5), and also from (3) to (6). As soon | as he has made 77
the holes straight down at each end of the grooves, | he takes
up the board at which he is working, and he puts it down on
edge in the corner of the house. | Then he digs up the soil from
(1) to (4) four fingers || wide and a short span | deep; and when 80
it is deep | enough, he digs up from (2) to (5), doing the | same
as before; and after doing so, he digs it up from (3) to | (6); and
when it is deep enough, it is this way.¹ || This hole is called the 85
“steaming-place of the box-maker for the box-board.” | After he has
dug them, he takes his tongs, | picks up the red-hot stones, and
puts them into | (1); and when he has covered the whole length of
the hole and it is nearly | filled, he does the same at (2), putting
in the red- || hot stones; and when it is also nearly full, he puts | 90
red-hot stones into (3); and when | that is also nearly full, he
puts down his tongs, takes the | dulce, and places it on top of
the red-hot | stones; and he does not stop putting on dulce until
it is level with the || floor. He does this in the two holes beside 95
the first one into which he | put dulce. As soon as he finishes
with the dulce, he takes | eel-grass and puts it over the dulce;
and after this is done | in the three holes, he takes | the board
at which he is working and places it on top of it, laying the || kerfs 300

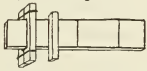
g'il'mēsē 'wī'la la kwax'kūwīlō neqelās wāx'sba'yasa xwēxūta'yaxs 77
laē āx'alilaxēs wūlase'wē qa's lā k'lox'walilas lāx onēgwilasēs g'ōkwē.
Wā, lā g'āg'īlīl lap'īdxa t'ēk'a lāx (1) lālaa lax (4) xa mōdenas
'wādzegas lāxens q'hwāq'wax'ts'lāna'yēx. Wā, la ts'lēx'uts'lāna'yē 80
'wālabetalilasas lāxens q'hwāq'wax'ts'lāna'yēx. Wā, g'il'mēsē hēla-
betalilexs laē ēt'lēd 'lāp'īdex (2) lālaa lāx (5). Wā, lāxaē h'ēm
gwēx'īdeq. Wā, g'il'mēsē gwālexs laē ēt'lēd 'lāp'īdex (3) lālaa lax
(6). Wā, g'il'emxaāwisē hēlabetalilexs laē g'a gwāleg'a.¹ Wā,
h'ēm lēgades k'lālasasa wīwū'lēnoxwaxs xesēlaaxa xetsemē, yīxa 85
la 'labegwēlkwa. Wā, g'il'mēsē gwāl 'lāpaxs laē āx'ēdxēs k'īplālaa
qa's k'īp'īdēs lāxa x'ix'exsemāla t'lēsema qa's lā k'īpts'lōts lāx
(1). Wā, g'il'mēsē megūg'īlts'laxtē 'lāpa'ya lōxs laē hālselaem k'lēs
qōt'la; wā, lāxaē ēt'lēdex (2). Wā, laemxaē k'īpts'lālasa x'ix'exse-
māla t'lēsem lāq. Wā, g'il'emxaāwisē elāq qōt'laxs laē ēt'lēd k'īp'īd- 90
xa x'ix'exsemāla t'lēsema qa's lā k'īpts'lālas lax (3). Wā, g'il'em-
xaāwisē elāq qōt'laxs laē k'at'lalilaxēs k'īplālaa qa's lā hēx'ēd lāxa
L'ESL'ekwē qa's lā hēxēlts'laxstālas lāx ōkū'ya'yasa x'ix'exsemāla
t'lēsema. Wā, āl'mēsē gwāl hexasa L'ESL'ekwaxs laē 'nemāg'as lē'wa
āwīnagwīlō. Wā, lā hāstaem gwēx'īdxa mūdzeqē ōgū'la lāx g'il'x'dē 95
lēxts'lōtsō's. Wā, g'il'mēsē gwāltas L'ESL'ekwaxs laē āx'ēdxa ts'lā-
ts'lēmōtē qa's hēxeyīndēs lāxa L'ESL'ekwē. Wā, laemxaē 'nāxwaem
hē gwēx'īdqēxs yūdux'dzeqaē. Wā, g'il'mēsē gwālexs laē āx'ēd-
xēs wūlase'wē qa's pāqeyalilēs lāq. Wā, laem nāmaxstē'wasa

¹ The ditches here described are dug from points indicated by the numbers on the sketch on p. 72.

300 over the places where the steam comes out; and when the kerfs are right over | the places where he put the red-hot stones, he | takes the eel-grass and throws it on top of the | board at which he is working, right over the kerfs, in this way;¹ and when it is | piled 5 on thickly, he takes his bailer, fills it with || water, lifts up one end of the board, and | pours on the water into the three holes where the | box-maker is steaming the board. After he has poured on | the water, he puts down the board so that it lies on the | 10 steam. He takes his tongs, picks up red-hot || stones, and places them on top of the eel-grass | which he put on last along the three kerfs; and | when he has put the red-hot stones close together, he takes eel-grass | and throws it on top. Then he puts down his tongs, | takes his bailer, fills it with water, and pours it 15 along || the three rows of red-hot stones which are covered with | eel-grass. After finishing this, he takes more eel-grass | and throws it over the red-hot stones as the steam is coming out. | Then he takes his straight knife and | splits cedar-wood into thin pieces. He 20 shaves them off || so that they are sharp, and measures them so that they are four finger-widths | long; then he cuts them off. When | he has made many of these, he stops. These will be the pegs for the |

300 xūta^ʔyē lāxa la k'ālēla. Wā, g'īl^ʔmēsē la ^ʔnāxwa neqemstā^ʔya xwēxūlta^ʔyē lāxa la xēx^ʔu^ʔts'ēwa^ʔsa x'ix'exsemāla tlēsemxs laē āx^ʔēd lāxa ts'lāts'esmōtē qa^ʔs lexedzōdēs lāx ēk'ladze^ʔyasēs wūlase^ʔwē lāx nexsāwasa xwēxūlta^ʔyē, g'a gwālēga.¹ Wā, g'īl^ʔmēsē la wākwa ts'lāts'esmōtas laē āx^ʔēdxēs tsālayowē qa^ʔs tsēx^ʔidēs lāxa 5 ^ʔwāpē. Wā, lā l'elē^ʔostōdex āpsba^ʔyasēs welase^ʔwē. Wā, hē^ʔmis la gūgeleyīndaatsēsa ^ʔwāpē ^ʔnāxwa lāxa yūdux^ʔdzeqē k'ālāsasa wēwū^ʔlēnoxwaxs xesēlaa^ʔxa xetsemē. Wā, g'īl^ʔmēsē gwāl gūqasa ^ʔwāpē laqēxs laē pāqaxōtsēs wūlase^ʔwē qa^ʔs pāqeyīndēs lāxa la k'ālēla. Wā, lā āx^ʔēdxēs k'īplālaa qa^ʔs k'īplidēs lāxa x'ix'exse- 10 māla tlēsema qa^ʔs k'īpeyīndalēs lāxa lexedzā^ʔyē ts'lāts'esmōta lābendā^ʔlax negelena^ʔyasa xwēxūlta^ʔyē lāxēs yūdux^ʔts!aqāē. Wā, g'īl^ʔmē-ē la tāsālēda x'ix'exsemāla tlēsemxs laē āx^ʔēdxa ts'lāts'esmōtē qa^ʔs lexeyīndālēs lāq. Wā, lā g'īg'alilāxēs k'īplālaa qa^ʔs āx^ʔēdxēs tsālayowē qa^ʔs tsēx^ʔidēs lāxa ^ʔwāpē qa^ʔs tsūdzele^ʔna^ʔyēs 15 lāxa yūdux^ʔts!age^ʔnā^ʔūla x'ix'exsemāla tlēsema la lēlexeyalāxa ts'lāts'esmōtē. Wā, g'īl^ʔmēsē gwālexs laē āx^ʔēdxa waō^ʔwē ts'lāts'esmōta qa^ʔs lexeyīndālēs lāxā x'ix'exsemāla tlēsemxs laē k'ālā^ʔida. Wā, g'īl^ʔmēsē gwālexs laē āx^ʔēdxēs nex^ʔāla k'āwayowa qa^ʔs xōx^ʔwidēs lāxa k'waxlāwē qa wīsweltowēs. Wā, lā k'āx^ʔwīdeq 20 qa wīswelbēs. Wā, lā mēns^ʔīdeq qa mōdenēs lāxens q'wāq'hwax^ʔtslāna^ʔyōx yīx āwāsgemasasēxs laē k'īmtts'ēnde^ʔq. Wā, g'īl^ʔmēsē q'lēmēmē k'āxwa^ʔyasēxs laē gwāla. Wā, hēm lābemltsēxēs xesē-

¹ That is, over the kerfs as indicated in the figure on p. 72.

box that he is making. After this is finished, he takes up the 23 well-splitting | cedar-wood and splits it not quite as thick as the || little finger. He splits up much of this. When | this is done, he takes 25 a long cedar-bark rope and puts it into | the water in order to soak it. He dips it up and down, so that it gets | soaked quickly; and when it is soaked, he takes it out of the water. He shakes off | the water and lays it out straight, so that it does not get tangled when he puts it around || the box that he is making when he bends the corners. 30 When everything is ready, | he takes the board-protector and the instrument for bending the corners, | so that they are also ready. Then he | takes the tongs and picks up the hot eel-grass and the | hot stones that are on top of the box-board. He || puts them down at a 35 place not far from where the box-board is being steamed; | and when they are all off from the board, he takes the | board-protector and puts it over the end of the board, in this way:  | Now the board-protector is near the end of the board. Then | he takes the implement for 40 bending the corners (1, 4),¹ and puts it on towards the side of kerf || (1, 4), very near to the body of the kerf. He steps | with both feet on the ends of the bending-tool at | (1, 4).² Then he takes hold of the | ends of the board-protector with his hands, and he pulls it up, to bend the corner of

lasēwē. Wā, g'íl'mēsē gwālexs laē et'lēd āx'ēdxā ēg'aqwa k'wax- 23
lāwa lax xāsewē qa's xōx'widēq. Wā, lā hālselaem wisweltoga-
wēsens selt!ax'ts!āna'yēx. Wā, laemxāē q'lēnemē xāyas. Wā, g'íl- 25
mēsē gwālexs laē āx'ēdxā g'ilt!a densen denema qa's lexstendēs
lāxa wāpē qa pēx'widēs. Wā, laem dzōbeltalas qa ha'nakwēlēx
pēx'wida. Wā, g'íl'mēsē pēx'widēxs laē āxwūstendeq qa's k'!elālēx
wābek!ēna'yas qa's l!ax'aliles qa k'!ēsēs xōl'idēl qo lāl qex'semdel
lāxēs wūlasēwē qō lāl k'ōx'widlēq. Wā, g'íl'mēsē la 'nāxwa gwalī- 30
lexs laē āx'ēdxēs l!ēbedzā'yē qa g'āxēs g'aēla lē'wa k'ogwayowē
qa g'āxēs ōgwaqa g'aēla. Wā, g'íl'mēsē 'nāxwa gwalitēxs laē āx-
ēdxēs k'!ip!lāla qa's k'!ip!idēs lāxa ts!elqwa ts!āts!esmōta lē'wa
ts!elts!elxsemē t!ēsēma lāx ēk!adze'yasēs xesēlasēwē, qa's k'!ip!ā-
lilēlēs lāxa k'!ēsē qwēsālāl lāxēs neg'asaxēs xesēlasēwē. Wā, 35
g'íl'mēsē 'wilg eldzowē xesēlasēwasēs laē dāx'idxēs l!ēbe-
dzā'yē qa's q!ōx'walelōdēs lāx ōba'yasēs xesēlasēwē g'a gwāleg'a
(fig.). Wā, laem māx'ba'ya l!ēbedzā'yē lāx xesēlasēwas. Wā, laxāē
dāx'idxā k'ogwayowē (1, 4) qa's k'adedzōdēs lāxa gwēk'lōtstā'yē
lāx (1, 4) xūta'ya. Wā, laem māx'ēnēx xūta'ya. Wā, lā t!ēpa- 40
lasēs wāx'sōltsēdza'yē g'ōg'igūyō lāx wāx'sba'yasēs k'ogwayowē
(1, 4). Wā, lā dādēbentsēs wāx'sōlts!āna'yē lāx wāx'sba'yasa l!ē-
bedzā'yē. Wā, la'mē gēlqōstōdeq qa k'ōx'widēs k'!ōsās xesēla-

¹ These are the kerfs in order: 1, 4; 2, 5; 3, 6. See figure on p. 72.

² That is, the ends of the tool.


- the box | that he is making; and when he has bent it over enough, he
 45 takes off the board-protector || and puts it on the other end at (2, 5):
 and | when it is near the kerf at (2, 5), he stops the board-protector,
 and he | takes off the instrument for bending the corner and puts it
 down at (2, 5). He | steps on the ends with his feet, | takes hold of
 50 the board-protector with his hands, and pulls it upward; || and he
 only stops pulling when it is bent up enough. Then | he places the
 board-protector at the other side of (3, 6), and | he does as he did before
 when he bent with it. Now the | three kerfs are bent, forming the
 corners of the box that he is making. As soon as | this is done, he
 55 takes the long cedar-bark rope and ties it around || the box that he is
 making, which has now the shape of a box. Then he puts together
 the | two end joints of the box that he is making to fit them; and he
 pulls the | cedar-bark rope tight, twisting it around. He winds it
 around many times, | so that the box that he is making does not get
 twisted. After doing so, | he takes his drill and drills holes through
 60 the two ends, in this way: || After he has put the drill-
 holes through, he pulls out the drill, puts it down, | and
 takes up one of the cedar pegs which he shaved to a
 point, | puts it into the mouth to wet it with saliva so | that
 it is | slippery; and when it is wet all over with saliva, he puts
 65 it into the drill-hole before it gets dry || and drives it in with
 a round stone; and when | the peg does not go in any farther when



- se^{was}. Wä, g'il'mēsē hēlālē k'ōqwa^{was}, laē āx'ōdxēs L'ēbedzā^{yē}
 45 qa's lä q'lōx'walelōts lāxa āpsba^{yē} lāx (2, 5). Wä, g'il'mēsē ēx'a-
 k'endex xūta^{was} (2, 5) laē wālasēs L'ēbedzā^{yē}. Wä, lä āx'a-
 LElōdxā k'ōgwayowē qa's lä k'atstōts lāx (2, 5). Wä, lāxāē t'lēt-le-
 bentsēs g'ōg'egūyowē lāx wax'sba^{was} k'ōgwayowē. Wä, lä dāde-
 bentsēs wāx'sōlts lāna^{yē} lāxa L'ēbedzā^{yaxs} laē gēlqōstōdeq.
 50 Wä, laemxāē āl'em g'wāl gēlqaqēxs laē hēlālē k'ōqwa^{was}. Wä,
 lä āem k'āx'alelōdxā L'ēbedzā^{yē} lāx āpsōt!ēna^{was} (3, 6). Wä,
 lāxāē āem neqemg'ltewēxs g'ālē k'ōqwasōs. Wä, la'mē 'wī'la
 k'ōgēkwa yūdux'utslaqē xūta^{ya} lāx xesēlase^{was}. Wä, g'il'mēsē
 g'wālēxs laē āx'ēdxā g'ilt!a densen denema qa's qex'semdēs
 55 laxēs xesēlase^{waxs} laē q'lōlatsemala. Wä, la'mē aēk'lax sak ō-
 da^{was} xesēlase^{wē} qa benbegālēs. Wä, lä lek'twētēdxā qex'se-
 ma^{yē} g'ilt!a densen denema. Wä, la'mē q'lēplenōstēda qex'se-
 ma^{yē} qa k'lēsēs q'lwōqūlē xesēlase^{was}. Wä, g'il'mēsē g'wāla laē
 āx'ēdxēs selemē qa's selemx'ōdēsxa sak ōdaēxa g'a g'wālēg'a (fig.).
 60 Wä, g'il'mēsē lax'sāwē sela^{was} xēsxs laē lēxōdxēs selemē qa's k'at!a-
 līlēsxs laē dāg'ililaxa 'nemts!aqē lāxēs k'laxwa^{yē} lābem k'twāx'
 ena qa's hāmk'!ēndēq qa k'lūnxelalēsēs k'lūnēl'exawa^{was} qa
 tsāx'ēnēs. Wä, g'il'mēsē la hamelxenālaxa k'lūnēl'exawa^{yaxs}
 laē hayalōmalaa dēxōstōts lāxēs sela^{yē} yīxs k'lēs'maē lem'x'ūnx'
 65 ida. Wä, laem dēqwasa lōxsemē t'lēsēm lāq. Wä, g'il'mēsē g'wāl

he drives it in, he drills another hole at the other corner, | and when the 67
 drill-hole goes through, he pulls out the drill, | puts it down, and takes
 up another cedar peg, and | does as he did before with the first one.
 He drives it in || with a round stone; and after doing so, he measures | 70
 three finger-widths, beginning with the first | peg that he drove in,
 and he drills another hole through it; | and when it is through, he
 pulls out his drill and puts it down. | He wets the peg with saliva,
 and || drives it in with the stone. He continues doing this | in all the 75
 holes which he makes at distances of three finger-widths apart, | and
 there is one cedar peg in each of them. | That is the way in which in
 ancient times the people | pegged the corner joint of a box with cedar
 pegs. The present Indians || sew them together with twisted, thin cedar- 80
 withes, which are soaked for four days in | urine to make them soft,
 and so that they do not | rot quickly, for they have a red color. Only
 two | finger-widths apart are the drill-holes for cedar-withes | on the
 corner joint of the box that is being made. After the pegging || has 85
 been finished, the box-maker unties the cedar-bark rope with which |
 he kept it together, and he puts it away. Then he takes the board
 that will be the bottom of | the box, and his adz, and he puts them

seḡ^uts!ēda lābem dēqwaxs laē ētlēd selx^ssōdxa āpsenxa^{yē}. 66
 Wā, g'ilēmxaāwisē lāx^ssāwē sela^yasēxs laē lēxōdxēs selemē qa^s
 g'ig'alilēsēxs laē dāg'ililaxa ēnemts!aqē k'wāx^ēen lābema. Wā, lā
 hēm^xat! g'wēx^ēidqēs g'ilx^{dē} g'wēx^ēidaasa. Wā, lā dēx^ēwitsa
 lōxsemē tlēsem lāq. Wā, g'il^{mē}se g'wālexs laē mens^ēālelōtsa 70
 yūdux^udenē lāxens q'wāq!wax^{ts}!āna^{yē}x g'ūg'ilēla lāx g'ilx^{dē}
 lāplitsō^{sē}sa k'wāx^ēenē lābema. Wā, hēmⁱis la ētlēd selx^ēitsōsē.
 Wā, g'il^{mē}se lāx^ssāxs laē lēxōdxēs selemē qa^s g'ig'alilēs. Wā,
 lāxaē ētlēd k'lūnx^ēendxa lābemē lāxēs k'lūnl!exawa^{yē} qa^s
 ētlēdē dēx^ēwitsa tlēsemē lāq. Wā, āx^ssā^{mē}se hē g'wēg'ilāq 75
 lābendalēs sela^{yē}xā yūdux^udenēs āwālagālaasē lāxens q'wāq!wax^{ts}
 ts!āna^{yē}x. Wā, hēmⁱis la q'walxōstālaaxa k'wāx^ēenē lābema.
 Wā, hēm g'wēg'ilatsa g'ildzesē begwānemaxs lāpaasa k'wāx^ēenē
 lābem lāx sāk'ōda^yasēs xesēlasē^{wē}. Wā, lālōxda ālēx bāk'lum
 t!emt!egōtsa selbekwē wī^ēen hapstāli! mōp!enxwa^{sēs} ēnāla lāxa 80
 kwāts!ē qa ālak!ālēs la pēkwēda dewēxē. Wā, hēmⁱis qa k'lēsēs
 geyōl q'lūs^ēidexs laē l!āl!ex^ūna. Wā, lāla hāmāldengāla lāxens
 q'wāq!wax^{ts}!āna^{yē}x yīx āwālagālaasasa sela^{yē} qāēda dewēxaxs
 t!emt!egoyāaxa sak'ōda^yasa xesēla. Wā, g'il^{mē}se g'wāl lāpaqēxs
 laē qwēlk!wētendxa qex^ssema^{yē} g'ilt!a densen denema qa^s 85
 qes^ēdēq qa^s lā g'ēxaq. Wā, lā āx^ēēdxa paq!exsdēlasēs xesēla-
 se^{wē} lē^{wis} k'lūmlayowē. Wā, lā pax^ēalilaq qa^s k'lūmleldzā-

- 88 down flat, and he adzes off the flat side | to make it smooth. When it is
 very smooth and level, | he turns over what is to be the bottom of the
 90 box, for that is its name, and || he adzes it again. After he has
 adzed it, he takes | split cedar-sticks and the box that he is making,
 and he puts it down on the floor, in this way:  | Then he takes
 one of the split cedar-sticks and measures it | crosswise
 the four corners. He first puts the | cedar measure in at
 95 (1), going across to (2), and he pushes the end || of the
 measure into the inner corner at (2), and he marks the distance of
 the corner | on the measure from (1). Then he takes his measure |
 and puts it crosswise at (3), and pushes the measure | into the corner
 at (4); and when the distance of the corners from (3) [to (4) is the
 same as the distance of the corners from (1) to (2), then the box is
 400 not awry || that is made by the box-maker. Then he takes his
 straight | knife and cuts off his measures where he has marked them, |
 and he takes another split cedar-stick and | puts it down so that the
 end is equal to the end that he has cut off, and he | cuts them to the
 5 same length; and he does the same to the two other || cedar-sticks, so
 that they have the same measure in length. | After he has done
 so, he puts one end of the cedar-stick in the | corner of the
 box that he is making, close to the upper rim, and he puts the
 other | end of the (same) stick in the upper corner at (2), in this

- 88 ^éyēq qa ^énemādzōx^éwidēs. Wā, g^íl^émēsē ālak!^ílāla la ^énemādzōxs
 laē lēx^élilaxa pāq!^éxsdayalasē qaxs hē^émaē lēgēmsē qa^és ōgwaqē
 90 k^ílmleldzōdeq. Wā, g^íl^émēsē gwa! k^ílmleldzē^éwēqēxs laē āx^éēdxa
 xōkwē k!^íwaxlāwa lē^éwis xesēlase^éwē. Wā, lā hang^éalilaq (*fig.*).
 Wā, lā dāx^éidxa ^énemts!^élaqē lāxa xōkwē k!^íwaxlāwa qa^és mens^élālēs
 lāxa mōwē k!^ílēk!^íōsa. Wā, hēem g^íl k^íat!^éalēlōdaatsēsa menya-
 yowē k!^íwaxlāwē (1) la hāyōsēla lāx (2). Wā, laem sek^éālē ōba-
 95 ^éyasa menyayowē lāx ōnēqwas (2). Wā, lā xūlt!^éēdex wel^égilasas
 lāxa menyayowē lāx ōnēqwas (1). Wā, lā āx^éalēlōdxēs menyayowē
 qa^és lā k^íat!^éalēlōts lāx (3). Wā, lā sek^éālē ōba^éyasa menyayowē
 lāx ōnēqwas (4). Wā, g^íl^émēsē āem nexstōdē^éwādzeqawilasas (3)
 lō^é (4) lāx ^éwādzeqawilasas (1) lō^é (2). Wā, laem k^ílēs k!^íwē^éx^ése-
 400 malē xesēlase^éwasa wē^élēnoxwē. Wā, ā^émēsē la dāx^éidxēs nexx^éila
 k!^ílāwayowa qa^és k^ílmits!^éendēxēs menyayowē nexstōdxa xūldē-
 kwē. Wā, lā ēt!^éēd dāx^éidxa ōgū^éla^émaxat! xōk^í k!^íwaxlāwa qa^és
 k^íāk^étōdēs qa ^énemābalēs lē^éwa la k^ílmits!^élaakwa. Wā, lā k^ílmits!^é
 endaxaaq qa ^énemāsgēmēs. Wā, lā ēt!^éēdxa malts!^élaqē ōgū^éla
 5 k!^íwaxlāwa k^ílmk^ílmits!^élālaq qa ^énē^énamasgēmēs lē^éwa menyayō-
 wē. Wā, g^íl^émēsē gwāla laē k^ít!^éalts!^élōts ōba^éyasa k!^íwaxlāwē lāxa
 k!^ílōsāsēs wūlase^éwē lāxa mag^íxsta^éyas ōtslāwas. Wā, lā qet!^éal-
 ts!^élōts āpsba^éyas lāxa neqāwa (2) k!^ílōsaxa g^ía gwālēg^éa (*fig.*). Wā, lā

way:

stick
at (4)

with

other side of the box that he is making.

and drills through the two joints of

making, | in this way:

takes || a well-shaved

puts the cedar peg in

Then he takes up the

drives in the cedar peg.

When the peg does not go any farther,

he takes his drill and drills a hole at a distance ||

beginning at the hole which he drilled first; |

and when the drill has

gone through, he pulls out the drill and |

puts a cedar peg in the place

where the drill had been, |

and he takes the stone and drives in the

cedar peg. |

He continues doing this until he finishes driving in the

pegs || in the box that he is making.

When it has been pegged, he

takes some of what was left |

when he split the boards for making the

box. He takes a |

broad short board and puts it down.

He takes

his |

adz and adzes it all over so that it is level; and |

when the

ridges that were on it have been adzed off, he turns it over and ||

does the same on the other side.

When the ridges that were on it

30

Then | he takes the other measured split cedar-

and puts || one end in at (3), and the other end 10

Now | it is this way.

He does the same

two split | measured

cedar-sticks at the

| He takes his drill

the box that he is

As soon as he has drilled through, he

cedar peg, pulls out his drill, and | 15

the place where his drill was before. |

stone with his right hand, |

and he

When the peg does not go any farther, |

he takes his drill and drills a hole at a distance ||

of three finger-widths, 20

beginning at the hole which he drilled first; |

and when the drill has

gone through, he pulls out the drill and |

puts a cedar peg in the place

where the drill had been, |

and he takes the stone and drives in the

cedar peg. |

He continues doing this until he finishes driving in the

pegs || in the box that he is making.

When it has been pegged, he

takes some of what was left |

when he split the boards for making the

box. He takes a |

broad short board and puts it down.

He takes

his |

adz and adzes it all over so that it is level; and |

when the



ridges that were on it have been adzed off, he turns it over and ||

does the same on the other side.



When the ridges that were on it



30

t!ēd dāx^ēidxa ^ēnemts!aqē xōx^umenēk^u k'waxlāwa qa k'it!alts!ōdēs
ōba^ēyas (3) k'!ōsās. Wā, lā qet!alts!ōts āpsba^ēyas lāx (4). Wā, lā g'a 10
g'wālxas laē g'wāla (*fig.*). Wā, laxaē hēem gwēx^ētsa malts!aqē
xōx^umenēk^u k'waxlāwa lāxa ēpsanā^ēyasēs wūlase^ēwē. Wā, lā
āx^ēēdxēs selemē qa^s selx^ēsōdēxa wīwaqoda^ēyas ōba^ēyasēs wūlase-
^ēwēxa g'a g'wālēg'a (*fig.*). Wā, g'īl^ēmēsē lāx^ēsāwē sela^ēyas laē āx^ēēdxa
aēk^ē!aakwē k'!āk^u k'waxlāwa; wā, lā lēxōdxēs selemē. Wā, lā 15
l!ayogwaaalelōtsa k'wāx^ēenē lābem lāx k'!eqwalaasdasēs selemē.
Wā, lā dāx^ēitsēs hēk^ē!ōts!āna^ēyē lāxa t!ēsemē. Wā, lā dēx^ē-
wīts lāxa k'wāx^ēenē lābema. Wā, g'īl^ēmēsē gwāl se^ēx^uts!a dē-
qwē lābemasēxs laē ēt!ēd dāx^ēidxēs selemē qa^s selx^ēsōdēs
lāxa yūdūx^udenē lāxens q'wāq!wax^uts!āna^ēyēx g'ūg'īlela lāx g'ālē 20
selēs. Wā, g'īl^ēmēsē lāx^ēsāwē sela^ēyas laē lēxōdxēs selemē. Wā,
lā l!ayogwaaalelōtsa k'wāx^ēenē lābem lāx k'!eqwahasdasēs selemē.
Wā, laxaē dāx^ēidxa t!ēsemē qa^s dēx^ēwīdēs lāxa k'wāx^ēenē lābema.
Wā, ōx^ēsū^ēmēsē hē gwēg'ila lābendālx lāpax ^ēwādzōsgemasasēs wū-
lase^ēwē. Wā, g'īl^ēmēsē ^ēwī^ēla la lābekwa laē āx^ēēdxa g'ūyolē lāxēs 25
lāt!anēmē yīxs lāx^ēdē lat!a qa^s xesēlase^ēwa. Wā, hā^ēmē āx^ēēdxa
wādzowē ts!egudzo lāt!aakwa qa^s pax^ēālilēq. Wā, lā āx^ēēdxēs
k'!īm!ayowē qa^s k'!īm!eldzōdēs lāq qa ^ēnemadzōx^ēwīdēs. Wā,
g'īl^ēmēsē ^ēwī^ēla k'!īm!ālāx t!ēt!enxdzā^ēyas laē lēx^ēīdeq qa^s hēxat!
gwēx^ēīdex āpsādzā^ēyas. Wā, g'īl^ēenixaūwisē ^ēwī^ēlāwē t!ēt!enxdzā- 30

- 31 have also been adzed off, | he adzes it on the surface, so that it is level; and after | he has finished, he turns it over; and after | he has done so, he takes the box that he is making and puts it on the | bottom board of the box that he is making, in this way, and
- 35 he marks it all round with the straight knife || on the outside of the box that he is making. As soon as his marks go around, | he takes off the box that he is making and puts it down, and he takes up again | his straight knife and cuts off the edges along | the mark that had been made; and when it has been cut off all along the mark, | he cuts off the ends along
- 40 the marks; and when the two ends are off, || he takes up again the box that he is making and puts it on again. Then | he marks along the inside of the box, | on the bottom board of the box that he is making; and | when he has marked all around it, he takes off the box that he is making and puts it down. | Then he takes his straight knife and cuts
- 45 along || the mark that he put on first; and when he has cut half the width of the little finger | in depth all around the bottom board of the box, he | cuts it off and removes it. As soon as he finishes, it is in this way:
- 50 he takes  | his || drill and drills in a slanting direction in this way:  | turning the box that he is making upside down. He puts one foot | on the bottom board of the box that he is making; and when his drill comes through, |

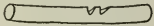
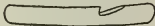
- 31 'yasēxs laē ēek'!a k'!imLeldzōdeq qa 'nemādzowēs. Wā, g'il'mēsē gwāla laē lēx'ideq qa's hēxat! gwēx'idxa āpsādze'yas. Wā, g'il'emxaāwisē gwālexs laē āx'ēdxēs wūlase'wē qa's hāndzōdēs lāxa pā-q!exsdēlas wūlase'was (fig.). Wā, lā xūltsē'stālasēs nexx'āla k'!āwa-
- 35 yowē lāx l'āsadzē'yasēs wūlase'wē. Wā, g'il'mēsē lā'sta xūlta'ya-sēxs laē āx'alelōdxēs wūlase'wē qa's hāng'alilēs. Wā, laxaē dāx'idxēs nexx'āla k'!āwayowa, qa's k'!āx'widēx ēwūnxa'yas lālak'!enaxēs xūlta'yē. Wā, g'il'mēsē lāk'!endē k'!āxwa'yas lāqēxs laē xūlts'!endex wāx'sba'yas. Wā, g'il'mēsē 'wī'lāwa wāx'sba'yaxs laē
- 40 xwēlaqa dāx'idxēs wūlase'wē qa's hāndzōdēs lāq. Wā, laxaē xūldeits lāxax ōts'lāwasēs wūlase'wē. Wā, laem xūltsē'stālax 'wāla-lasas ōts'lāwasēs wūlase'wē lāxa pāq!exsdēlasēs wūlase'wē. Wā, g'il'mēsē li'stē xūlta'yasēxs laē āx'alelōdxēs wūlase'wē qa's hāng'alilēq. Wā, lā dāx'idxēs nexx'āla k'!āwayowa qa's xūldeitena'yēxēs
- 45 g'il'x'dē xūlta'ya. Wā, g'il'mēsē k'!ōden lāxens selt!ax'ts!āna'yēx yīx 'wālabedadas xūlta'yas lāx āwē'stāsa pāq!exsdēlas wūlase'was, laē k'!axālaq qa lāwāyēs. Wā, g'il'mēsē gwālexs laē g'a gwālēg'a (fig.). Wā, lā dāx'idxēs wūlase'wē qa's hāndzōdēs lāq. Wā, g'il'mēsē benālē ōts'lāwas lāxa pāq!exsda'yē laē hēx'idaem āx'ēdxēs
- 50 selemē qa's masl!ek'!alaē selemasēxs laē selx'ideq g'a gwālēg'a (fig.) lāx qepālaēna'yasēs welase'wē. Wā, lā l'ēbedze'wēsēs āpsōltsē-dza'yē lāxa pāq!exsda'yasēs welase'wē. Wā, g'il'mēsē lāx'sāwē

he takes a cedar-stick and his straight knife and | cuts it, making a peg. When he has finished many, he || puts the pegs in the whole number of holes that he has drilled. When he has done so, he | takes the other cedar board that he split, which is one hand-width thick. | He puts it down at the place where he is working, takes his stone hammer and his | wedges, and marks a line on one end with his marker, that is a short blunt-ended wedge, | in this form:  As soon as he finishes marking the end, || he takes his wedges and drives them along the line that he made on the end. | The wedges are close together as they are standing on the end of what he is splitting. | Then he strikes them lightly with his stone hammer, striking them one at a time; | and when he has split off the piece, then it is in this form,  as he had planned it | for the cover of the box that he is making. When this is done, || he takes his adz and adzes it well all over on both sides; and | when all the ridges have been adzed off, he adzes the top side | of what will be the top of the cover that he is making. |

When the cover has been finished, he takes his small crooked | knife, turns the box that he is making on its side, and he cuts grooves on it in this way: || and when his grooves go all round, he has finished his box for lily bulbs. | When it is done, his wife takes twisted cedar-bark rope | and puts it around in this way:  

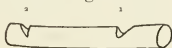
selemas, laē āxēdxā k!waxlāwē lē⁶wis nexxāla k!lāwayowa qa^s k!lāxēwidēq. Wā, laem lapēlaq. Wā, g!l⁶mēsē gwāla q!lēmē la k!laxwēs laē laplits lāx ēwāxaasāsēs sela⁶yē. Wā, g!l⁶mēsē gwāla laē āxēdxā wākwē k!wagedzo lat!aakwaxa āmxlās wāgwāsē. Wā, g!l⁶axē paxēlsas lāxēs gēdasē. Wā, lā āxēdxēs pēlpēlqē lē⁶wis lemlemg'ayowē. Wā, lā maēlbentsēs maēlbanowē ts!ek!wa lem'ayo lāqxa g'a gwālēg'a (*fig.*). Wā, g!l⁶mēsē gwāl maēlbendqēxs laē āxēdxēs lemlemg'ayowē qa^s dēx⁶stōdalēs lāxa maēlba⁶yē. Wā, laem memkālē lemlemg'ayāsēxs laē q!waēlba⁶ya lāx latoyolas. Wā, lā hālselaem dēgutewēsēs pēlpēlqē lāxēs ēnāl⁶nenp!enxtōdalaēna⁶yaq. Wā, g!l⁶mēsē lawāyē latoyās laē g'a gwālē sēnatasēg'a (*fig.*) yīx yīkūyēlasa xēsēlasē⁶was. Wā, g!l⁶mēsē gwālexs laē āxēdxēs k!līmlayowē qa^s aēk!lē k!līmleldzōdēx wāwāx⁶sadza⁶yas. Wā, g!l⁶mēsē ēwīlāwē t!ent!enxdzā⁶yasēxs laē aēk!la k!līm!idēx ēk!ladze⁶yaas yīkūyēlasa xēsēlasē⁶was.

Wā, g!l⁶mēsē gwāla yīkwaya⁶yaxs laē āxēdxēs k!wēdayowē āmē xēl⁶xwala. Wā, qōx⁶walilaxēs xēsēla⁶yē qa^s aēk!lē k!wēt!ēdeq (*fig.*). Wā, g!l⁶mēsē lāsta k!hwēta⁶yas laē gwāla x'ōgwatslē xetsema. Wā, g!l⁶mēsē gwāla laē genemas āxēdxēs mēla⁶yē densen denema qa^s welxsemdēs lāq (*fig.*).

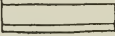
- 1 **The Making of Oil-Boxes.**—I have forgotten to talk about the measuring | of the oil-boxes. The husband of the | woman who picks viburnum-berries takes his seven wedges and his | hammer for splitting boards in the wedge-bag of sea-lion skin. || He carries these on his back and goes into the woods, carrying his ax | in one hand. He is going to a place where he knows of a cedar-tree which has moss on its back, and which has been lying on the ground for a long time; | for the box-maker looks for this kind of a tree when he wants to make an oil-box, | because it bends, and it does not split easily, although | the heat strikes it for a long time when they are trying out the oil at Knight Inlet. As soon || as he comes to a trunk that has no branches or knots, he puts his wedge-bag down on the ground | and chops into the log near the top of the cedar-tree. When | the place chopped out is a little over one span deep, | he measures three spans, | making more room for starting his chopping, in this way:  || As soon as the new notch has the same depth as | the first one, he chops out the block between ¹ the two notches. | When it comes off, it is this way:  The long slanting place that he has chopped out is | the place where he will put his wedges in. Now he starts where he | cut in, and measures off ten spans || and four finger-widths. | There he chops into the tree, and the chopping at

- 1 **The Making of Oil-Boxes.**—Wä, hēxōlēn l!ēlēwēsē'wa mēnsa-
 'yasa dengwats!ēmōtē. Wä, hēem g'il āx'ētsōs lā'wūnemasa t!ēlts!ē-
 noxwē ts!ēdāqēs lat!ayowē a!ēbōts!aq lēmlēmga'yowa lē'wēs-
 lāt!EX'sē'yasē pēlpēlqaxs q!wats!āē lāxēs q!waats!ē l!ēxēns-
 5 gēma. Wä, laēm ōxlalaqēxs laē ālē'sta dāk!ōtelaxēs sōba-
 yowē. Wä, laēm lāl lāxēs q!atse'wa p!ēldzēk'ila lā gēs t!ā's lēk'
 wēlkwa, qaxs hē'maē ālāso'sa 'wī'wūlēnoxwaxa dengwats!ēlē,
 qaxs ts!EXaē; wä hē'mēsēxs k!ēsāē ts!etaxs wāx'maē la gāla
 ts!ēlqwasōsa l!ēsalāsa sēm'x'dema lēq!ūsxa dzāxūnē. Wä, g'il-
 10 'mēsē lāg'aa lāxa ēk'ētelāxs laē hēx'idaēm ōxleg'aelsaxēs q!wa-
 ats!ē. Wä, la tēm'x'wīdxa gwēba'yē lāxa ōxtā'yasa wēlkwē. Wä,
 g'il'mēsē ēsēg'eyowē la 'wālabedats sōpa'fās lāxēns q!wāq'wax-
 ts!āna'yēx laē bāl'idxa yūdux'p!ēnk'ē lāxēns q!wāq!wax'ts!ā-
 na'yēx laē sāg'ilila sōp!ēd g'āg'ilēla lāxēs g'ālē sōpa'yaxa g'a g'wā-
 15 lēg'a (*fig.*). Wä, g'il'mēsē la'nemalē 'wālabetsas ālē tēmkwēs lē'wis
 g'ālē sōpa'yaxs, laē kūgēlēlōdex āwāgawa'yasēs tēmkwā'yē. Wä,
 g'il'mēsē lāwāxs laē g'a g'wālēg'a (*fig.*). Wä, hēem q!wālaasLES lēmlēm-
 g'ayowasxa la g'il'tsto sēnoq'wāla sōpēs. Wä, lā g'āg'ilēla lāxēs
 tēmkwā'yē (1), laē bāl'idxa nēqap!ēnk'ē lāxēns q!wāq!wax'ts!ā-
 20 na'yēx. Wä, hē'misa mōdēnē lāxēns q!wāq!wax'ts!āna'yaxs
 laē sōbetendēq. Wä, la'mē g'wāgwaaxstālē sēnoq'wālaēna'yas

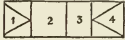
this place slants toward | the base of the cedar-tree. This place is 22
 not as wide open as the one which he chopped out first, | but it is
 much deeper than the one that he chopped out at the top, | at (1).
 When it is deep enough, it is this way: Then || he takes 25
 his wedge-bag and takes out his wedges and his | stone
 hammer, and he puts them down at (1) at the top of the
 cedar-tree. | Then he drives in the wedges with his stone hammer. |
 He hammers on each one at a time. | The seven wedges are all
 close together. When the top piece comes off,
 he turns it on its back. || Then he measures 30
 the thickness of one finger, | which he will split
 off from the top piece. He takes the short | marking-wedge and
 drives it into the log in this way: Then | he takes
 a straight-edged cedar-stick and places it on the
 end of the piece that had been wedged off from
 the | cedar-tree at (1), as far as (2), and he marks
 along it. After he has done so, || he takes his marking-wedge and 35
 his stone hammer, and puts his | marking wedge into the line that has
 been marked out, and drives it in with his hammer, | so that the
 wood splits a little. Then he pulls it out again | and puts it in at the
 end of the place where he drove it in before, and he pulls out his |
 marking-wedge and strikes it again with the hammer. He || does so 40
 along the whole length of the line that has been marked with his mark-
 ing-wedge. Then | he takes his wedges and drives them into the line that



sōpa^ʔyas lāxa oxla^ʔyasā wēlkwē. Wā, laem k'lēš lēxstowē sobēla- 22
 yas. Wā, la^ʔmē k'wāyāla wūŋqelagawēs g'alē sōbēlēs lāxa ōxtā^ʔyē
 lāx (1). Wā, g'il^ʔmēsē hēlabetaxs laē g'a g'wālēg'a (*fig.*). Wā, lā
 āx^ʔēdxēs q'waats'lē, q'a^ʔs lōx^ʔwūltsālēxēs LEMLEmg'ayowē lē^ʔwis 25
 pel^ʔpelqē, q'a^ʔs q'waēlbendēs lāxa wiletā^ʔyasā wēlkwē (1). Wā,
 la^ʔmē dēgūtewēsēs pel^ʔpelqē lāq. Wā, la^ʔmē 'nāl^ʔnemp!enxtōda-
 laxs laē dēqwasēs pel^ʔpelqē lāxa LEMLEmg'ayowaxs memk'e-
 wakwaēda ālēbōtslats'lē (*fig.*). Wā, g'il^ʔmēsē NELEwē āpsōdilasa
 wīlkwaxs laē mens^ʔidxa 'nemdenē lāxENS q'wāq'wax'ts'lāna^ʔyēx, 30
 yīx wāgwasa lā lātoyoLES lāxa āpsōdilē. Wā, lā āx^ʔēdxa ts'lek'wa
 maēlbano LEMg'ayowa q'a^ʔs maēlbendēsxa g'a g'wālēg'a (*fig.*). Wā,
 la^ʔmē āx^ʔēdxa NEGENōsela k'waxlāwa, q'a^ʔs k'adēlbendēs lāxa āpsō-
 dilē wēlkwā lāx (1) lā lax (2). Wā, la xūldelenēq. Wā, g'il^ʔmēsē
 g'wālexs laē āx^ʔēdxēs maēlbanowē lē^ʔwis pel^ʔpelqē. Wā, lā lāk'!entsēs 35
 maēlbanowē LEMg'ayowē lāxa la xūldekwa, q'a^ʔs dēx^ʔwidēsēs pel-
 pelqē lāq, q'a xāl'LEX^ʔidēs xōxwax^ʔida. Wā, lāna^ʔxwē xwēlaqa lēx-
 wīdeq, q'a^ʔs xwēlaqē lāx^ʔidēs lax ōba^ʔyasēs lāx'dē lēx^ʔwīdaasxēs
 maēlbanowē LEMg'ayowa, q'a^ʔs ēt!ēdē dēx^ʔwīdeq. Wā, āl^ʔmēsē
 g'wālexs laē lābendē maēlba^ʔyas lāxa xūldekwē. Wā, lā āx^ʔ- 40
 ēdxēs LEMLEmg'ayowē, q'a^ʔs dēgū!na^ʔyēs lāxa maēlba^ʔyē. Wā,

42 has been marked out. | As soon as the board that he splits out turns over, he does the | same as he did before; and when he has enough, | he carries the boards that he has split off and puts them down flat
 45 outside of his house. || Then he takes his hand-adz and adzes them all over. After he | has done so, he turns them over and adzes the other side, | adzing it all over nicely. After this has been done, he puts the board on edge and | adzes off the edges so that they are straight. When | this has been done, he puts it down flat. He
 50 takes a cedar-stick and splits it in two so || that it is the thickness of our little finger. He cuts off one end | square, and from this point he measures off | three spans. Then he cuts it off. Now the cedar-stick is | three spans long. | This he lays on the || other end of the box out of which he is making an oil-box. He marks as far as | its end in this way:  After doing so, | he takes off the cedar-stick measure and puts it down at the | other end of the oil-box that he is making, and he does the
 60 same | with the straight-edge as he did before: he marks its end; and, || after doing so, he takes a straight-edged cedar-board, | puts it down lengthwise, on the oil-box that he is making, | flush with the straight line that runs from one mark to the other on | each end of the oil-box that he is making, and he marks along it | the whole
 65 length. After this has been done, he puts it on edge, takes his || hand-

42 g'il'mēsē nelāwē lātoda' yasēxs laē ētlēda; wā, lā āemxat! hē gwēx'idēs g'ilx'dē gwēg'ilasa. Wā, g'il'mēsē hēlōlexs g'āxāē wix'-wūlt'lāxēs lātlanemē, qa's lā pāx'ēlsas lāx l'lāsanā'yasēs g'ōkwē.
 45 Wā, lā āx'ēdxēs k'limlayowē, qa's k'limledzōdē. Wā, g'il'mēsē gwālexs laē lēx'ideq qa's etlēdē k'limledzōdxa āpsādzē'yē lāxēs aēk'laēnaē k'imlaq. Wā, g'il'mēsē gwālexs laē k'ōx'ūlsa, qa's k'limlexendēx āwūnxa'yas, qa neqenxelēs. Wā, g'il'mēsē gwālexs laē pax'ēlsa, qa's āx'ēdēxa k'waxlāwē, qa's xōx'sendēq, qa
 50 yūwēs wāg'itens selt'lax'tslāna'yēx. Wā, lā k'limtōdex ōba'yas, qa 'nemābēs. Wā, hē'mis g'āg'ilēlaxs laē bāl'itsēs q'lwāq'wax'tslāna'yaxa yūdux'p'lenk'axs, laē k'limts'lendeq. Wā, laem yūdux'p'lenk'ē 'wāsgemasas lāxens q'lwāq'wax'tslāna'yēx, yix 'wāsgemasas k'wāx'ēne menyayowē. Wā, hē'misē k'adedzōdayōs lāx
 55 āpsba'yasa wūlāse'wa dengwatslē. Wā, lā xūt'lālelōdex 'wālag'ilasas ōba'yasxa g'a gwālēg'a (fig.). Wā, g'il'mēsē gwālexs laē āx'ālelōdxēs menyayowē k'waxlāwa, qa's lāxat! k'adedzōts lāxa āpsba'yasēs dengwatslēgilase'wē. Wā, laemxāē hēem gūyinxendalē neqenxa'yas. Wā, lāxāē xūt'lālelōdex ōba'yas. Wā, g'il-
 60 'mēsē gwālexs laē āx'ēdxa neqenxela neqenōsela k'waxlāwa qa's k'adedzōdēs aōtslaqāla lē'wē wūlāse'wē dengwatslā. Wā, la'mē nānaxte'was neqenxa'yasa neqenōsela lāxa xwēxūlta'yē lāx wāx's-ba'yas wūlāse'was dengwatslāxs laē xūldelendeq hēbendālax 'wāsgemasas. Wā, g'il'mēsē gwālexs laē k'lox'ūlsa, qa's āx'ēdēxēs

adz, and adzes along the mark that he has put on. When he | 65
nearly reaches this line, he stops. Then he takes his straight | knife
and cuts off so that everything comes off down to the mark. After |
the board has been cut smooth, he lays it down flat again and puts it
on the other edge, | and he cuts the other edge also so that it is
straight; and || after doing so, he puts it down flat. Three spans | 70
the width of the oil-box. He | takes the cedar measure and cuts off
its end so that it is square. | He measures it off so that it is two spans
long, | and cuts it off. Then he lays it on the || middle of one end of 75
the oil-box that he is making, and marks it. | After doing so, he
measures with his cedar measure | to find out the center of the
box that he is making. When he has found it, | he
marks it and measures it in this way:  | Now the
cedar-stick is beveled so that he may find out which
way it slants. || As soon as he finds that it is not 80
square, he takes his straight-edge | measure and lays it on the
end of the box that he is making, and | he marks along it;
and after he has finished, he takes his straight | knife and
cuts across the grain, cutting off the slanting end. | As soon
as this is done, he takes another cedar-stick || and splits it so that 85
it is flat and one span wide. | It is very thin. He cuts off | the end
so that it is square, and, after doing so, he measures | it so that it is

k'limlayowē qa's k'limlelena'yēxa xūldekwe. Wā, g'il'mēsē lā- 65
k'!end elāq lāqēxs laē gwālā. Wā, la dāx'idxēs nexx'āla
k'!awayowa, qa's k'!ax'widēq, qa'wī'lāwēsa xūlta'yas. Wā, g'il'mēsē
la aēk'la k'!ākūxs laē pax'elsaq, qa's xwēlaqē k'!ōx'ūlsaq, qa's
k'!āx'widēx āpsenxa'yas, qa'ōgwaqēs neqela. Wā, g'il'mēsē
gwālexs laē ēt'!ēd pax'elsaq. Wā, laem yūdux'p!eng'adzowa 70
wūlāsē'was dengwats!ē lāxens q!wāq!wax'ts!āna'yē. Wā, lā
āx'ēdxa k!waxlāwē, qa's k'!imtōdēx ōba'yas, qa'ēnemābēs
ōba'yas. Wā, lā bal'fideq qa malp!enk'ēs 'wāsgemasas lāxens
q!wāq!wax'ts!āna'yēx laē k'!imtōdeq. Wā, lā k'ādēdzōts lāx
negēdzā'yas āpsba'yasēs wūlāsē'wē dengwats!ā. Wā, lā xūltben- 75
deq. Wā, g'il'mēsē gwālexs lāē mens'!lālasēs k!waxlāwē menya-
yowa, qa's q!āstēx negēdzā'yasēs wūlāsē'wē. Wā, g'il'mēsē q!ā-
qēxs laē xūt!ālelōdeq. Wā, lā mens'!lālaq g'a gwālēg'a (fig.). Wā,
laem sēnoqwalēda k!waxlāwē menyayowa, qa's q!āstēx sēnogwas-
laxas. Wā, g'il'mēsē q!āstax sēnoqwalaxs laē āx'ēdxēs negēnōsēla 80
k!waxlāwē menyayowa, qa's katbendēs lāxēs wūlāsē'wē, qa's
xūldelelayēq. Wā, g'il'mēsē gwālexs laē āx'ēdxēs nexx'āla
k'!awayowa, qa's gegēx'salē k'!ax'widēq, qa's k'!axālēx sēnoqwa-
'yas. Wā, g'il'mēsē gwālexs laē āx'ēdxa k!waxlāwē ōg'!laemxat!,
qa's xōx'widēq qa pex'ēnēs, qa'ēnemdenēs 'wādzewasas lāxens 85
q!wāq!wax'ts!āna'yēx. Wā, lā pēldzowa. Wā, lāxāc l'!imtōdex
ōba'yas qa'ēnemābēs. Wā, g'il'mēsē gwālexs laē bal'fideq, qa

three spans long. | Then he cuts it off. Then he measures two spans
 90 and two || finger-widths for the end (of another one), which he also
 cuts off. | Next, he places the shorter | measure on the edge of the box
 that he is making, beginning at the | end, and marks the end of the
 measuring- | stick. Then he takes it off. He puts it down on the
 95 upper side || and marks its end again. Then he takes the | straight-
 edge and puts it down so that it touches the marks, | and he marks
 along it. As soon as he has done this, he takes the longer one of
 the | cedar measures, puts it down on the box that he is making, |
 beginning at the last mark that he put on, and he marks its end; ||
 100 and he also puts it on the other edge and marks its | end. After
 this has been done, he takes his straight | cedar-stick and puts it
 down close to the marks that he has just made, and | marks along it.
 Then he puts it down on the floor. He takes the shorter | cedar
 5 measure and puts its end down on the edge || of the box that he is
 making, beginning at the last mark that he has put on, and he |
 marks its end. Then he takes it off and puts it down | on the other
 edge and marks its end. | After this has been done, he takes his
 straight-edge and puts it down on | the box that he is making so that
 10 it touches the marks that he has put on, and he marks along it; || and

88 yūdux^up!enk'ēs 'wāsgemasas lāxens q!wāq!wax'ts!āna'yaxs laē
 k'limts!endeq. Wā, lāxaē ēt!ēd bāl'idxa hamaldengālāsa malp'en-
 90 k'ē lāxens q!wāq!wax'ts!āna'yēx, yix 'wāsgemasas laaxat! k'limt-
 ts!endeq. Wā, g'il'mēsē gwālexs laē k'ātenxentsa ts!ekwa-
 gawa'yē menyayo lāx āwūnxa'yasēs wūlāse'wē g'āg'ilela lāx
 ōba'yas. Wā, lā xūlt!ālelōdex 'wālalaasas ōba'yasēs menyayowē
 k!waxlāwa. Wā, lā āx'alelōdex, qa's lā k'atenxents lāxa āpsenxa-
 95 'yas. Wā, lāxaē xūlt!ālelōdex 'wālalaasas. Wā, lā āx'ēdxēs
 negenōsē, qa's k'adedzōdēs qa nexstāyēsēx xwēxūlta'yasēxs laē
 xūldelenōq. Wā, g'il'mēsē gwālexs laē āx'ēdxa g'iltagawa'yē
 k!waxlāwa menyayowa, qa's lā k'atenxents lāxēs wūlāse'wē g'ā-
 g'ilela lāx ālē xūltēs. Wā, lā xūlt!ālelōdex 'wālalaasas ōba'yas.
 100 Wā, lāxaēs lāxa āpsenxa'yē. Wā, lāxaē xūlt!ālelōdex 'wālalaasas
 ōba'yas. Wā, g'il'mēsē gwālexs laē āx'ēdxa negenōsēla k!wax-
 lāwa, qa's lā k'at!alelōts lāx neqelāsa xwēxūlta'yē. Wā, lā
 xūldel'endeq. Wā, lāxaē k'at!āliqāxs laē āx'ēdxa ts!ekwaga-
 wa'yē k!waxlāwa menyayowa, qa's lāxat! k'adedzōts lāx āwūnxa-
 5 'yasēs wūlāse'wē g'āg'ilela lāxēs ālē xūlta'ya. Wā, lāxaē xūlt!ā-
 lelōdex 'wālalaasas ōba'yas. Wā, lā āx'alelōdex, qa's lā k'āten-
 xents lāxa āpsenxa'yē. Wā, lā xūlt!ālelōdex 'wālalaasas. Wā,
 g'il'mēsē gwālexs laē āx'ēdxēs negenōsēla, qa's lā k'adedzōts lāxēs
 wūlāse'wē. Wā, g'il'mēsē neqāla lāx xwēxūlta'yasēxs laē xūldele-

after all the places where the short sides are to be bent have been 10
marked, and also | the long sides of the oil-box that he is making, he
takes the measure of | the longer cedar-stick and puts it down on the
edge of the | box that he is making so that it touches the mark that
he made last. He marks the | end of the measure, takes it off, and
puts it down || on the other edge, and he marks the end of it again. 15
After this has been | done, he takes his straight-edge, puts it down so
that | it just touches the marks along it. This is | the place where
the two ends of the oil-box that he is making will meet. After he has
done so, it is | in this way.¹ Then he takes his straight knife and ||
cuts out the marks for the bending of the sides, | in this way.² The 20
ends are cut out in this manner.² After this has been done, he takes |
a basket, goes down to the beach of the house where he is making
the box, and | puts stones into his basket. As soon as | it is full,
he carries them in on his back into the house in which he is making
the box, || and he pours down the stones by the side of the fire. 25
Then he goes down again | and puts stones into his basket. | When
it is full, he carries them on his back | into the house in which he is
making the box. He pours them down by the side | of the fire.
When he thinks he has enough, he stops. || He rakes up his fire and 30
puts the stones on top of it. | When this is done, he takes the box

nēq. Wā, g'il'mēsē 'nāxwa xūldekwa k'lek'ōsasa ts'eg'ōla lē'wa 10
g'ildōlās wūlāsē'was dengwats'lā; wā, lāxaē āx'ēdxa menyayowasa
g'ildolasēxa g'iltagawa'yē k'waxlāwa lā k'adedzōts lāx āwūnxa'yasēs
wūlāsē'wē. Wā, laem sex'enēx ālē xūltēs. Wā, la'mē xūt!alelōdex
ōba'yasēs menyayowē. Wā, lāxaē āx'alelōdeq, qa's lā k'at!alelōts 15
lāxa āpsenxa'yē. Wā, lāxaē xūt!alelōdex ōba'yas. Wā, g'il'mēsē 15
g'wālexs laē āx'ēdxēs negenōsela k'waxlāwa, qa's k'adedzōdēs, qa
neqalēs lāxa xwēxūlta'yē. Wā, lā xūdelenēq. Wā, hēm sak'o-
dēltsa ōba'yas wūlāsē'was dengwats'lā. Wā, g'il'mēsē g'wālexs laē
g'a g'wālēg'a (*fig.*). Wā, lā āx'ēdxēs nexx'āla k'lāwayowa, qa's
xūxūtsōx'wīdēxa la xwēxūldekwa g'a g'wālēg'a (*fig.*). Wā, lāla 20
g'a g'wālē xūlta'yasa sak'ōda'yē. Wā, g'il'mēsē g'wālexs laē āx'ēdxa
lexa'yē, qa's lā lents'lēs lāx l'ēma'isasēs wū'lats'lē g'ōkwa. Wā, lā
xe'x'uts'lāsa t'lēmē lāxēs xegwats'lāxa t'lēmē lexa'ya. Wā, g'il-
mēsē qōt'laxs laē ōx'lōsdēselaq qa's lā ōx'lācēlelaq lāxēs wū'lats'lē 25
g'ōkwa, qa's lā gūgenōlīsas lāxēs legwīlē. Wā, lā ētents'lēsa, qa's 25
lāxat!ēt'lēd xe'x'uts'lōtsa t'lēmē lāxēs xegwats'lāxa t'lēmē lexa'ya.
Wā, g'il'emxaāwisē qōt'laxs laē ōx'lex'īdeq, qa's lā ōx'lōsdēselaq,
qa's lāxat!ōx'lācēlelaq lāxēs wū'lats'lē g'ōkwa, qa's lā gūgenōlīsas
lāxēs legwīlē. Wā, g'il'mēsē k'ōtaq laem hēlalaxs laē g'wāla. Wā,
lā lelqōx'wīdxēs legwīlē, qa's xe'x'ūlālax'īdēxa t'lēmē lāq. Wā, 30
g'il'mēsē g'wālexs laē āx'ēdxēs wūlāsē'wē qa's pax'ālilēs lāx

¹ See figure on p. 68.² See figure on p. 69.

- 32 which he is making and puts it down | close by the fire. He marks
on the floor a point on each side of the marks that he has put on | the
three corners of the oil-box that he is making. Then | he takes the
35 box away and puts it down flat at a place not far from || where he is
working. He takes his wife's clam-digging stick and digs up | the
soil. The hole that he digs is of the same length as the width | of the
box that he is making, and the width of the hole is one span, | and
40 it is one span deep. | As soon as he has done so, he takes the || large
basket, goes down to the beach, and picks off | dulce and throws
it into a basket. | When it is full, he carries it on his back up the
beach, | into the house in which the box is being made. He puts it
down at the place | near where he dug the holes. As soon as this is
45 done, he takes good, easily-splitting || pine-wood and splits it with
his knife into thin pieces. | He cuts them round with sharp | points.
The length of each is four finger-widths. | He cuts them of the same
size as the size of his drill, and he uses them to peg | the ends of the
50 box together. (Some people sew the ends || of the box with cedar-
withes.) | As soon as he has cut enough pegs, he goes to get his drill, |
and also the tongs, which he brings and puts down. As soon as this
is done, | he takes his large bucket and goes to draw fresh water. |

- 32 māg'īnwalīsasēs legwīlē. Wā, lā xūlt!alilax wīwax'sba'fayasēs xwēxū-
ta'fya yūdux'ts!aqē k'lek'!ōsaltsa dengwats!ē wūlāsō's. Wā, lā
lēqūlilaxēs wūlāsē'wē, qa's lā pax'ālīlās lāxa k'lē'sē qwēsālālīl
35 lāxēs ēaxālasō. Wā, lā āx'ēdex k'!lākwasēs genēmē, qa's ēlāp'li-
dēxa dzeqwa. Wā, laēm ēnemāsgemē ēlāpa'fya lō' ēwādzewasasēs
wūlāsē'wē. Wā, lā nāl'nēmp!en lāxens q'lwāq'lwax'ts!āna'f'yēx, yix
ēwī'wadzegasas. Wā, lāxaē ēnāl'nēmp!enk'ē ēwī'walabetalīlasas
lāxens q'lwāq'lwax'ts!āna'f'yēx. Wā, g'il'mēsē gwālexs laē āx'ēdxa
40 ēwālasē lexa'fya, qa's lā lents!ēsela lāxa L!ema'isē, qa's lā k'!ūlg'ī-
laxa L!esL!ekwē qa's lā lēxts!ālas lāxēs L!egwats!ē lexa'fya. Wā,
g'il'mēsē qōt!axs laē ōxLEX'īdeq, qa's g'āxē ōxLōsdēselaq, qa's lā
ōxLāēLElaq lāxēs wū'lats!ē g'ōkwa. Wā, lā ōxLEG'alīlās lāxa
nēxwāla lāxēs ēlāpa'f'yē. Wā, g'il'mēsē gwālexs laē āx'ēdxa ēg'aqwa
45 lāx xāsē'wē wūnāgūla, qa's xōx'wīdēsēs k'!āwayowē lāq, qa's wīswūl-
tewēs. Wā, lā k'!āx'ēwīdeq qa lēlx'enēs. Wā, hē'mis, qa wīswēl-
bēs ōba'fyas. Wā, lā maēmōdenē āwāsgemasas lāxens q'lwāq'lwax-
ts!āna'f'yēx. Wā, la'mē nānamag'it!aq lē'wis selemē qō lāp'lidles
lāxa sāk'oda'fayasēs wūlāsē'wē. Wā, lāla t!emt!egōdēda wāōkwē
50 wīwū'lēnox'sa wīsweltowē dewēx lāx sāk'oda'fayasēs wūlāsē'wē. Wā,
g'il'mēsē hēlalē k'!āxwa'fyas lābema laē k'!eng'alīlaxēs selemē.
Wā, hē'misē k'!līplālaa, qa g'āxēs k'adēla. Wā, g'il'mēsē gwālexs
laē āx'ēdxēs ēwālasē nagats!ā, qa's lā tsēx'īdex ēwē'wāp!ema,
qa's g'āxē hāng'alīlas. Wā, lā āx'ēdxa k'!āk'lek'!obanē qa g'āxēs

Then he takes pieces of old mats and || puts them down; and after 55
 he has done so, he sees that the stones on his | fire are red-hot. Then
 he | takes his tongs and picks off the red-hot stones and | puts them
 into the holes that he has dug. He does not fill them too full of |
 stones; and when there are stones in every hole, || he takes the 60
 basket with dulce, takes out the dulce, and | puts it on the red-hot
 stones. He puts on a great deal of it, so that the | dulce in the
 three holes forms a thick layer. When this is done, | he takes the
 box that he is making and puts it down over the holes. He puts the
 grooved side down, | and he places the holes just under the grooves. ||
 Then he puts dulce over all the grooves. | As soon as a thick layer 65
 has been put on, he lifts up one end of the box that he is making | so
 that it does not stand quite straight on edge. He takes his bucket |
 and pours water on the three holes for steaming. After doing so, | he
 puts down the box that he is making, as the steam begins to come
 out. || He covers it with pieces of old mats. After | this has been 70
 done, he takes well-splitting pine-wood and splits it | so that it is two
 finger-widths in thickness and square. | He measures off five spans
 for the | length of the red-pine wood, and splits it so that it is || like 75
 tongs. After this has been done, he takes split cedar-strips | and
 ties them to one end, so that the pine-wood does not split. | After he

g^wālila. Wā, gⁱl^mmēsē g^wālexs laē dōx^walelaxa xē^xu^lālalisē lāxa 55
 lēg^wilē t^lēsemxs lē^māē ^ʿnāxwa mēmēntsemx^ʿīda. Wā, lā
 dāx^ʿīdxēs k^ʿlⁱplāla, qā^s k^ʿlⁱpⁱdēs lāxa x^ʿix^ʿexsemāla t^lēsema, qā^s
 lā k^ʿlⁱptsⁱlālas lāxēs ^ʿlāpā^yē. Wā, lā k^ʿlēs hēlqⁱlālaq lōma qōtⁱlaxa
 t^lēsemē. Wā, gⁱl^mmēsē ^ʿnāxwa la xēqⁱlūxlāla t^lēsemāxs laē
 āx^ʿēdxa Lⁱegwatsⁱlē lexā^ya, qā^s lex^ʿwūltsⁱlōdēxa LⁱesLⁱekwē, qā^s lā 60
 lex^ʿalōdālas lāxa x^ʿix^ʿexsemāla t^lēsema. Wā, āwila^mmēsē wākwēda
 LⁱesLⁱekwē lāqēxs yūdu^xdzaqāē. Wā, gⁱl^mmēsē g^wālexs laē
 āx^ʿēdxēs wūlāse^wē qā^s lā paqeyints lāq. Wā, la^mmē bensālaxa
 xwēxūdek^wē. Wā, lā nēneqalē k^ʿlēk^ʿlālasas lāxa xwēxūdek^wē.
 Wā, lā mōdzodalasa LⁱesLⁱekwē lāx nēnexsāwasa xwēxūdek^wē. 65
 Wā, gⁱl^mexaāwisē la wākwa laē wūyēxendxēs wūlāse^wē, qā
 hālsela^mmēs k^ʿlēs k^ʿlōx^ʿwalilexs laē āx^ʿēdxa ^ʿwābetsⁱlāla nagatsⁱlā,
 qā^s tsētsadzēltsⁱaxtalēxēs yūdu^xdzeqē k^ʿlēk^ʿlālasa. Wā, gⁱl^m
^ʿmēsē g^wālexs laē pāqeyintsēs wūlāse^wē lāqēxs laē k^ʿlālela. Wā,
 lā āx^ʿēdxa k^ʿlāk^ʿlēk^ʿlōbana qā^s lā Lebēg^ʿīndālas lāq. Wā, gⁱl^mmēsē 70
 g^wālexs laē āx^ʿēdxa ēg^ʿaqwa lāx xāse^wē wūnāgūla, qā^s xōx^ʿs^ʿ
 endēq, qā maldene^ʿstalis lāxens qⁱwāqⁱwax^ʿtsⁱlāna^yēx, yix ^ʿwāg^ʿi-
 dasas. Wā, lā bāⁱdxā sek^ʿlāpⁱenkⁱlē lāxens qⁱwāqⁱwax^ʿtsⁱlāna-
^yēx, yix ^ʿwāsgemasasa wūnāgūlē. Wā, la xōx^ʿwīdeq qā yowēs
 gwex^ʿsa tsⁱlālāx. Wā, gⁱl^mmēsē g^wālexs laē āx^ʿēdxa dzexek^wē 75
 tsⁱlāqⁱladzo denasa, qā^s yilⁱexlendēs lāq qā k^ʿlēsēs hēx^ʿsa xōx^ʿsa.

- 77 has done this to the piece protecting the sides of the box when the corners are being bent, | he takes off the old mat which he had spread over the side of the box that he is steaming, | and he puts it
 80 down a little ways from where he is working, and || he removes from the box all the dulce that has been steamed. | When it is all off, he takes hold of one edge of the box that he is making, which is now pliable. | He lays it down flat on a place where it is level. Then he takes the protector of the box, | he opens the two legs while he is | lifting the box-board from the floor, and puts the board between the
 85 legs of the tongs. || He places this close to the slanting side of the groove that he has made in the board. Then he places both feet, one on | each end of the protector. He takes hold of the two corners of the box-board that he is making and | pulls it upward. Then the side of the box begins to bend; and | when it is in this way,¹ he moves his protector to the following | groove; and he does the same as he
 90 did before when he bent the first groove; || and after he has bent the three grooves, he takes a | long cedar-bark rope and winds it around the box that he is making. Now | he pushes the one end against the groove that will fit it at the other end; and after doing this, | he takes his drill and drills a slanting hole through the two ends that are fitted together. | The distance between these holes is three finger-widths. ||
 95 When he has pushed his drill through, he pulls it out | and puts in its place a peg of red-pine wood, which he | hammers in with a stone.

- 77 Wā, g'il'mēsē gwāla L'ēbedzewēyasa k'ōqwāx k'ōsāsēs wūlāse-
 'waxs, laē āx'ēdxā lepeya'yē k'lāk'lek'lōbanēsēs kūnsase'wēs
 wūlāse'wē, qa's lā Lep'lāilā lāxa qwāqwesāla lāxēs ēaxelasē. Wā,
 80 la xēkūldzōdxēs wūlāse'wē, qa lawāyēsā la L'ōp L'ēsl'ekwa. Wā,
 g'il'mēsē 'wīlg'ildzōxs laē denxendxēs wūlāse'waxs laē pēqwa qa's
 lā pax'āilā lāxa 'nemaēlē. Wā, lā dāx'idxēs L'ēbedzā'yasa
 k'ōqwāx k'ōsāsēs wūlāse'wē, qa's lā āqālāmasexs wāx'sanōdzexsta-
 'yasēxs laē wēg'ililāxēs wūlāse'waxs laē L'ēbedzōts lāxēs wūlāse'wē.
 85 Wā, laem hē gwāgawa'ya sēnoqwāla xūta'yaxs laē t'lēt'ēpbendxa
 L'ēbedzā'yasēs g'ōg'igūyōwaxs laē dādenxendxēs wūlāse'wē, qa's
 gēlqōstōdēq. Wā, hē'mis la be'nakūlatsa k'ōsāsē wūlāse'wē. Wā,
 g'il'mēsē la g'a gwālēg'axs (*fig.*) laē lēgūlēlōdxēs L'ēbedzoyē lāxa
 'nemē xūta'ya. Wā, laxaē āem nāqemg'itowēxēs g'ilx'dē gwēgi-
 90 lasa. Wā, g'il'mēsē 'wīla la k'ōgēkwa yūdux'dāla xūts laē āx'ēdxā
 g'il't la densen denema, qa's qex'semdxēs lāxēs wūlāse'wē. Wā, laem
 sex'ba'ya sāk'odaē lāxa qemtba'yas. Wā, g'il'mēsē gwālexs laē
 āx'ēdxēs selemē, qas lānēxalaēs sela'yē lāxa sāk'oda'yē. Wā,
 lā yaēyudux'den lāxens q'lwāq'lwax'ts'lāna'yēx yīx āwālagālaasas
 95 sela'yas. Wā, g'ilnaḡwa'mēsē lāx'sāwē sela'yasēxs laē lēx'ūlē-
 lōdxēs selemē, qa's L'ayogwaalelōdēsa wūnx'ūnē lābem lāq, qa's
 dēx'widēsa t'ēsemē lāq. Wā, g'il'mēsē 'wīla la lābekwa, lāē

¹ At right angles.

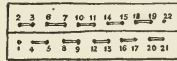
When it has all been pegged together, he | takes a short board which 97
 is the end of the box that he is making, and | puts it down flat. He
 takes hold of each side of the box that he is making and puts it on
 top of his board. || He takes his drill and marks all round the outside 200
 of the | box that he has made; and as soon as he has marked all
 round it, he takes it off | and puts it down at a place not far from
 where he is working. Then he | takes his straight knife and he cuts
 the board until he reaches the mark that he put | round the bottom
 of his box. When he reaches || the mark up to which he is cutting, 5
 he cuts it very smooth with his crooked | knife at the place where the
 box is going to fit on the bottom board of the box that he is making. |
 Then he pounds up charcoal and puts it into the shell of a | horse-
 clam. He pours some water on it, stirs it, and | when it is mixed, he
 takes soft cedar-bark, dips it in, || takes the box that he is making 10
 and turns it bottom-side up. | When it is in this position, he soaks
 some shredded cedar-bark in the charcoal mixture, | and paints it all
 round the bottom edge of the box that he is making. He lays the
 bottom board | flat on the bottom of the box, and sits down on it, so
 that it is | pressed down against the box. After doing so, || he takes 15
 it off, and then he examines it to see if the black paint is all over
 the bottom board, | then there is no leak. If the black is in patches,
 then there will be | leaks at the points without paint. He takes his
 crooked | knife and shaves off all the black paint; and when | it is

āx^ēēdxā ts!āts!ax^usemē g'ayōl lāx ōba^ʼyasēs wūlāse^ʼwē. Wā, lā 98
 pax^ʼālilas. Wā, lā dananōdxēs wūla^ʼyē, qa^ʼs lā hāndzōts lāq. Wā,
 lā āx^ēēdxēs selemē, qa^ʼs xūtsē^ʼstālis lāx L!āsadza^ʼyas āwī^ʼstāsēs 200
 wūla^ʼyē. Wā, g'īl^ʼmēsē lā^ʼsta xūlta^ʼyasēxs laē āx^ʼaLElōdxēs wūla-
^ʼyē, qa^ʼs lā hāng'alilas lāxa k'!ēsē qwēsala lāxēs ēaxelasē. Wā, lā
 dāx^ʼīdxēs nexx'āla k'!āwayowa, qa^ʼs k'!āx^ʼwīdēq lālak'!īnaxēs xūl-
 ta^ʼyē lāx āwī^ʼstāsa pāq!exsde^ʼyē. Wā, g'īl^ʼmēsē wī^ʼla lāk'!ēdē
 k'!āxwa^ʼyas lāxa xwēxūlta^ʼyaxs laē aēk'!a k'!āx^ʼwītsa xelxwāla 5
 k'!āwayowē lāx k'!wadzāyaaslas wūla^ʼyas lāxēs pāq!exsdēlē. Wā,
 la^ʼmē q!wēl'īdxā ts!ōlna qa^ʼs k'!āts!ōdēs lāxa wūlāsē xālaētsa
 met!āna^ʼyē. Wā, lā gūq!eqasa wāpē lāqēxs laē xwēt'!ēdeq. Wā,
 g'īl^ʼmēsē lelgoxs laē āx^ēēdxā k'ādzekwē, qa^ʼs dzopstendēs lāq.
 Wā, lā āx^ēēdxēs wūla^ʼyē, qa^ʼs ēk'!axsdālamasēqēxs laē qep!esa. 10
 Wā, lā dōstendxa hāpstaakwē k'ādzek^u lāxa ts!ōhna^ʼstala qa^ʼs
 gēltsē^ʼtsālēs lāx ōgwāga^ʼyasēs wūla^ʼyē. Wā, lā āx^ēēdxā pāq!exsdē-
 las, qa^ʼs pāq!exsdendēs lāq. Wā, lā k'!wadzōdeq, qa^ʼ nāxwēs
 q!esālela. Wā, g'īl^ʼmēsē gwālexs laē āx^ʼaLElōdeq. Wā, g'īl^ʼmēsē
 āx^ʼaLElōdēqēxs laē dōx^ʼwīdeq. Wā, g'īl^ʼmēsē nāxwa ts!ōl'īdexs laē 15
 k'!ēas g'īlx'a lāq. Wā, g'īl^ʼmēsē lōlaslēda ts!ōlāxs laē hēem
 g'īlx'ēda lōlasawawa^ʼyē. Wā, hē^ʼmis la āx^ēēdaatsēxs xelxwāla
 k'!āwayowa, qa^ʼs xālē k'!āk'!ax^ʼwūqewaxa ts!ōlna. Wā, g'īl^ʼmēsē

- all off, he takes some more soft cedar-bark, dips it into the charcoal ||
 20 mixture, and rubs it over the edge of the box that he is making; then
 he puts | on the bottom board; and when the black charcoal is no
 longer in patches, | he takes his drill and drills | slantingly through
 (the side and the bottom). When he gets through, he pulls out his
 drill, | takes one of the pegs, wets it in his mouth with his saliva,
 25 and, || when it is wet all over, he puts it into the drill-hole. | He takes
 his stone hammer and drives it in. When it is all in, | he stops
 hammering. He takes his drill and drills another hole | three finger-
 widths away from the first one; | and when that also passes through,
 30 he wets another peg in his mouth || with his saliva. Then he pulls
 out his drill, | changes, and puts the peg in its place in the drill-hole.
 Then he takes the | stone and drives in the peg, as he did before.
 He | continues doing this, going around drilling and putting in pegs;
 and | when he has pegged all round the bottom, the oil-box is
 35 finished; || for the time when he makes the box is when the | winter
 is over and just before the olachen run in Knight Inlet. | Oil has to be
 put in the oil-box first, in order to make it tight | by filling the
 pegged edge of the bottom with oil. When | the time for picking
 40 viburnum berries comes, the oil box is empty. || Then the berries are
 put in; and now the juice of the viburnum berries will not run out, |
 although they leave it in the box for a whole winter. | That is all.

- ʷwɪlʰáxs láē ētʰléd áxʷústəndxá kʰádzekwē dzōpʰstálaxa tsʰlōnʰstála
 20 ʷwápa, qáʰs láxat! gəltsəʰstálas láx áwēʰstás wúlaʰyas. Wá, lála xāē
 paxʰaləlōtsa pāq!əxsdaʰyē láq. Wá, gʰlʰmēsē kʰleás lōlasawaʰya
 tsʰlōnāxs láē hēxʰidaem áxʰēdxēs selemē, qáʰs selxʰidēxa lāne-
 xalēxs láē láxʰsá. Wá, gʰlʰmēsē láxʰsáxs láē lēxʰwídxēs selemē, qáʰs
 dāxʰidēxa ʰnems!aqē lābema, qáʰs melxʰündēsēs kʰlūnēl.əxawaʰyē
 25 láq. Wá, gʰlʰmēsē kʰlūnxʰenālaxs láē ləstōts láxēs selaʰyē. Wá lá
 dāxʰidxa tʰlēsemē, qáʰs dēgūtōdēs láq. Wá, gʰlʰmēsē láxlaxs láē
 gwāl dēqwaq. Wá, lá ētʰléd dāxʰidxēs selemē, qáʰs selxʰidēxa
 yūdūxʰdenē láxəxs qʰwāq!waxʰtsʰlānaʰyēx gʰāgʰlēla láxēs gʰālē
 selaʰya. Wá, gʰlʰmxaāwīsē láxʰsáxs láē melxʰūntsēs kʰlūnēl.əxa-
 30 waʰyē láq, qá kʰlūnxʰenālisēx láē lēxʰwídxēs selemē, qáʰs ləayo-
 gwaalēlōdēsēs lābēmē lá ləstōts láxa selaʰyaxs láē dāxʰidxa
 tʰlēsemē qáʰs dēgūtōdēs láqəxs láē dēxʰbetendeq. Wá, áxʰsāʰmēsē
 hē gwēʰnākūlaqəxs láʰstalaē selʰnākūla, qáʰs lābēʰnākūlēq. Wá,
 gʰlʰmēsē lēlgowa lāpaʰyasēs láē gwālē wúlaʰyas dengwatsʰlā, yíxs
 35 hēʰmaē wūlxʰidēxʰdemsēxēs wūlāseʰwē dengwatsʰlēxs gʰālāē gwāl
 tsʰlāwūnxa, yíxs kʰlēsʰmaē qwaʰūlisa dzāʰxūnē láx Dzāwadē, qaxs
 hēʰmaē gʰltsʰlāwēda lʰlēnaxa dengwatsʰlē, qá álakʰlalēs ámxaxs láē
 qōqūtʰlāstowē sakʰodaʰyas lēʰwēs pāq!əxsdaʰyaxa lʰlēʰna. Wá, gʰlʰ-
 40 mēsē tʰlētʰltsʰlənxxa tʰelsaxs láē loptsʰlāwēda dengwatsʰlāxa lʰlēʰna.
 Wá, lá tʰltsʰlálaxa tʰlēsē. Wá, láʰmē hēwāxa gʰlxsʰalē ʷwāpa-
 gaʰyasa tʰelsaxs wāxʰmaē lēlgogwílaxa ʰnemxənxē tsʰlāwūnxa.
 Wá, láem gwāla.

Sewing with Cedar-Withes.—The man takes a long bone drill | and two 1
split boards which he places side by side. Then he | drills close to the
end slanting, and passes through the edges of the | two split boards, so
that the end of the drill passes out on the other side of the || other board, thus: 2 3 6 7 10 11 14 15 18 19 22 As soon 5
as he comes to the end, he takes his | knife
and cuts a groove into it, in which the cedar-
withes lie. | After cutting the grooves, he turns it over and cuts a | groove
on the other side, where no groove has been cut (on the upper side).
When he gets to the end, | he takes the twisted cedar-withes and puts the
thin end through (1). || He pulls it; and when it reaches the thick end, 10
he takes | a cedar stick and cuts it so that it has a sharp point, and
drives it in | alongside of the cedar-withe. Then the end of the cedar-
withe comes out at (2). | He pulls it tight and twists it, and
pushes it in | at (3), and it comes out at (4). He pulls it tight, and || 15
hammers it with a diabase pebble so as to | drive it into the groove,
while another man is pulling | the cedar-withe, for it always requires
two men to work at boards. He twists the | cedar-withe tight and
smooth and pushes the thin end into (5), | and it comes out at (6).
He pulls at it and hammers it with the stone; || and when it lies in 20
the groove, he twists the cedar-withe and | pushes it into (7), so that
it comes out at (8); and | he does the same as he did before; and



Sewing with Cedar-Withes.—Wä, lä äx'ēdxā g'ltē xāx'en selema. 1
Wä, lä äx'ēdxā mālexsa lädekwa. Wä, la gwasōdeq. Wä, la
selx'īdxā max'ba'yē lānexālēs sela'yē la hēx'sāla lāx ēwūnxa'yasa
mālexsa lädekwa qa's lä nē'īdē ōba'yasa selemē lāx āpsādza'yasa
ēnemxsa g'a gwāleg'a (*fig.*). Wä, g'il'mēsē lābendexs laē äx'ēdxēs 5
k'awayowē qa's xūxūtadzēndēq yīx lālē k'atbedatsa dewēxē. Wä,
g'il'mēsē gwāl xūxūdēqēxs laē lēx'ēdeq qa's ēt'ēdē xūxūdex'ēdex
nexsāwasa k'lēsē xūdek' lāxa āpsadze'yē. Wä, g'il'mēsē lābendexs
laē äx'ēdxā selbekwē dewēxa qa's nēx'sōdēs wilba'yas lāx (1). Wä,
lä nēx'ōdeq. Wä, g'il'mēsē lag'aa lāx lēx'ba'yasēxs laē äx'ēdxā 10
k'waxlāwē qas k'lax'widēq qa wilbēs. Wä, lä dēgunōdzents lāxa
ōnodza'yasa dewēxē. Wä, laem nē'ēdē ōba'yasa dewēxē lāx (2).
Wä, lä nēx'ēdeq qa's lēk'lūt'īdēq. Wä, lä selpl'ēdēq qa's nēxsōdēs
lāx (3). Wä, g'āxē hēx'sāla lāx (4). Wä, lä nēx'ēdeq qa's lēk'lūt'
t'ēdēq. Wä, lēdzēg'īntsa qētsemē ts'leq'lūs t'lēm lāxa dewēxē qa 15
t'lēbēg'ēs lāxa xūxūdēk'a'yaxs laē nēxālēda ēnemōkwē begwānemxa
dewēxē qaxs mā'lōkwaēda ēaxalāxa ts'lēx'semē. Wä, laxaē selpl'īdxā
dewēxē qa lēk'lūtsōwēs selpa'yasēxs laē nēx'sōts wilba'yas lāx (5)
qa lās nē'īd lāx (6). Wä, laxaē nēx'ēdqēxs laē lēdzēg'īntsa t'lēse-
mē laq. Wä, g'il'emxaāwisē t'lēbēg'axs laē selpl'ēdxā dewēxē qa's 20
nēx'sōdēs lāx (7). Wä, g'āxē nēlbax'ēid lāx (8). Wä, āemxaāwise

23 he continues to the end of all the holes | up to (22). Then he drives in the point of a cedar-stick at its sides. |

- 1 Care of Canoe.—I forgot this when I was talking about | the canoe-builder, who spreads open the canoe, making a small canoe. When he | pours water into it, and the stones are nearly red-hot, | he
5 pours four buckets of water, || and there is one bucket of urine which he | pours into the canoe, and he carries four more buckets of water, | pours them into it, and he also carries one bucket of urine | and pours it into the water in the | small canoe. Then eight buckets of
10 water || have been poured into the small canoe, and two buckets of urine, | so that it may not be split by the heat of the sun after the canoe-builder shall have finished it. | That is the reason why they put urine into it. As soon as enough | water and urine are put into it, he puts red-hot stones into the canoe. | When the canoe-builder
15 finishes this, || he takes a rush mat and a dish or a small steaming-box | and perch-oil (that is the oil obtained from | perch-liver). He places the steaming-box by the side of the fire of his house, and | he takes the rush mat and puts it into the fire. | As soon as it burns, he
20 places it on the side of the steaming-box, so that || the charcoal falls into the box. When he thinks he has enough, | he takes his hammer

22 nāqemg'iltāxēs gēg'ilasaxa g'āg'ilī'yē. Wā, lā lābendālux 'wāxaasa lāg'aa lāx (22) xs lāē dēx'witsa wīlba k!waxlāwē lāx ōnodz'ayas.

- 1 Care of Canoe.—Wā, g'a'mēsēn L!ēlēwōsōxgūn lēx' g'wāgwēx's'āla lāxa lēq'lēnoxwaxs lāē Lēpaxēs Lēq'a'yē xwāxwagūma yīxs lāē gūx'ālexselasa 'wāpē lāqēxs lāē Elāq mēmēntsemx'īdēda t!ēsemē. Wā, hē'maaxs lāē gūx'ālexsasa mōwēxla nagatslē 'wāpa lāxa
5 xwāxwagūma. Wā, la 'nemēxla nagatslēda kwātslē lā gūgēg'īn-dayosēq. Wā, lāxaē ēt!ēd tsēx'īdxa mōwēxla nagatslē 'wāpa q'a's lāxat! gūx'ālexsas. Wā, laxaē ēt!ēd tsēx'īd lāxa kwātslēxa 'nemēxla nagatslā q'a's lā gūgēg'īnts lāxa la tōxs 'wāpsa xwāxwagūmē. Wā, g'il'ēm mālexlag'īyō nagatslēda 'wāpē lā
10 gūx'ālexdzemsēxa xwāxwagūmaxs lāē mālexla nagatslēda kwātslē qa k!ēsēs ts!at!ālexs L!ēsase'waasa L!ēsela qō g'wālamasla lēq'lēnoxwaq. Wā, hēem lāg'ilasa kwātslē lāq. Wā, g'il'mēsē hēlālēda 'wāpē Lē'wa kwāts!axs lāē k!īp!ālexselasa x'ix'ixsemāla t!ēsem lāq. Wā, g'il'mēsē g'wālamasēda lēq'lēnoxwaxa xwāxwagūmaxs lāē
15 āx'ēdxa kūlēyē. Wā, hē'mēsa lōq!wē lōxs āmāyāē q!ōlatslē āx'ētse'wē; wā, hē'mēsa dzēk!wēsē, yīx tsenxwa'yas lēwulāsa g'ōmaga. Wā, lā hānōlisasa q!ōlatslē lāxēs legwīlasēs g'ōkwē. Wā, lā āx'ēdxa kūlēyē q'a's āx'lēndēs laxēs legwīlasēs g'ōkwē. Wā, g'il'īnēsē x'ix'ēdexs lāē āxāg'īnts lāxa q!ōlatslē qa tēx'alts!ālē
20 ts!ōts!almōtas lāxa q!ōlatslē. Wā, g'il'mēsē k'ōtaq laēm hēlālaxs lāē āx'ēdxēs pēlpelqē qa lēselgayēs lexba'yas lāq qa q!wēq!ūlts!ēs

and crushes the charcoal with the striking-head into dust, | so that 22
it becomes like flour. After this has been done, he pours the | perch-
oil into it. Then he stirs it; and when it becomes a | thick paste, he
turns the canoe bottom-side up, takes an || old mat and tears off 25
enough to squeeze it in his hand. Then he puts it into | the mixture
of oil and coal and blackens the outside of the | small canoe. He
rubs it well, so that it will penetrate the cedar wood; | and when it is
all covered, he finishes at the end of the canoe. | Therefore they do not
put a sun-protector on the outside of the small canoe when it is
blackened || outside with oil mixed with charcoal, for the heat of the 30
sun does not go through. | They do this way with small canoes and
with | big canoes. |

As soon as this is finished, the canoe is turned right-side up, and |
supports of cedar-wood are put on each side of the bow and on each
side of the stern. || Short boards of cedar-wood are placed on the 35
seats; and when | it is all covered, the man pours fresh water into it
so as to | keep the inside of the canoe cool. When the weather is
hot, | he takes a dipper and sprinkles water so as to wet the inside
of the canoe | in the morning. When the owner of the canoe has
no short boards, || he cuts off branches of young cedar-trees and | 40
places them on the seats of the canoe the whole | length of the canoe,
so that neither the sun nor the | cold winds of winter pass through,

qa yuwēs la gwēx'sa qūxēx. Wā, g'il'mēsē gwālexs laē gūq!ek'asa 22
dzēk!wēsē laqēxs laē xwēt!ēdeq. Wā, g'il'mēsē lēlgōxs laē
genk a. Wā, lā qep!ālīsaxa xwāxwagūmaxs laē āx'ēdxa k'lāk!ō-
banaxs laē kwapōdxa āem hēlāla lāx q!wētsemēsē'waxs laē āxstents 25
lāxa q!ēlts!eqela ts!ōlna. Wā, lā q!wōxsemts lāx ōsgema'yasa
xwāxwagūmē. Wā, lā dze'ak'ats qa ālak!alēs lālaqa k!waxlāwē.
Wā, g'il'mēsē ha'melxsemdqēxs laē gwāla lō'ē ōba'yas. Wā, hēem
lāg'ilas hewāxa t!ayase'wa ōsgema'yasa xwāxwagūmaxs q!wa'x'se-
makwaasa q!ēlts!eqela ts!ōlna qaxs wīx'sāēda ts!ēlqwāsa l!ēsela 30
lāq. Wā, la 'nāxwaem hē gwēg'ilase'wēda xwāxwagūmē lē'wa
āwāwē xwāxwāk!ūna.

Wā, g'il'mēsē gwālexs laē t!āx'alidzema qa's qēqedenōlēmte-
'wēsa k!waxlāwē lē'wis wāx'sanōl!exlā'yē. Wā, lā pāx'ālexdze-
ma ts!āts!ex'samē lāx ēk!ōt!ēna'yas lēlex'exas. Wā, g'il'mēsē 35
emts!āxs laē gūgexsalasa 'we'wap!ēmē laq qa hēmenāla'mēsē
wūdaxsa ōxsasa xwāk!ūna. Wā, g'il'mēsē ts!ēts!ēlgūsa 'nālāxs
laē āx'ēdxa tsēxla qa's xōdzelexselēsa 'wāpē lāxa ōxsasa xwāk!ū-
nāxa gaāla. Wā, g'il'mēsē k!eās ts!āts!ē'x'sema xwāgwādāsa
xwāk!ūnāxs laē tsēx'ēdxa ts!ap!axasa dzādzaxmedzemē qa's 40
lā lōx'ūndālas lāx lēlex'exasa xwāk!ūna, lēlbendex 'wās-
gemg'ig'aasasa xwāk!ūna. Wā, laem wīx'sewatsa l!ēsela lē'wa
yōyāxa ts!āwūnxē qaxs hē'maē xenlela hōxwamāsa yōyāxa xwā-

for the cold wind | cracks the inside of the canoe; for when the cold
45 winter wind is coming, the canoe-owner || bails out the water, so that
it is dry inside. He takes | coarse cedar-bark mats and spreads them
over the seats, | and he covers over the sides and each end | so that
the cold wind does not go through. |

After the canoe has been finished, he goes to split from a cedar-
50 tree || narrow boards. These are one span | wide and one | finger
thick. | Their length is one and a half | fathoms. If they are split out
55 for a small canoe, | four of these are made for bottom-boards; and || for
a large traveling-canoe twenty | are split out for bottom-boards.
He does the same as he does when splitting out | roof-boards. The
only difference is that they are not adzed. When | the owner of the
large canoe goes traveling, he first | lays down on the beach the
60 boards, beginning at the bow of the canoe, and || he places them more
than a fathom apart, in this way.¹ | This is called "place over which
the traveling-canoe is pushed down." When | they have all been
put down, many men take hold, one on | each side of the thwarts
and also one | on each side of the bow, pressing their backs against
the sides of the bow so that they lift it up and that it does not shove
65 the boards out of place, and || also one on each side of the stern, who

k!ūna, yixs g'il'maē yōwē'nakūlaxs laē hēx'ida'ma xwāgwadāsa
45 xwāk!ūna tsālax'ideq, qa lem'xūsēs. Wā, hēm la āx'ēdaatsēxa
āwādzōlēdekwe g'ildedzō lēwa'ya qa's lā LEP!ēndālas lāx lēLE-
x'exas. Wā, laem aemxaq lax wāx'sanēgūxsas lē'wa wāx'sba-
'yas qa k'!ēsēs lāx'sāwa yoyāsa ts!āwūnxē lāq.

Wā, g'il'mēsē gwāla xwāk!ūnāxs laē lat!EX'idxa wēlkwē lāxa
50 ts!ēlts!eq!a lādekwa, yixa 'nāxwa'mē 'nāl'nemp!enk' lāxens
q!wāq!wax'ts!āna'yēx yix āwādze'wasas. Wā, lā 'nē'nemden lāxens
q!wāq!wax'ts!āna'yēx yix wiwāgwasas. Wā, lā neq!ēbōdē ēsegi-
wa'yas lāxens bālāqē āwāsgemasas. Wā, g'il'mēsē xwāxwā-
gūmē lat!ag'ilasēxs laē mōxsemē lat!ā'yas qa pāxts. Wā, g'il-
55 'mēsē 'wālas melēxats!ē xwāk!ūnāxs laē maltsemg'ustāxsē lat!a'yas
qa pāxts. Wā, laem hēm gwēg'ilaxs lat!aaqē gwēg'ilasasa lat!āxa
saōkwē. Wā, lēx'a'mēs ōgū'qalayōsēxs hēyadzāē. Wā, g'il'mēsē
melēxelala xwāgwadāsa 'wālasē xwāk!ūnāxs laē hēm g'il la paxa-
liselayowa lādekwa g'āg'ilis lax āgiwa'yasa xwāk!ūna, yixs hāyā-
60 qaaxa 'nāl'nemp!enk' lāxens bālāqē āwālagōlēdzasas g'a gwālēg'a.¹
Wā, hēm lēgades wī'x'demāxa melēxats!ē xwāk!ūnē. Wā, g'il-
'mēsē 'wīl'galisēxs laēda q!ēnemē bēbegwanem q!wālxokū!ndex
wāx'sba'yas lēLEX'exas hē'misa wax'sanōlema'yē tēteg'inōlemēx
ēwanōlema'yas qa's wālēq qa k'!ēsēs k'iqedzewēxa wī'x'dema. Wā,
65 laxaē wāx'sōdexlā'ya ma'lōkwē wīq!wūx!ā'ya. Wā, lāda 'nemō-

¹ Laying them down parallel, as a runway for the canoe.

push ahead. Then one | man shouts, "Wo!" and then all the | men 65
 push together at the stern and pull on each side | at the ends of the
 thwarts. Those pull with the right hand at the ends of the thwarts,
 holding | with the left hand the side of the canoe, who stand on the
 left-hand side of the canoe. || And those pull with the left hand on 70
 the ends of the thwarts | who stand on the right-hand side and hold
 with the right hand the side of | the canoe. When they have taken
 it down to the sea, they take | the split boards and place them in the
 bottom of the canoe; and when they are | all in, they put the cargo
 on top of the boards. When || the canoe has been loaded, they start 75
 bow first; and when they arrive | at the place where they are going,
 they go ashore stern first as they go to the beach. | The steersman is
 the first to go ashore. He pulls up the stern | of the canoe. When
 the crew is ashore, they unload | the cargo; and when everything is
 out, they take || the bottom-boards ashore and put them down, 80
 beginning at the stern of the canoe; and they | lay them down up to
 the place where they will put the canoe on the beach. They pull it
 up | over the boards, and leave it at a level place on the beach.
 Then they | gather all the split boards and put them over the seats,
 so that | the heat of the sun does not strike the canoe. That is all. ||

Wooden Sail.—Now I will talk about the sail of the | ancient 1
 people, which was sewed together of boards. First they | look for a

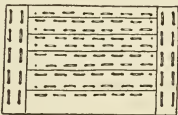
kwê begwānem hāselā^llaē wōxa. Wā, hē^lmis la ^lnemāx^līdaatsa 66
 bēbegwānemē wī^xu^wid lāxa ōxlā^yē. Wā, lā^lla gelqēda wax^ssaxdza-
^yas ōba^yasa lēLEX^lEXSē yīsēs hēlk^l!otts!āna^yaxs dag^āga^yasēs
 gemxōlts!āna^yē lāxa ōgwāga^yasa gemxaxdza^yasa xwāk!ūna. Wā,
 la hē gelqē gemxōlts!āna^yasa hē gwāxdza^y hēlk^l!ōtāga^yaxa 70
 lēLEX^lEXSē. Wā, lā dag^āgēyēsēs hēlk^l!otts!āna^yas lāxa ōgwāga^yasa
 xwāk!ūna. Wā, gīl^lmēsē laxstālisaxa demsx^lāxs laē āx^lēdxa wī^xu-
 dema lādekūxs qa^s lā paxsas lāxa xwāk!ūna. Wā, gīl^lmēsē ^lwilg^l-
 alexsexs laē mōdzōdālasēs memwāla lāxa paxsē. Wā, gīl^lmēsē
^lwilxsexs laē ^lneqagiwalaxs laē sep!ēda. Wā, gīl^lmēsē lāg^laa 75
 laxēs lālaāxs laē alaxlax^līda qa^s k^l!ax^lalisēxs laē lag^lalīsa. Wā,
 hē^lmis g^lālōltāwēda lēnxlā^yasēxs laē lāltā qa^s wāwat!EXLEN-
 dalēxs yā^yatslē. Wā, lawislē hōx^lwūltāwē lē^llōtas qa^s mōltō-
 dēxs memwāla. Wā, gīl^lmēsē wīlōltāwē memwālasēxs laē āxwūl-
 tōdxa pāxsē qa^s paxalīselēs g^lūgtlēs lāx ōxlā^yasa xwāk!ūna qa^s 80
 lā paxpegēs lālaa lāx hā^lnēdza^las. Wā, lax^lda^lxwē wāteldzōdeq
 lāxa wī^xu^wdema qa^s lā hāng^lalīsas lāxa ^lnemaēsē. Wā, lā q^lap^llē-
 gīlisaxa lādekūwē pāxsā qa^s lā pāk^līndālas lāxa lēLEX^lEXSē qa
 k^llēsēs l^lēsāsōsa l^lēsela. Wā, laēmxa gwāl lāxēq.

Wooden Sail.—Wā, la^lmēsen gwāgwēxs^lālāl lāx yāwape^yasa 1
 g^lālē begwānemaxa gwāsewakwē ts!ēx^lsēma. Wā, hēm gīl^l la

- 3 thick moss-covered cedar-tree that has been lying on the ground for a long time. When | it has been found, one and a half fathom-lengths are
 5 split off. || Each piece is two spans wide | and one finger-width thick. | I do not know how the edges are fitted together. | They are well adzed . . . Then | he takes a long bone drill, and he takes two
 10 pieces of the boards || and lays them side by side. He drills near the end in a slanting direction | through the edges of the two split boards, so that the point of the drill comes through | on the other side of the other board, in this manner.¹ . . . When | this is done, he takes another (board) and places it alongside of the last one, and | he
 15 drills it in the same way, and sews it together as he sewed || the first one; and he only stops adding to it when it is two fathoms | wide. Then he takes a split board half | a finger-width thick and four | finger-widths wide. Its length is equal | to the width of the boards
 20 that have been sewed together. He places it on top || of one end of the sewed boards. He takes his | drill and drills through it one finger-width | from the edge of the piece of wood that forms now the straight | crosspiece of the short boards that have been sewed together. He drills straight | through, and at a distance of three


- 3 ālāsōsēda lēkwē p!ēlsenāla la gē's k'at!ēs wēlkwa. Wā, g'īl'mēsē q'lāqēxs laē lat'ix'īdxā neq!ēbōdās ēseg'īwā'yē lāxens bālax. Wā, lā
 5 'nāxwāem māēmālp!enk' lāxens q!wāq!wax'ts!ānā'yēx yīx āwādzewasas. Wā, la 'nāl'nēmden lāxens q!wāq!wax'ts!ānā'yēx yīx wīwāgwāsas. Wā, la'men k'lēs q!ālelax g'wēg'ilasasēxs laē benax ēewagawā'yas. Wā, laxaa āmemayastowē k'līmLa'yas. . . . Wā, lā āx'ēdxā g'īltē xax'en selema. Wā, lā āx'ēdxā mālexsa lādekwa.
 10 Wā, la gwasōdeq. Wā, lā selx'īdxā max'ba'yē lā'nēxalēs sela'yē la hēx'sāla lāx ēwūnxā'yasa mālexsa lādekwa qā's lā nē'ēdē ōba'yasa selemē lāx āpsādza'yasa 'nemxsa g'a g'wālēg'a.¹ . . . Wā, lā g'wālexs laē āx'ēdxā 'nemxsa qā's gwasenxendēs lāq. Wā, laxaē hēem g'wālē sela'yas lāq lē'wē t!emt!egōda'yasē t!emt!egodaēna-
 15 'yasa g'ālē āxēs. Wā, al'misē g'wāl gwasenxendālaqēxs laē malp!enk'ē 'wādzewasas lāxens bālax. Wā, laem āx'ēdxā lādekwe k'lōden lāxens q!wāq!wax'ts!ānā'yēx yīx wāgwāsas. Wā, la mōden lāxens q!wāq!wax'ts!ānā'yēx yīx 'wādzewasas. Wā, la hēem 'wāsgemē 'wādzewasasa gwāsewakwē ts!ēx'sema. Wā, la page-
 20 dzōts lāx āpsabā'yasa gwāsewakwē ts!ēx'sema. Wā, lē āx'ēdxēs selemē qā's selx'īdxā 'nemdenas 'wādzewasē lāxens q!wāq!wax'ts!ānā'yēx g'āg'ilela lāx āwaxā'yasa la 'nemēnxālōda xwalba'yē lō'ē ōba'yasa gwāsewakwē ts!ēx'sema. Wā, laem hēx'sālē sela'yas lāq. Wā, la yūdux'den lāxens q!wāq!wax'ts!ānā'yēx

¹ Here the method of sewing is described in detail. See figure on p. 93.

finger-widths || from the first hole he drills through again; and then 25
 he drills | other holes at the same distances. The drilling continues
 over the | whole length of the cross end-piece. He also cuts grooves
 into it; and after | the grooves have been cut between alternating
 pairs of drill-holes, he turns the | sewed boards over and cuts grooves
 on the opposite side, over those (intervals) in which he did not cut ||
 grooves (on the other side). After he finishes, he turns it over. 30
 Then he takes | twisted cedar-withes and sews them together | in
 the way in which he sewed the short boards. As soon as | he has
 finished doing this at (1), ² he drills at (2), and ³ did at (1); and after
 he does | the same as he did at (1); and after 35
 he has done it, he || puts the crosspiece at the
 other end, and he drills it at (3), and | he
 does the same as he did at (1) and (2); and |
 finally he does it at (4); and when he reaches
 the end, he has finished.  Now, that | is the
 sail of the ancient people before any white people came; to wit, | short
 boards sewed together. The canoe-mast is short, for it || just shows 40
 above the top edge of the board sail when | it is standing up in the bow.
 They just push up one end, | for the lower edge lies hard against the
 mast when | it is standing. The wind just blows against it and presses |
 the board sail against the mast when the canoe is running before the
 wind. When || it gets calm, they lay it down flat towards the stern, 45

yix 'wālaasas la ēt'lēd selx-'itsō's. Wā, laxaē lax'sāxs laē ēt'lēd 25
 selx-'idxa hēmaxat! 'wālālē. Wā, lā hēbendalē sela'fya lāx
 'wāsgemasasa xwālbā'yē. Wā, lāxaē xūxūdxē'īdeq. Wā, g'īl'mēsē
 gwāl xūxūdxē'ax ēawagawa'yasa sela'fya lā lēx-'idxa gwāse-
 wakwē ts!ēx'sema qa's xwēxūdxē'īdēx nexsāwasa k'lēse xwē-
 xūdxē'īkwa. Wā, laxaē lēx-'īdqēxs laē gwāla. Wā, lāxaē āx'ēdxa 30
 selbekwē dewēxa. Wā, lā hēem t!ēm x'īdaēnēqēs t!ēmalaēna'yas
 lāx'dē t!ēm t!ēgōdālaxa gwāsewakwē ts!ēx'sema. Wā, g'īl'mēsē
 gwālexs laē selx-'īdex (2), yixs lāalāl gwālē (1). Wā, āēmxaāwisē
 neqemg'īl'tewēxēs g'ālē gwēg'ilasex (1). Wā, g'īl'mēsē gwālexs laē
 pax'alelōtsa xwālbā'yē lāxa āpsba'yē. Wā, laxaē selx-'īdex (3). 35
 Wā, āēmxaāwisē nānaxts!ewaxēs gwēg'ilasax (1) lō' (2). Wā, la
 elxlālax (4)wē. Wā, g'īl'mēsē lābendqēxs laē gwāla. Wā, hēem
 yawape'yēsa g'ālē begwānēmxs k'lēmaōl g'āxa māmalax yixa gwāse-
 wakwē ts!ēx'sema. Wā, la ts!ēk'lwē lap'lēqas lāxa xwāklūna yixs
 hālsela'maē nēletāla lāx ēk'lenxa'yasa gwāsewakwē ts!ēx'semaxs 40
 laē laxs lāxa āgiwa'yē. Wā, ā'mēsē laqō'stōyiwē āwūnxa'yasēxs
 lāalāl tesālēs banenxa'yē lāx ōx'sīdza'yasa yawapp'lēqāxs lāalāl
 laxsa. Wā, ā'misē la yōlayōsa yāla qa's lū tesplēgā'ya gwasewa-
 kwē ts!ēx'sem lāxa lap'lēqas neq!ēxlālāē lāxa yāla. Wā, g'īl'mēsē
 q'lōx'widexs laē āēm pax'ālexdzem gwāgwāaqa lāxa gwālexsasa 45

46 away from | the mast; and the middle of the board sail lies against the mast as it is standing on edge. | After they have taken it down, they take down the mast and put it down | into the bow; and they push up the | board sail and shift it towards the bow, so that it lies
50 flat || in the bow of the canoe. The sail of a large | traveling-canoe is of this size. |

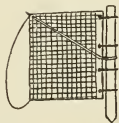
1 **Mat Sail and Mast.**—A woven mat was the sail of | small canoes. It was made of the middle part of cedar-bark, for the | weaving is
5 made of narrow strips. Its length is one fathom | and two spans, || and its width is one fathom. There are four holes in one edge, | by means of which it is strapped to the mast, in this way: | and there is
one hole in each corner to put the sprit into the | top corner; |
and the hole in the lower corner is for the lower | end of the
10 sheet | to pass through. When it is finished, the  | man peels ||
a young cedar-tree, which is to be the mast | for the mat
sail. | He passes twisted cedar-bark rope through the four holes
in the side of the sail, | and puts it around the mast to hold
the sail. He uses a small | young cedar-tree for the sprit, and he
uses | twisted cedar-bark rope and puts it around the mast below
15 the || middle to hold the lower end of the sprit. | Finally he takes well-
made, twisted, thin cedar-bark rope, | sometimes five fathoms in

46 ʔap!l̥q̥ē lāxēs naŋaqeyoyālaēnaʔyaxa ʔap!l̥q̥axs laē tsāgexsa. Wā,
gʷil̥mēsē paxʔalexsexs laē kʷl̥g̥ul̥hexsaseʔwēda ʔap!l̥q̥ē ʔaʔs lā kʷadegʷi-
yōdayo lāxa āgʷiwaʔē. Wā, āʔmīsē la lāxʔwidayōwēda gʷāsewakwē
ts!l̥xʔsem ʔaʔs lā xemxʔidayo lāxaaxa āgʷiwaʔyē ʔa lās pāgēgʷiwe
50 lāxa āgʷiwaʔyasa xwāk!lūna. Wā, hēm yāwapeʔyēsa ʔwālasē me-
lēxats!l̥ē xwāk!lūnē ʔwālayasas.

1 **Mat Sail and Mast.**—Wā, lāla kʷl̥edekwē lēʔwaʔyē yāʔwapeyaʔyasa
xwāxūxwagūmēxa gʷāyolē lāxa nāq!egʷaʔyē denasa, yīxs ts!l̥ts!l̥q!aō-
lēdekwaēs kʷl̥taʔyē. Wā, la mālp!enxʔbāla lāxens ʔl̥wāq!waxʔts!l̥ā-
naʔyēx yīxa ʔnempl̥enk̥ē lāxens bālāqē ʔwāsgemasas. Wā, lā ʔnem-
5 pl̥enkʷiyōwē ʔwādzewasas. Wā, lā mōdzeqē kwākūxūnxaʔyas ʔa
neyīm̥xʔsālatsa t!emqemkʷl̥nāl̥asa lāxa ʔap!l̥q̥ē gʷa gʷāl̥gʷa (*fig.*).
Wā, lāxaē kwāxʔsāwēda dzēgʷas!asa dzēgʷino!emaʔyē lāxa ēkʷl̥inx-
aʔyas. Wā, lāxaē kwāxʔsāwē benenxaʔyas ʔa nexʔsālatsa wāde-
nōts!l̥xsdēl̥ē. Wā, gʷil̥mēsē gʷāl̥exs laē āxʔēdxa sāq!l̥gʷidekwē
10 dzādzaxmedzema ʔa yāwap!eqsa l̥ēkūyaʔyē yāwabema. Wā, lā
neyīm̥xʔsōtsa melkwē densen denem lāxa mōdzeqē kwākūxūnxēs.
Wā, lā t!emqemkʷl̥fints lāxa yāʔwap!l̥q̥ē. Wā, lā āxʔēdxa wīl̥ē
dzādzaxmedzema ʔaʔs dzekʷinxendēs lāq. Wā, lāxaē āxʔēdxa
melkwē densen denema ʔaʔs gāl̥op!endēs lāxa benkʷl̥ōl̥ts!aʔyas
15 negoyāʔyasa ʔap!l̥q̥ē ʔa dzēgʷatsa dzēgʷino!emaʔyē. Wā, lā
ālēlxsd!axs laē āxʔēdxa aēkʷ!aakwas melaʔyē wīlen densen denema,
ʔnāl̥nempl̥enaē sekʷl̥ap!enk̥ē ʔwāsgemasas lāxens bālax ʔaʔs gāl̥ō

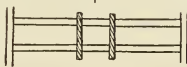
length, and | passes its end through the sprit-hole in the upper corner, 18
and he does the same | corner. That is the
corner. That is the | to the other end in the lower
is finished, it is thus: | lower corner sheet. || When it 20

The mast-hole of the
white people came here
in the | bow of the canoe.



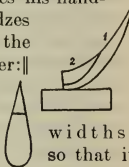
ancient people | before any
consisted of two round sticks
These were three finger-widths

apart. | The ends were sewed with cedar-withes. Then || the canoe-builder 25
took heavy cedar-withe ropes and small cedar-wood | and measured the
middle point for the mast-hole. After | he had found the middle, he
marked off a hole | measuring one finger-width and a half, beginning |
at the middle mark. He took the same distance || from the middle on 30
the other side of the mark. | Three finger-widths is the distance of the |
marks on each side of the mark in the middle. Then he takes | the
heavy cedar-withe and ties it around the two bars. | After putting two
turns into the cedar-withe rope, || he pulls it up between the two bars 35
and draws it tight; | and he winds it between the | crossbars and ties
the ends. He does | the same on the | other
side. The mast stands between the two || cross-
bars and the | cedar-withes, in this manner: || The
mast stands in (1). || This finishes all I know 40
about the making of a canoe.



p!alēlōdēs ōba^ʔya^s lāxa dzēg^ʔasēnxa^ʔyē. Wā, lāxaē hēem gwēx^ʔtsa 18
āpsba^ʔya^s lāxa kwāx^ʔsāwē lāxa banēnxa^ʔyē. Wā, hēem wādenō-
dzēxsdēsē. Wā, g^ʔl^ʔmēsē gwālēxs laē g^ʔa gwālēg^ʔa (*fig.*). 20

Wā, hē^ʔmēsa kwawoyāsa lāp^ʔlēqasa g^ʔālē begwānēm^s k^ʔlēs-
^ʔmaōlēx g^ʔāxa mamalax, yīxa malts^ʔlaqē lēlēx^ʔīn lēx^ʔēxs lāxa
āg^ʔiwa^ʔya^s xwāk^ʔlūna. Wā, la yūdux^ʔdēn lāxēns q^ʔl^ʔwāq^ʔl^ʔwax^ʔts^ʔlā-
na^ʔyēx yīx āwālagālaasas yīxs laē t^ʔlēm^ʔlēm^ʔbalaxa dēwēxē. Wā, la 25
āx^ʔēdēda lēq^ʔlēnoxwaxa lēkwē dēwēxa. Wā, lā mēns^ʔtsa ^ʔwilē
xōk^ʔ k^ʔl^ʔwax^ʔla^ʔwa lax negōyā^ʔya^s kwa^ʔwoyolasa lāp^ʔlēqē. Wā,
g^ʔl^ʔmēsē q^ʔl^ʔqēxs laē xūldōyōdxa malts^ʔlaqē kwa^ʔwoyā. Wā, lā
mēns^ʔidxa k^ʔlōdēnōsēla lāxēns q^ʔl^ʔwāq^ʔl^ʔwax^ʔts^ʔlāna^ʔyēx g^ʔāg^ʔilēla
lāx negōyā^ʔya^sēxs laē xūlt^ʔlēdeq. Wā, lāxaē hēemxat^ʔ ^ʔwālālē
xūlt^ʔya^s lax āpsālēlāsa negōyā^ʔyē xūlt^ʔya^s laē xūlt^ʔlēdeq. Wā, 30
laem yūdux^ʔdēn lāxēns q^ʔl^ʔwāq^ʔl^ʔwax^ʔts^ʔlāna^ʔyēx yīx āwālagālaasasa
xwēxūlt^ʔya^s lāx wāx^ʔsēlēlāsēs xūlt^ʔya^s lāx negōyā^ʔya^sēxs laē āx^ʔēdxa
lēkwē selbek^ʔ dēwēxa q^ʔa^s qax^ʔōdēs lāxa malts^ʔlaqē lēlēx^ʔēxs.
Wā, g^ʔl^ʔmēsē māl^ʔp^ʔlēnēstaxs laē ēk^ʔlēbax^ʔidēx ōba^ʔya^sa dēwēxē
lāx āwāgawa^ʔya^s malts^ʔlaqē lēlēx^ʔēxs q^ʔa^s lēk^ʔlūt^ʔlēxs laē 35
nēx^ʔēdeq. Wā, lā k^ʔl^ʔg^ʔl^ʔēnts lāxa dēwēxē lāx āwagawa^ʔya^sa
lēlēx^ʔēxsaxs laē mōxwālēlōts ōba^ʔya^s. Wā, lāxaē hēem gwēx^ʔ-
idxa āpsālēlās. Wā, hēem lālagawayaatsa lāp^ʔlēqa āwagawa^ʔya^sa
dēwēxē. Wā, lā g^ʔa gwālēg^ʔa (*fig.*). Hēem lāx^ʔsālat^ʔsa lāp^ʔlēqē (1).
Wā, lawis^ʔla ^ʔwīla g^ʔwāla lāxēn q^ʔlālē lāx gwēg^ʔilasaxa xwāk^ʔlūna. 40

- 1 **The Making of Horn Spoons (1).**—Now I will talk about the | making of the horn spoon, the black spoon. | When the head of the mountain-goat is taken off, it is | kept in the corner of the house for four days, and it is placed || not far from the side of the fire of the house; and | when the heat of the fire strikes it, the spoon-maker | turns the head over all the time; and when it gets warm, | he places it nearer the fire. He watches it all the time | so that it does not get burnt.
- 10 When he thinks it is warm through and through, || he takes hold of the head and tries to pull | the hair off. When it gets loose, he knows that | the horns are also loosened. He takes hold of | the horn with his right hand, and with his left hand he holds | the nose of the head. Then he twists the horn a little and || pulls it off. Now the horn has been blown off by the steam. He | also does the same with the other one. When he has them off, | he takes his hand-
adz and a block of wood and he adzes it. | He adzes it at the concave side of the horn, | placing the thick end on the block of wood, in this manner:||
- 20 As soon as he has it off, he adzes off the "mouth" of the spoon so that it is round, | in this manner: After he has done so, he measures three | finger-
beginning at the | top of the horn, and he adzes it
- 

- 1 **The Making of Horn Spoons (1).**—Wā, la^{men} gwāgwēx^sālāl lāxa k^{ās}ēlāx wūl^lāxasa ^{melx}lowēxa ts^lōlolaqē k^{āts}!ēnaqa. Wā, hē^{ma}axs laē āx^{ēts}ēwē xewēqwasasa ^{melx}lāxs laē mōp^lēn-xwa^{sē} ^{nālās} āxēl lāx ōnēgwīlasa g^{ōk}wē, qa^s lā āx^{āl}īlēm
- 5 lāxa k^lēsē xēnlela nēxwāla lāx ōnālisasa lēgwīlasa g^{ōk}wē. Wā, lālē l^lēsalsōs l^lēsālāsa lēgwīlē, wā lāda k^{ās}ēlaēnoxwaxa k^{āts}!ēnāqē hēmenālaem lēxⁱlālaq. Wā, g^ll^mēsē ts^lēlgūⁿakū-laxs laē l^lāl^lasōtēlas lāxa lēgwīlē. Wā, lā hēmenālaem q^laq^lalālaq qa k^lēsēs k^lūmelxⁱda. Wā, g^ll^mēsē la k^ōtaq laem ts^lēlxsā lāx
- 10 weyōq^lūga^yasēxs laē dāxⁱdxā xewēqwē qa^s gūnxⁱdē p^lēlxⁱdēx habetsema^yas. Wā, g^ll^mēsē k^lēnxⁱdēxs laē q^lālēlaqēxs lēmaē k^līnem^gaalelē wīwūl^laxs. Wā, hēxⁱda^mēsē dāxⁱtsēs hēlk^lōtts^lāna^yē lāxa wūl^laxē, wā lā dālasēs gemxōlts^lāna^yē lāxa xⁱndzasa xewēqwaxs laē hālselaem selx^wīdxa wūl^laxaxs laē
- 15 nēxōdeq. Wā, la^mē tēk^ōyōsa k^lālēla lax āwāga^yas. Wā, lā hēemxat! gwēxⁱdxā āpsōdatā^yas. Wā, g^ll^mēsē lawāxs laē āx^ēdxēs k^līm^layuwē lē^wa temg^lkwē leqwa qa^s k^līm^lidemaq. Wā, lā k^līm^lōdex ōk^lwaēdza^yasa wūl^laxasa ^{melx}lāxs laē l^lēn-qalē lēx^ba^yas lāxa temg^lkwē leqwa; g^a gwālēg^a (*fig.*). Wā,
- 20 g^ll^mēsē lāwāxs laē k^līm^līdex āwāxsta^yas qa k^līlxⁱstaxⁱdēs g^a gwālēg^a (*fig.*). Wā, g^ll^mēsē gwālēxs laē ^mensⁱdxā yūduxⁿdenē lāxens q^lwāq^lwax^{ts}lāna^yēx yīx ^wāsgemasas g^{āg}lēla lāxa

is | notched in this place, and it is in this way finished it. ||

He puts away his hand-adz and takes his straight knife. | 25
In former times the people rubbed them down with rough sandstone | when they were making black horn spoons. Now there is water in a dish, | and the man puts it down at his left-hand side while he is rubbing the horn. He | puts the thick end into the water, and he holds it by the small end || with his left hand. With 30
his right hand he holds a rough | sandstone and rubs the horn. | Nowadays the modern men adz it. They shave it down | to smooth it after they just begin cutting it. | After all this, he puts a small kettle half full of water over the fire, || and he takes two cedar-sticks, 35
each one span long | and half the thickness of a | finger. He takes split | cedar-bark and ties the ends of the cedar-sticks together with the cedar-bark. Then he gets | another piece of cedar-bark ready to tie the other end || after having put the spoon in between. Then it 40
is this way.¹ | When the kettle boils up on the fire, he takes the | spoon and puts it in. He does not leave it in a long time | before taking it out again. Then he puts the spoon near its "mouth,"



māx·ba^uyas ōxtā^uyasa wūl!āxax laē k'!m!ē^uideq qa^s k'!mk'!m- 23
denōdzendēq. Wā, lag'a gwālēg'axs laē gwāl k'!m!laq (*fig.*).

Wā, lā g'ēxaxēs k'!m!layâxs laē āx^uēdxēs nexx'āla k'!āwayâ ytxs 25
k'!ōl!aa!a! dasgemak^u de^una t!ēsemē g'ixelāsa g'ālē begwānemxs
k'āsēlaaxa ts!ōlōlaqē k'āts!ēnaqa q!ōts!āse^uwaēda lōq!wāsa 'wāpē.
Wā, la hā^unēl lāx gēm^uxagawalīlāsa g'ēxāxa wūl!axē. Wā, lā
āx^ustentsa lēx^uba^uyas lāxa 'wāpē. Wā, lā dā^ulax wilētā^uyas yīsēs
gēm^uxōlts!āna^uyaxs la^uē dā^ulasēs hēlk'!ōts!āna^uyē lāxa k'!ōl!a dās- 30
gēm^uak^u de^una t!ēsema. Wā, lā g'ēx'idxa wūl!axē. Wā, lā^ulā^u
k'!m!lasōsa ālēx begwānema. Wā, la^umē k'!ax^uwīdeq qa^s qāqē-
ts!ēq qa qēs^uēdēs lāxēs hāēnē^umē ālēs k'!ōxūg'atē. Wā, g'īl-
'mēsē gwālēxs laē hānx'lentsa ha^unemē negōyoxsdā^ulaxa 'wāpē.
Wā, lā āx^uēdxa matts!aqē k'!waxlāwa 'nal^unemp!enk^uē āwāsge- 35
masas laxens q!wāq!waxts!āna^uyēx. Wā, lā k'!ōden lāxens q!wā-
q!waxts!āna^uyēx yix āwāgwidasas. Wā, lā āx^uēdxa dzexekwē
denasa qa^s yālōdēx ōba^uyasa k'!waxlāwasa denasē. Wā, lā
gwalīlāsa 'nemts!aqē denas qa^s yālōdayōtxa āpsba^uyē qō lāl
āx^uālelāla k'ats!ēnaqē lāxa l!ēbāsaq. Wā, laem g'a gwālēg'a.¹ 40
Wā, g'īl^umēsē medelx^uwīdēda hānx'lāla lāxa legwīlaxs laē āx^uēdxa
k'ats!ēnaqē qa^s āxstendēs lāq. Wā, lā k'!ēs ālaem gē^ustalaxs
laē āxwūstendēq. Wā, lā āxōtsa āwanā^uyas k'īlx'ixsta^uyasa

¹ That is, two straight sticks tied loosely together at one end.

- 45 between | the cedar-sticks, in this manner,
the cedar-bark and ties it on near the end
spreader | into which the spoon is put.
the point, | and holds it by putting it into
that it sets. Then it does not bend back
kept in position | as it gets cold. Next he takes off the spoon-opener,
50 and || he takes dried dog-fish skin and rubs it all over it, so that it
becomes very | smooth inside and outside. When it is quite |
smooth, it is finished. Now the black horn spoon is finished after
this.



|| and he takes
of the spoon-
He bends back
cold | water, so
again, but is

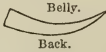
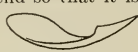
- 1 **The Making of Horn Spoons (2).**—Let me first talk about the | horn
spoons, how they are made. When | the mountain-goat hunter goes
out to hunt, the spoon-maker asks | him to break off the horns of the
5 goats that he will get, for || the mountain-goat hunter only wants the
tallow and the | kidney-fat and the meat. He does not want the
bones and the | horns. Therefore the spoon-maker | asks him for
these. In the morning, when daylight comes, the | mountain-goat
10 hunter goes hunting; and after he has killed || a mountain-goat, he
takes off the tallow, | kidney-fat, and the meat, and finally he cuts
the skin around | the bottom of the horns; and when he has cut off

- k'ats!enaqē lāx āwagawa'yasa L!ebāsak' g'a gwālēg'a (*fig.*). Wā, lā
45 āx'ēdxa denasē qa's yil'alelōdēs lāxa āpsba'yasa L!ebasē lāx
laēna'yas LEBEKWA k'ats!enaqē, wā, lā L!ōt!exōdex ōxawa'yas
qa L!ōt!exālēs. Wā, lā dālaqēxs laē āxstents lāxa wūda'sta
'wāpa qa L!emx'widēs. Wā, la'mē xak'ālāem lā LEPālē ōgū-
g'a'yasēxs laē wūdex'ida. Wā, lā āxōdxa L!ebasē. Wā, lā
50 āx'ēdxa lemōkwē xūlgwēg'a'ya qa's xūlxsemdēq qa ālak'lālēs lā
qēsa yix ōgūg'a'yas L!ē'wis ōsgema'yē. Wā, g'il'mēsē la ālak'lāla
la qēsaxs laē gwāla. Wā, laem gwāla ts!ōlolaqē k'ats!enaqē laxēq.

- 1 **The Making of Horn Spoons (2).**—Wēg'a'maLEN gwāgwēx'sex'īd lāxa
ts!ōlolaqē k'ats!enaqēxs laē k'asēlase'wa. Wā, hē'maaxs g'ālāē lāla-
ēda tewi'nēnoxwaxa 'melxlowē. Wā, la axk'lālasō'sa k'asēlaēnoxwē
begwānema qa's tepālēx wūl!axasēs yānemē 'melxlowa, qaxs
5 lēx'a'maē āxsō'sa tētewē'nēnoxwaxa 'melxlowēs yex'sema'yē L!ē'wa
met!ōsē L!ē'wa Eldzās. Wā, la k'leās āx'ētsōs lāx xāqas L!ē'wa
wūl!axas. Wā, hē'mis lāg'ilasa k'asēlaēnoxwē hāwāxelaq qa's
āx'ēdēsēq. Wā, g'il'mēsē 'nāx'īdxa gaālāxs laē qās'īdēda tewē-
'nēnoxwaxa 'melxlowē. Wā, lā tewēx'ida. Wā, g'il'mēsē tewē'nā-
10 nemaxa 'melxlāxs laē hēx'īdaem āxālaxa yex'sema'yē L!ē'wa
met!ōsē L!ē'wa Eldzās. Wā, lā alēlxsdalaxs laē t!ōtsē'stalax ōxla-
'yasa wīwūl!axas. Wā, g'il'mēsē l!ē'stē t!ōsa'yas lāx klūts!asēxs laē

the skin, | he takes a hammer and pounds off the horns. Now
they break off from | the bone core. He continues doing this || with 15
all the mountain-goats that he has killed. And when he has killed
enough, he carries them down | from the mountain where he was
hunting; and when he arrives at home, he | immediately goes and
gives the horns to the spoon-maker, | who at once takes a basket and
goes down to the beach | in front of his house, carrying (the basket)
in his hand. He puts stones into it, || enough so that he can carry 20
them up | and he takes them into his house. He puts them down
near | his fire, and he builds up the fire and puts the stones | on.
When this is done, he takes a steaming-box and | places it next to
the fire, and he also takes his large water-bucket || and goes to draw 25
some water, and he pours the water into the steaming-box | so that
it is half full. After this is done, he takes the tongs | and puts them
down, and also his adz and his straight | knife, so that they are
ready on the floor of the house; and he also takes a piece of fire-wood, |
which he places next to the fire. When all these have been || put 30
down, he places the stones on the fire until they get red-hot. | Then
he takes his tongs, picks up the red-hot | stones, and throws them
into the steaming-box which contains water, and | he continues put-
ting in red-hot stones. As soon as the water | begins to boil, he

dāx^éidxa t^lēsemē qa^s leg^éELElōdēxa wīwūlaxē. Wā, la^mmē tep^lidē 13
k^lwālaLElasasxa xāqē. Wā, ā^misē la hē gwēⁿākūlaxēs tewēⁿā-
nemē ^émēlXowa. Wā, g^lī^mmēsē hē^lOLEXS g^āxaē ōXLaxelaxēs te- 15
wēⁿanemē lāxa neg^ā. Wā, g^lī^mmēsē lā^gaa lāxēs g^ōkwaxs lāē
hēx^éidaem la t^lāsa wūlaxē lāxa k^āsēlaēnoxwē begwānema. Wā,
hēx^éida^mmēsē āx^éedxa lex^āyē qa^s lā k^lōqūlaqēxs lāē lents^lēsela
lāx L^lema^fisāsēs g^ōkwē, qa^s lā xē^xu^tslāsa t^lēsemē lāq. Wā,
ā^misē gwanāla qa^s lōkwēsēxs lāē ōXLEX^éideq qa^s lā ōXLōsdēsē- 20
laq, qa^s lā ōXLaēLElaq lāxēs g^ōkwē, qa^s lā ōXLEG^ālilas lāx mā-
g^līnwalisāsēs legwīlē. Wā, lā leqwēlax^éida, qa^s xē^xu^lālēsa t^lēse-
mē lāxēs legwīlē. Wā, g^lī^mmēsē gwālexs lāē āx^éedxa q^lōlats^lē, qa
g^āxēs hānālisex legwīlas. Wā, lāxaē āx^éedxēs ^éwālasē nagats^lā,
qa^s lā tsēx^éidex ^éwāpa. Wā, lā gūxts^lōtsa ^éwāpē lāxa q^lōlats^lē, 25
qa negōyoxsdālēs. Wā, g^lī^mmēsē gwālexs lāē āx^éedxa ts^lēslāla
qa g^āxēs k^ādēla. Wā, hē^misēs k^līm^layowē L^lē^wis nex^āāla
k^lāwayowa, qa g^āxēs gwālēl g^ēx^gāēla. Wā, hē^misa leqwa,
qa g^āxēs k^ādēl lāx onālisāsēs legwīlē. Wā, g^lī^mmēsē g^āx ^éwī^lā
g^ēx^gāēlexs lāē mōment^lsemx^éidēda xē^xu^lālālisē t^lēsem lāxa 30
legwīlē. Wā, lā dāx^éidxēs ts^lēslāla, qa^s k^līp^lidēs lāxa x^lixse-
māla t^lēsema, qa^s lā k^līp^lstents lāx ^éwabets^lāwasa q^lōlats^lē. Wā,
lā hānal k^līp^ltūlasa x^lix^éxsemāla t^lēsem lāq. Wā, g^lī^mmēsē me-
dēlx^éwidēda ^éwūpaxs lāē gwāl k^līp^ltūlaq. Wā, lā dāx^éidxa wīwū-

- 35 stops putting in stones, takes the horns, || and puts them into it. He does not leave them there a long time, before | he takes up his tongs, feels for the horn, and when he finds one, | he takes soft shredded cedar-bark and puts it into his hand | in order not to burn it as he takes hold of the point of the horn. He strikes with | the thick end against the piece of fire-wood on the floor. Then the core
- 40 that is left inside || jumps out. Now the horn is hollow. He continues | doing this with all of them; and when they are all done, he measures off two | finger-widths from the point at the concave | (belly) side, in this way:  Then he takes his straight | knife and cuts a notch into it, slanting towards
- 45 the || thick end. Then he puts down his knife and measures | three finger-widths from the point where he made the notch, | towards the big end, and he puts a small notch there. | Then he puts down his knife, takes his | adz and adzes off the horn, beginning at the first notch. He adzes off one-half || its thickness between the two notches. Then he turns the horn over, | holding it by the thick end, and adzes it off so that it is a little rounded, and so that it is hollow in the middle. | After this has been done, he adzes off the thick end so that it is round; | and when this is done, it is in this way:  Then he takes | red-pine wood that splits
- 55 well and splits it in pieces of the size of our || middle

- 35 L!axō, qa's lä äxstents läq. Wä, k'!ēst!ē ālaem gē'stalilexs laē äx'ēdxa ts!ēslāla, qa's k'!ap!ēlēs läq. Wä, g'il'mēsē lā!Lxa 'nemē q!ōlk^u wūl!axexs laē äx'ēdxa q!ōyaakwē k'ādzekwa, qa's sāx'ts!ā-nalēqēxs laē dāx'its lāx wīlba'yasa wūl!axē. Wä, lä xūsentsa LEX^uba'yē lāxa leqwa k'adēla. Wä, hē'mis la dex'wūlts!ēwats gō-
- 40 gūlg'a'yas. Wa, la'mē kwākwūx'ēdēda wūl!axē. Wä, āx'sā'mēsē hē gwēg'ilaxa waōkwē. Wä, g'il'mēsē 'wī'laxs laē mens'idxa mal-denē lāxens q!wāq!wax'ts!āna'yē g'āg'īLEla lāx wīlētā'yas lāx ōk!waōdza'yasxa g'a gwālēg'a (*fig.*). Wä, lä dāx'idxēs nexx'āla k'!āwayowa qa's k'!imtbetendēxa Lānēxala gwāgwaaqāla lāxa
- 45 LEX^uba'yas. Wä, lä g'ig'alilaxēs k'!āwayowē, qa's ēt!ēdē mens'idxa yūdux'denē lāxens q!wāq!wax'ts!āna'yēx g'āg'īLEla lāx k'!imta'yas gwāgwaaqa lāxa LEX^uba'yē. Wä, lāxaē xāl!ex'ēd k'!imtbetendēq. Wä, lä g'ig'alilaxēs k'!āwayowē, qa's dax'ēdēxs k'!imlayowē, qa's k'!imf'idēxa g'āg'īLEla lāx g'ālē k'!imtēs. Wä, lä negoyōdē k'!im-
- 50 la'yas lālaa lāx ātē k'!imtēs. Wä, lä xwēl'idxa wūl!āxē, qa's dālēx LEX^uba'yasēxs laē k'!imf'idēq, qa k'āk'elx'ālēs, qa xūlboyōlēs. Wä, g'il'mēsē gwālēxs laē k'!imf'idēx LEX^ulūx!a'yas, qa k'āk'elx'ālēs. Wä, g'il'mēsē gwālēxs laē g'a gwālēg'a (*fig.*). Wä, lä äx'ēdxa ēg'aqwa lax xāse'wē wūnāgūla. Wä, lä xoxox's'endēq, qa yuwēs āwāgwītens
- 55 'nōlax'ts!āna'yaxsens q!wāq!wax'ts!āna'yēx. Wä, lä bāl'itsa 'nem-

finger, and he measures off one | span for its length. Then he 56
 takes his | straight knife and cuts it off, and when he has cut off |
 the same number and split as many as the number of black horn |
 spoons that he is making, then he takes spruce-root and splits
 it in two, || puts it into a small dish with water in it to soak, | 60
 and he takes his straight knife and splits one end of the |
 pine-sticks to make them like a pair of tongs; and when | the ends
 of all of them have been split, he takes the split roots and ties the
 other end, | in this way.¹ He does this with all of them; and when ||
 they all have been tied with the roots, he builds up his fire, | takes 65
 the stones out of the steaming-box, and puts them back on the fire. |
 When they are all on, he waits until they are red-hot. | When they
 are red-hot, he takes | his tongs and picks out the hot stones and
 puts them back || into the water in the steaming-box; and when the 70
 water begins to boil up, | he takes the adzed horns and puts them | in.
 As soon as they are in, he takes the roots and | puts them down at
 the place where he is seated, and also the split pine-sticks. When he
 thinks | that the horns are hot enough, he takes his fire-tongs and || 75
 picks up the horns. He takes one of the | spoon-moulds,—the pieces
 of pine-wood tied at one end,—and puts the | spoon between its legs.

p!enk'ē lāxens q!wāq!wax'tsūna'yēx yix āwāsgemasasēxs laē āx'ēdxēs 56
 nexx'āla k'lāwayowa, qa's k'!imts!ēndēq. Wā, g'il'mēsē 'wī'laxs
 lāxēs h'ēnēmē wāxats!aqa xōkwē wūnāgūlē wāxēxlaasasa ts!ōlolaqē
 k'āts!ēnaqexsōs. Wā, lā āx'ēdxa L!ōp!Ek'asa ālēwasē, qa's pāpax'sā-
 lēq. Wā lā āx'ēstālās lāxa 'wāpē q!ōts!āxa lālogūmē, qa pēx'widēs. 60
 Wā, lā āx'ēdxēs nexx'āla k'lāwayowa, qa's xōx'widēx ēpsba'yasa
 wīwūnagūlē, qa yuwēs gwēx'sa ts!ēslāxax. Wā, g'il'mēsē 'wī'la
 xōbaakwa laē āx'ēdxa paakwē L!ōp!Ek'a, qa's yīl'fidēs lāxa ēpsba-
 'yas g'a gwālēg'a.¹ Wā, lā 'nāxwaem hē gwēx'ideq. Wā, g'il'mēsē
 'wī'la la yaēlbālaxa L!ōp!Ek'axs laē leqwēlax'ēdxēs legwīlē. Wā, lā 65
 āx'wistālaxa t!ēsemē lāxa q!ōlats!ē, qa's lā xex'lēndālas lāxēs legwī-
 le. Wā, g'il'mēsē 'wīlx'lālaxs laē āem la ēselaq, qa mēmentsem-
 x'fidēs. Wā, g'il'mēsē mēmentsemx'fidēda t!ēsemāxs laē dāx'ēd-
 xēs ts!ēslāla, qa's k'!ipidēs lāxa x'ix'exsemāla t!ēsema, qa's laxat!
 k'!ipstālas lāxaax 'wābets!āwasa q!ōlats!ē. Wā, g'il'mēsē medelx- 70
 'widēda 'wāpaxs laē āx'ēdxa lā k'!ik'!in!Ek' wūl'laxa qa's lā āxstā-
 las lāq. Wā, g'il'mēsē 'wī'lastaxs laē āx'ēdxa L!ōp!Ek'ē, qa g'āxēs
 g'aēl lāx k!waēlasas lē'wa xōkwē yaēlbaak' wūnāgūla. Wā, ā'misē
 gwānala, qa ts!ēlx'widēsa wūl'lāxaxs laē dāx'ēdxēs ts!ēslāla, qa's
 k'!ipfidēs lāxa 'nemē wūl'lāxa. Wā, lā dāx'ēdxa 'nemts!aqē 75
 L!ēbeg'a'yēxa xōkwē yīlbāla wūnāgūla, qa's L!ēbeg'indēs lāxēs
 ts!ōlolaqē k'āts!ēnaqaxs laē pēqwa. Wā, ā'misē gwānala, qa

¹ See footnote on p. 103.

78 Since the horn is pliable, he can spread it | as wide as he wants. Then
 he takes root and ties the | other end of the spoon-mould. After he
 80 has done so, it is in this way.¹ After || he has done so with one, he
 does the same with the others; and after he has | finished, he puts
 some more red-hot stones in the steaming-box; | and when the water
 begins to boil up, he takes | mountain-goat tallow and puts it down
 where he is working. Then he puts a dish | down where he is seated,
 85 takes the || water-bucket with water in it, and pours the water into
 the dish. After | doing so, he takes the spoon with the spoon-mould
 on it | and puts them into the boiling water. When he thinks that |
 they are hot through, he takes them out one by one, | and rubs them
 90 all over with the tallow; and as soon as he has done so, || he throws
 them into the cold water in the dish. He does this | with all of them.
 He wants them to become brittle, | therefore he does so. As soon as
 they have all been put into the cold water | in the dish, he takes
 them out, unties the roots which he has tied | around the mould, and
 95 takes dogfish-skin from the back of the dogfish, and || polishes the
 outside and the inside. When they are smooth both outside | and
 inside, they are finished. He continues doing this | with all of them,
 and in this way the horn spoons are made. | Now, that is all. |

78 'wādzegēg'aatsēxs laē āx'ēdxā L'ōp'lek'ē, qā's yīl'idēs lāxa āpsba-
 'yasa L'ēbeg'a'yē. Wā, lā g'a gwādxs laē gwālēg'a.¹ Wā, g'il-
 80 'mēsē gwālexs laē āem hē gwēg'ilaxa waōkwē. Wā, g'il'mēsē gwā-
 lexs laē xwēlaqa k'lipstālasa x'ix'exsemāla t'ēsēm lāxa q'lōlats'lē.
 Wā, g'il'mēsē medelx'widēda 'wāpaxs laē āx'ēdxā yāsekwasa
 'mēlxowē, qā g'āxēs g'aēla lāx ēaxelasas. Wā, lā āx'ēdxā lo-
 q'hwē, qā's g'āxē k'āg'alīlas lāxaaxēs k'waēlasē. Wā, lā āx'ēdxā
 85 nagats'lē 'wābets'lālīla, qā's gūxts'lōdēsā 'wāpē lāxa lōq'hwē. Wā,
 g'il'mēsē gwālexs laē āx'ēdxā L'ēbeg'aakwē ts'lōts'lōlolaqa, qā's lā
 āx'stālas lāxa maemdelqūla 'wāpa. Wā, g'il'mēsē k'ōtaq laem
 ālak'lāla la ts'lēlx'wīda, laē 'nāl'nememk'axs laē k'lip'wūstālaq,
 qā's hamelxsemdē dex'semtsa yāsekwē lāq. Wā, g'il'mēsē gwālexs
 90 laē ts'extents lāxa wūda'sta 'wābets'lālīlxa lōq'hwē. Wā, lā 'nā-
 xwaem hē gwēx'ēdxā waōkwē. Wā, laem 'nēx' qā L'ēm'x'wīdēs
 lāg'ilas hē gwēg'ilāq. Wā, g'il'mēsē 'wīla'sta lāxa wūda'sta 'wāb-
 ets'lālīlxa lōq'wāxs laē āx'wūstālaq, qā's qwēlālēxa L'ōp'lek'ē yaēt-
 bēsa L'ēbeg'a'yē. Wā, lā āx'ēdxā xūlgwēg'a'yasa xūlgūmē, qā's
 95 xūlx'wīdēx ōsgema'yas L'ēwēs ōgūg'a'yē. Wā, g'il'mēsē la qētsēma.
 Wā, hē'misēxs laē qēdzeg'a laē gwāla. Wā, āx'sā'mēsē hē gwēg'i-
 laxa waōkwē. Wā, hēem gwēg'ilatsa ts'lōlōlaqēlāxa ts'lōlōlaqē
 k'āts'ēnaqa. Wā, laem gwāl lāxēq.

¹ See figure on p. 104.

Cedar-Bark Breaker.—The man takes a (bone from the) | nasal 1
bone of a whale, and he takes a thin-edged rough sandstone | and a
small dish, and he pours water into it so that it is | half full. Then
he puts it down where he is going to work at a cedar-bark breaker. || 5
He takes the bone and measures it so that it is | two spans and four
finger-widths in length. | Then he puts the rough sandstone into the
water in the | dish, and he saws the bone off so that the end is square.
He | does the same with the other end. When both ends are square, || 10
he rubs the edges so that they are straight; and when the edges are
straight, | he measures the width of one hand for its width, and | he
measures with a cedar-stick to find the center, in this manner. |
As soon as he finds the center, he marks a line across, and he rubs |
on each side of the line to make a hole through it, which serves as
a grip. As soon as he has finished || rubbing the hole through 15
which serves as a grip, | he rubs along the lower edge so as to
sharpen it. Now he has finished | the bark-breaker. |

Bag of Sea-Lion Hide.—As soon as this is done, he takes the | skin
of a sea-lion which has been dried. He spreads it out, and he ||
measures two spans. Then he puts a | straight-edge of cedar-wood on 20
it and marks along the edge, so that it may be straight. Then he | cuts
along, following the line; and he also lays the straight-edge of cedar-

Cedar-Bark Breaker.—Wä, lä äx'edēda begwānemaxa xaqē g'a'yōl | 1
lāx xagēlba'yasa gwe'yimē. Wä, lä äx'edxa pelenxē k'ōl'la de'na
t'ēsema. Wä, hē'misa lālogūm qa's gūxts'ōdēsa 'wāpē lāq qa negō-
yoxsdālēsēxs laē hāng'a'ilas lāxēs ēaxelaxlaxa k'ādzayōlaxa k'ādze-
kwē. Wä, lä äx'edxa xāqē qa's mens'idēq qa 'wāsgemats. Wä, lä 5
ha'mōdengāla lāx ma!p'enk'ē 'wāsgemasas laxens q'lwāq!wax'ts'lā-
na'yaxs laē äx'stentsa k'ōl'la de'na t'ēsem lāxa 'wābets'lāwasa
lālogūmē. Wä, lä x'iltst'ents lāxa xāqē qa 'nemābēs. Wä, lä hēm-
xat! g'wēx'idxa āpsba'yē. Wä, g'il'mēsē 'nē'namabaxs laē g'ex'i-
dex ōxwā'yas qa 'nemenxelēs. Wä, g'il'mēsē la 'nemenxelaxs laē 10
bā!tsēs ts!ex'ts'lāna'yē q'lwāq!wax'ts'lāna'yēx lāq qa wādzewats.
Wä, lāxaē mensi'lālasa k'lwaxlāwē lāx negō'yā'yas g'a g'wālēg'a (jig.)
Wä, g'il'mēsē q'lāxa negō'yā'yaxs laē xūltaxōdex. Wä, lä g'ex'idex,
wāx'sanā'yasa daasēxa la sax'utō kwāx'sā. Wä, g'il'mēsē g'wātexs
laē g'exsōdxa sax'ustowē kwāx'sāxa daas. Wä, g'il'mēsē g'wālexs 15
laē g'exx'ālabendeq qa ōpēsx'ā'yēs ēx'ba. Wä, laem g'wāla k'āya-
yāxa k'ādzekwē.



Bag of Sea-Lion Hide.—Wä, g'il'mēsē g'wālexs laē äx'edxa pese-
na'yasa l'ēxenaxs laē lemōkwa. Wä, la lep'lālihaq. Wä, lä bā!-
idxa ma!p'enk'ē lāxens q'lwāq!wax'ts'lāna'yēx. Wä, lä k'ādedzōtsa 20
nege'nōsē k'lwaxlō lāqēxs laē xūltlēdeq, qa neqelēsēxs laē bexe-
lēndxēs xūltā'yē. Wä, lāxaē ōgwaqa k'ādedzōtsa nege'nōsē k'lwaxlō

¹ See illustrations in Publications of the Jesup North Pacific Expedition, Vol. V, p. 372.

wood | on the other side and marks along it and cuts following the
 25 line. | Now it is two spans wide, || and he cuts along six spans | for
 the length as he lays his straight-edge of cedar-wood down at the
 end of the | six spans which he has marked off, and he cuts along the
 line that he has marked. | Then he doubles it up in the middle of
 the long side and bends it over, and he steps on it, | so that the sides
 30 may be close together. Then he punches holes through the edges || two
 finger-widths apart. That is | where the cord will pass through when
 he sews it; and when | it is finished, he puts the straight-edge of
 cedar-wood on a piece two | spans wide and marks a line on it, and
 35 cuts along it. | This piece is seven spans in length. || It is to be the
 carrying-strap for the wedge-bag, and he | puts on the straight-edge
 of cedar-wood on a piece half | a finger wide and marks a line on it
 and cuts along it. This | long strip serves to sew up the sides of the
 wedge-bag. | As soon as this is done, he puts it for a short time into ||
 40 water, together with the wedge-bag. Only the carryings-trap is not
 put into the water. | He does not leave it in for a long time before
 he takes it out. | Then he takes the narrow strip of sea-lion skin
 and pushes one end | through the holes. Then he puts one end of the
 carrying-strap to | one side and sews it on. This sewing goes down-

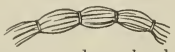
23 lāx āpsenxa¹yasēxs laē xūtlēdeq. Wā, lāxaē bexelendxēs xūltā¹yē;
 laem malp¹eng¹adzowē wādzewasas lāxen q¹lāwāq¹wax¹ts¹lāna¹yēx.
 25 Wā, lāxaē bāl¹idxa q¹lāpēnk¹ē lāxens q¹lāwāq¹wax¹ts¹lāna¹yēx qa
 wāsgematsēxs laē k¹adedzōdaxasēs negenōsē k¹waxlō lāx wālaasa-
 sa q¹lāp¹lānk¹axs laē xūtlēdeq. Wā, lāxaē bexelendxēs xūltā¹yē.
 La¹mē gwānax¹ideq lāxēs g¹ildolasē qa negexlālēs. Wā, lā t¹lep¹lēdeq
 qa q¹lāsox¹widēsēxs laē L¹enqemsālasēs k¹lāwayowē lāx ēwūnxa¹yas
 30 lā hemaldengālē lāxens q¹lāwāq¹wax¹ts¹lāna¹yāqē L¹enqa¹ya. Wā,
 hēem g¹ayimx¹sālasitsa q¹lānāla qō q¹lānq¹lāg¹ox¹widēq. Wā, g¹il-
 mēsē gwālexs laē ēt¹lēd k¹adedzōtsa negenōsē k¹waxlō lāxa māldenē
 lāxens q¹lāwāq¹wax¹ts¹lāna¹yaxs laē xūtlēdeq. Wā, lā bexlendēq.
 Wā, lā ālēbop¹lānk¹ē wāsgemasas lāxens q¹lāwāq¹wax¹ts¹lāna¹yēx.
 35 Hēem aōxlaaslesa q¹lāwaats¹lēlasa Lemg¹ayowē. Wā, lā ēt¹lēd k¹ade-
 dzōtsa negenōsē k¹waxlō lāxa k¹lōdenas wādzewasē lāxens q¹lāwā-
 q¹wax¹ts¹lāna¹yaxs laē xūtlēdeq. Wā, lā bexlendēq. Wā, laem
 g¹ilt¹lēq. Wā, hēem q¹lānq¹lāq¹loyōltsēxa ēwūnxa¹yasa q¹lāwaats¹lēlasa
 Lemlemg¹ayowē. Wā, g¹il¹mēsē gwālexs laē yāwas¹id āx¹stents lāxa
 40 aōxlaaslē. Wā, k¹lēst¹lā gēstāla lāxa wāpaxs laē āx¹wūstendēq.
 Wā, lā āx¹ēdxa q¹lānyowē bexek¹ pesenēsa L¹lēxenē qa¹s nēx¹sālēs
 laxēs L¹enqa¹yē. Wā, laem āx¹ālelōts ōbā¹yasa aōxlaasē lāx onō-
 dzexsta¹yas. Wā, lā q¹lāq¹lānk¹īnaq. Wā, la¹mē hāxelamē q¹lāna¹yas

ward || to the bent bottom of the wedge-bag. He does | the same at 45 the other side. | Then the wedge-bag is finished. |



Spruce-Roots and Cedar-Withes.—When the season approaches when 1 the huckleberries are ripe, | the woman makes her huckleberry-basket, and | it is ready when the berries are ripe. She takes her digging-stick and her small ax, | going to the place where small spruce-trees are growing, and where she knows that the ground is soft. As soon as || she reaches there, she pushes one end of her clam- 5 digging stick into the ground and | pries up the roots of a young spruce-tree. As soon as the roots come out of the ground, | she picks out thin and small ones. She takes hold of them and pulls them out. | These may be more than a fathom in length; | and when she reaches the end, she takes her small ax and || chops them off. 10 The woman who is getting the roots | continues doing this. When she has enough, she coils them up and ties them | with small roots in four places, so that they are this way :  | As soon as this is done, she carries them in her right hand and | goes home. She puts them down in a cool corner of the house. || Then she takes a mat and  spreads it 15 over them. As soon as she has done this, | she again takes her small ax and goes to a place where young cedar-trees grow; | and when she reaches there, she looks for those that have straight long branches, | that are not twisted; and when she finds a | young cedar-tree that

lāx gwānax⁴īdaasas ōxsda⁴yasa q¹waats¹lē. Wā; lā hēm⁴xat¹ gwēx⁴- 45 ⁴īdxa āpsanā⁴yē. Wā, lā⁴mē gwāla q¹waats¹lāsa LEMLEM⁴ayū laxēq.

Spruce-Roots and Cedar-Withes.—Wā, hē⁴maaxs laē elāq gwāt¹ENXA 1 laē g⁴ēg⁴aēx⁴ēdēda ts¹lēdāqē, qa⁴s lexilē, qa⁴s k¹!elats¹!ēla gwādemē, qō NEGEXLŌDLŌ. Wā, lā āx⁴ēdxēs k¹!elakwē LE⁴wis sāyōbemaxs laē lāxa alēwādzemxekūla lāxēs q¹ālē telq¹!ūts t¹Ek⁴a. Wā, g⁴īl⁴mēsē lāg⁴aa lāqēxs, laē ts¹lēx⁴betelsas ōba⁴yasēs k¹!elakwē, qa⁴s k¹!wet¹!eqōl- 5 selēxa L¹lēl¹ōp¹!ek⁴asa alēwādzemē. Wā, g⁴īl⁴mēsē lāqōlsa L¹lēl¹ōp¹!E- k⁴axs laē alēqaxa neqela wila, laē dāyōdeq, qa⁴s uEX⁴ūqōl⁴selēq. Wā, lā ⁴nāl⁴nemp¹!ena ēseg⁴!yō lāxens bālāqē āwāsgemasas. Wā, g⁴īl⁴mēsē lāg⁴aa lāxa ābāsemāsēxs laē dāx⁴īdxēs sāyōbemē, qa⁴s tSEX⁴SENDēq. Wā, āx⁴sā⁴mēsē hē gwēg⁴ilaxs L¹āl¹lōp¹!ek⁴aēda 10 ts¹lēdāqē. Wā, g⁴īl⁴mēsē hēlŌLEXS laē q¹!ēlō⁴nākūlaq, qa⁴s yaē⁴aLElō- dalēsa wīswēltowē L¹ōp¹!ek⁴ lāxa mōx⁴wīdalaLEla lāq xa g⁴a gwālēg⁴a (fig.). Wā, g⁴īl⁴mēsē gwālexs laē q¹!elxūlasēs hēlk¹!ōts!lāna⁴yē lāqēxs laē nā⁴nakwa. Wā, lā q¹!elxwalilas lāxa wūdanēgwilasēs g⁴ōkwē qa⁴s āx⁴ēdēxa lē⁴wa⁴yē, qa⁴s na⁴x⁴semlilēs lāq. Wā, g⁴īl⁴mēsē gwālexs 15 laē ēt¹lēd dāx⁴īdxēs sāyōbemē, qa⁴s lāxat¹ lāxa dzādzESEXEKūla. Wā, g⁴īl⁴mēsē lāg⁴aa laqēxs laē alēx⁴īdxa g⁴īlsg⁴īlt¹lās TEXEMē, yīxa ⁴ne⁴māg⁴itēxa k¹!ēsē selp¹!ena. Wā, g⁴īl⁴mēsē q¹lāxa ⁴ne⁴mts¹laqē

- 20 has these, she chops it down. || When it falls, she breaks off the straight branches; and when | she has enough, she puts the thick ends together and takes thin cedar-withes | and twists them. When this is done, she ties them around the thick ends of the cedar-twigs. | She ties them  at four places, so that they are in this way: | As soon as this is done, she carries them home on her shoulder; and when || she enters the house, she puts them down at the place where she always sits. | There she unties the cedar-withes; and after they have been taken off, | she strips off the branches of the first one that she takes up; and after she has taken them all off, | she begins at the thin end of the cedar-withes and splits them in two | towards the thick end, right through the heart. After they have been split in two, || she puts down the other half and splits the first half again in two; | and after this has been split in two, she takes up | the other half which she had put down on the floor, and splits it in two also. | Now the cedar-withes have been split into four pieces. When this has been done, | she takes up another cedar-withe and strips off the branches; || and after this has been done, she splits it in the same way as she did the first one; | and she continues doing so with the other cedar-withes; | and after splitting them, she picks out the pieces containing the sap | and places them by themselves; and she takes the remainder of

- dzeseq^u āx^eenālaqēxs laē hēx^eida^eem sōp!exōdeq. Wā, g'il^emēsē
 20 t!āx^eidexs laē dzadzatūqewaxa ēk^etela texema. Wā, g'il^emēsē. hēlōlexs laē q!ōp!ēxlendeq, qā^s āx^eēdēxa wīlē g'ilt!a dewēxa, qā^s selp!ēdēq. Wā, g'il^emēsē g'wālexs laē yī^ealēlōts lāx ōxlā^eyas. Wā, lā mōx^ewīdalē yīlā^eyas lāq. Wā, lā g'a g'wālaxs laē g'wāla (fig.). Wā, g'il^emēsē g'wāla laē wēx^eseyap!ālaqēxs g'āxāē nā^enakwa. Wā,
 25 g'il^emēsē laēl lāxēs g'ōkwaxs laē āx^eālīlas lāxēs hēmenēlasē k!wāēlasa. Wā, lā qwēlālx yī^eemasēs tayaxamanemē. Wā, g'il^emēsē wī^elāwa laē x'ik'ālx q!wāk'!ena^eyasēs g'ālē dāx^eit^ese^ewa. Wā, g'il^emēsē wī^elā-g'il^eenxs laē g'ābendex wīletāyasa texemaxs laē pax^esendeq gūyōhela lāx ōxlā^eyas naq!egēndālx dōmaqas. Wā, g'il^emēsē pāx^esaa-
 30 kūxs laē g'ig'alīlaxa āpsōdilasēxs laē ētts!end pāx^esendxa āpsōdilasa la g'aēla. Wā, g'il^eemxaāwisē la pāx^esaakūxs laē g'ig'alīlasēxs laē ēt!ēd dāg'ilīlaxa āpsōdēlēxa g'ilx^edē k'at!alēlems, qā^s pāx^esendēq. Wā, laem mōx^esēda ^enemts!aqē texema. Wā, g'il^emēsē g'wāla laē ēt!ēd dāg'ilīlaxa ^enemts!aqē texema, qā^s x'ik'ālēx q!wāk'!ena^eyas.
 35 Wā, g'il^emēsē g'wālexs lāaxat! pāx^esendeq lāxēs gwēg'ilasaxa g'ilx^edē pāpex^esalasō^s. Wā, āx^esā^emēsē hē gwēg'ilaxa waōkwē texema. Wā, g'il^emēsē wī^ela la paākūxs laē māmenōqewaxa ts!ēts!exēg'a^eyasēs pa^eyē qa q!ap!ālēs. Wā, lā āx^eēdxa paā^eyē qā^s yīlēmēds lāq

what she split and ties it together | in this way: She does
 the same to the inner part. As soon || as  every- 40
 thing has been tied together, she lays the withes
 over her fire | to get dry; for when she splits them, the bark also
 comes off. | After this has been done, she takes the roots and
 unties them, | and she straightens them out. Then she takes good |
 straight-splitting red-pine wood and splits it like a || pair of tongs. 45
 She takes a thin root and ties it at a place | four finger-widths from
 the unsplit end; | and after doing so, she takes her straight knife
 and | cuts off the end of the tongs which serve for stripping off the
 bark of the roots, and | thus the end is sharp. She cuts it again at the
 end where she tied the tongs with roots. As soon as this has been
 finished, || she puts it into the floor close to the fire, | with the split 50
 end upward, and the sharp end in the ground, leaning (outwards) |
 towards the fire, in this way: As soon as this has
 been done, | she takes one of the long pieces of
 root and coils it up again. Then | she puts it
 on the middle of the fire  takes her tongs, and ||
 holds the root with them. Then she turns it until all the bark has 55
 been burnt black. | As soon as the bark has been burnt black, | she
 takes it off with the tongs and puts it down next to the implement for
 stripping off the bark | of the root. Then she takes the end of it and
 puts it between the | legs of the tongs for stripping off the bark from

g'a gwālēg'a (*fig.*). Wā, lāxaē hēem gwēx'idxa nāq'ēga'yē. Wā,
 g'fl'mēsē'wī'la la yaēLEMālaxs laē LēSALElōts lax nexstā'yasēs legwile, 40
 qa lem'wīdēs qaxs hē'maē lawūlats xēxē'ūna'yasēxs laē pāpex'sā-
 laq. Wā, g'fl'mēsē gwālexs laē āx'ēdxa L'ōp!Ek'ē qa's qwēlālēx
 yīLEMas. Wā, la dāl'īdeq qa's dāl'alilēq. Wā, lā dāx'idxa ēg'aqwa
 lāx xāse'wē wūnāgūla. Wā, lā xōx'wideq qa yuwēs gwēx'sa
 tslēSLālax. Wā, lā āx'ēdxa wīlē L'ōp!Ek'a, qa's yīl'aLElōdēs lāxa 45
 mōdenē lāxens q'wāq'wax'ts!āna'yēx g'āg'īLEla lāxa k'lēsē xōkwa'
 Wā, g'fl'mēsē gwālexs laē dāx'idxēs nexx'āla k'lāwayowē qa's
 k'lāx'wīdēx ōba'yasa x'ik'āla'yāx xēx'ūna'yasa L'ōp!Ek'ē qa
 ēx'bēs g'āg'īLEla lāxa la yīl'enē L'ōp!Ek'a. Wā, g'fl'mēsē gwālexs
 laē ts!ēx'ūbetalilas ōba'yasa lāxa ōnālisasēs legwīlē. Wā, haem 50
 ēk'!ēba'ya xōkwaxs laāl'al grēbelalilelēs ēx'ba'yē laxēs L'astālaē-
 na'yē lāxa legwīlē, g'a gwālēg'a (*fig.*). Wā, g'fl'mēsē gwālexs laē
 dāx'idxa 'nēmts!aqē g'ilt'la L'ōp!Ek'a, qa's xwēlaqē qes'idqēxs laē
 L!EX'Lents lāx nexlālāsēs legwīlē. Wā, lā dāx'idxēs tslēSLāla qa's
 k'lip'idēs lāqēxs laē lālēx'īlālas qa 'nāxwēs k'wēk'lūmelk'eyē xēx'ū- 55
 na'yas. Wā, g'fl'mēsē 'nāxwa la k'wēk'lūmelk'eyax'īdē xēx'ūnā-
 'yasēxs laē k'lip'idqēs k'lip'alilēs lāx māk'lexlā'yasa lāēlē x'ik'āla-
 yax xēx'ūnā'yasa L'ōp!Ek'ē. Wā, lā dābendex ōba'yasa qa's k'āk'E-
 tōdēsa L!āL!ax'ELalakwē L'ōp!Ek' lāx āwāgawa'yasa x'ik'ālayax

- 60 the roots that have been burnt over the fire. || She takes hold of the top of the legs of the tongs with the | left hand, presses them together, while she pulls the roots through the tongs with the | right hand. Then the bark | peels off, and the sap comes out. As soon as all | the bark is off, she puts the other end in and strips off the bark of the ||
- 65 root that she is holding; and she continues for a long time | pulling it to and fro, stripping off the bark of the roots by pulling them through. She only | stops doing this when the root is white all over, for they are dry. | After doing this, she takes another | root and does the same as she did with the first one with which she was working; ||
- 70 and she only stops when all the bark is stripped off. | Then she splits them in two through the middle, splitting the whole length; | and after splitting them in two, she splits the halves into two again. | Then she splits each root into four pieces. She continues doing this
- 75 with | all the roots; and when they have all been split, she || scrapes them. Then she takes her husband's straight knife | and puts it down at the left-hand side of her foot. She takes | the split root with the left hand and puts it | against the right side of the heel of her left foot. | Then with the right hand she takes the straight
- 80 knife || and puts the back of the knife against the root, and presses it down against it, | and pulls the root through with the right hand. Then she turns the root over, | pulling it through between the heel of

-
- 60 *xex^uēñā'yasa Lōp!Ek'axs laē dāx'ēitsēs g'emxōlts!ānā'yē lāx ōxtā-yas wāx'sanōdzexta'yasēxs laē q!wēq!wasālaqēxs laē nēx'ēitsēs hēlk!ōtts!ānā'yē lāxa Lōp!Ek'ē. Wā, hē'mis lā qūsālatx xex^u-ūñā'yas. Wā, lāxaē saaqālē sāaqas. Wā, g'il'mēsē 'wīg'ihēnxēs xex^uēñā'yaxs laē xwēl'ideq qa's ōgwaqē x'ik'ōdex xex^uēñā'yasēs*
- 65 *dālasōx'dē. Wā, lā gēg'ilil aēdaaqānaxwa k'āk'etōts lāxēs x'ik'ā-layāx xex^uēñā'yasa Lōp!Ek'ē qa's xwēlaqē nēxsōdeq. Wā, āl'mēsē g'wāl hē gwēg'ilaqēxs laē ālak'lāla la 'mēlk'!ēna qaxs laē lēm'x'ūn-x'ēida. Wā, g'il'mēsē g'wālexs laē ēt'lēd dāx'ēidxa 'nemts!aqē Lōp!Ek'a. Wā, lāxaē āēm nāqemg'iltāxēs g'il'x'dē gwēg'ilasa. Wā,*
- 70 *āl'mēsē g'wālexs laē 'wīla la x'ik'ewakwē xex^uēñā'yas. Wā, lā nāq!eqax dōmaqasēxs laē pāx'ideq hēbendāla'x āwāsgemasas. Wā, g'il'mēsē mālts!exs laē ētts!end pāx'sendxa wāx'sōdilas. Wā, la'mē mōx'sendxa 'nāl'nemts!aqē Lōp!Ek'a. Wā, āx'sā'mēsē hē gwēg'ilax 'wāxaasasa Lōp!Ek'ē. Wā, g'il'mēsē 'wīla la pāpex'saakūxs laē*
- 75 *k'ēxet!ēdeq. Wā, laēm āx'ēdex nēxx'āla k'lāwayōsēs lā'wīnemē, qa's dzēx'walilēsēs g'emxōltsīdza'yē g'ōgūyowa. Wā, lā dāx'ēitsēs g'emxōlts!ānā'yē a'yasō lāxa paakwē Lōp!Ek'a, qa's pax'alelōdēs lāx hēlk!ōtsema'yas mek'lūxlax'sīdza'yasēs g'emxōltsīdza'yē g'ōgū-yowa. Wā, lā dāx'ēitsēs hēlk!ōts!ānā'yē lāxa nēxx'āla k'lāwayowa*
- 80 *qa's kratlēsēs āwīg'a'yas lāxa Lōp!Ek'ē. Wā, lā tesālak'ats laqēxs laē nēx'ēdxa Lōp!Ek'asēs hēlk!ōtts!ānā'yē. Wā, la xwēl'ēlāla*

her foot | and the back of the straight knife. Then she only stops doing this || when the knife does not get wet any more. Then the 85 scraped root is really | white, because it is very dry; and it | is pliable. That is the reason why it does not break; for she is | going to make a well-made basket out of it to shake the huckleberries into. After | she has done this, she does the same with the cedar withes, and | she treats them in the same way, scraping || the water out of them. | 89

Cedar-Withes.—While the man is making the digging-stick for 1 digging | clover, his wife goes into the woods looking for long cedar-branches that | split straight, which are the thickness of our fingers, | and which also have no branches. They only have || leaves on each 5 side, and these are called | “cedar-branches.” As soon as the woman finds the cedar-branches, | she pulls them down and breaks them off. Sometimes there are many on | one cedar-tree, and there are not many on other cedar-trees. | When the woman who gathers cedar-branches gets enough, || she ties one end of the branches which 10 have been put together with twisted cedar-branch rope; and | after tying up one end, she goes home carrying on her shoulders the branches which she has gathered. | She puts them down in a cool corner of the house. Then | she sits down and splits them through the heart. When | they have been split in two, she splits each half in two, and || she splits them again in two, and she splits them once 15

L'öp!ek'axs laē nēxsawī'lālaq lāxēs 'mek!ūxlax'sidza'fayasēs grōgūyowē 82
lō'ē āwīg'a'faya nexx'āla k'lāwayowa. Wā, āl'mēsē gwāl hē gwēg'i-
laqēxs laē k'lēas la k'lūngēg'ēsa k'lāwayowē. Wā, laem ālak'lāla la
'mel'melk'!enēda k'ēxek' L'öp!ek'axs laē lemlemx'ūna. Wā, hē'mi- 85
sēxs laē pēqwa. Wā, hē'mis lāg'ilas k'lēs ēal'lēma qaxs ālak'lālaē
aēk'laakwa lexaf'axs k'lēlats'lēlaxa gwādemē. Wā, g'il'mēsē
gwālexs laē hēemxat! gwēx'ēidxa texemē. Wā, laemxāē hē gwēg'ila-
qēxs laē k'exāla x'wāpaga'fayas. 89

Cedar-Withes.—Wā, hē'mēxs laē ēaxelēda begwānemaxa ts'lōyayāxa 1
lex'semē, wā la genemas la lāxa āl'lē tayaxamax texema lāxa
g'ilsg'ilt!a neqela texemsa wilkwēxa yū āwāgwītens q'lwāqlwax'-
ts'lāna'fye. Wā, hē'mēsēxs k'lēasaē l'lenak'a, yīxs ā'maē qwag'i-
lena'ya ts!ap'laxmenēxwē lāx wāx'sanōdzaf'ayas. Wā, hēem lēga- 5
des texemē. Wā, g'il'mēsē q'lāda tayaxamāxa texemaxs laē hēx'ēi-
da'em dzetaxelax'ēideq, yīxs 'nal'nemp!ēnaē q'lēxlālēda 'nem-
ts!aqē wil'uxa texemē. Wā, lā k'lēs q'lēxlālēda waōkwē wilkwa.
Wā, g'il'mēsē hēlōla tāyaxemūxa texemaxs laē yilemdxēs texe-
maxs laē q'ap'lēgemakwa yīsa selbekwē dewēxa. Wā, g'il'mēsē gwāl 10
yilemdqēxs laē nā'nakwa lāxēs g'ōkwē wik'ilaxēs tayaxamanēmē
texema. Wā, lā āx'ālilaq lāxa wūdānegwilasēs g'ōkwē. Wā,
hēx'ida'mēsē k'lwāg'alila qa's dzet'lēdēq naq!eqax dōmaqas. Wā,
g'il'mēsē la dzets'laakūxs laē pāx'sendxa āpsōdēlē. Wā, lāxāē
ētts!end pāx'sendēq. Wā, lāxāē hēlox'endaxat! pāx'sendēq. 15

16 more in two. | Sometimes the branches are split into twenty pieces, if | the woman who splits the branches is expert in splitting them into | thin pieces. When they are all split, she puts them away. |

- 1 **Spruce-Roots** (1).—Then she gets ready again to go into the woods | to dig spruce-roots where she knows that the ground is soft, | and where young spruce-trees are growing, for really long | and thin, and without
5 branches, are the roots of young spruce-trees in soft ground. || When she finds them, she pulls out the | root, as it is showing half way on the ground. She pulls out the whole length, | for they are long; and when she comes to the point where it divides, | she bites it off, so that it breaks off, and she does so with the others; and | when
10 she thinks she has enough roots, she takes the roots || and coils them up. Then she takes a long thin root and | ties it to one side of the coil. After she has | done so, she carries the coil of roots that she has obtained and goes home to her house, | and she puts it down in a cool corner of the house. Then | she sits down and unties the tying
15 of the coiled roots; and || when the tying is all off, she carries the uncoiled roots | and puts them down alongside the fire of her house. She takes the tongs | and ties a thin root around its neck, so that they may not split when she | pulls off the bark of the root. When this is done, she takes | one of the long roots and puts it over the fire, ||

16 Wā, la 'nal'nemp!ena maltsemg'ustōx'sēda 'nemts!aqē ēk'ētela
texema lāxa ts!edāqaxs ēg'flwataē lāx pāpex'sālāxa texemē yīxs
pelpadzā'ē. Wā, g'il'mēsē 'wīla la paakūxs laē g'ēxaq.

- 1 **Spruce-Roots** (1).—Wā, lāxaē xwānal'idexs laē ālē'sta lāxa āl'lē
qa's lū L!ōp!Ek'ax L!ōp!Ek'asa ālēwasē lāxēs q'lālē telq'lūs t!ēk'a,
yīx q!waxasasa ālēwadzemē, qaxs hē'maē ālak'lāla g'ilsg'ilt'ā
ek'ētēlē wīswūlē L!ōp!Ek'asa telq'lūsas t!ēk'a q!wāxatsa ālēwadze-
5 mē. Wā, g'il'mēsē q'lāqēxs laē hēx'idaem gēlxūqolsaxa L!ōp!E-
k'axs nēlōyīwelsaē lāxa t!ēk'a. Wā, lū nēxaq lāxēs āwāsgemasaxs
g'ilsg'ilstā'ē. Wā, g'il'mēsē lāg'aa lāx qexbax'idaasasēxs laē q!EX'-
sendeq qa ELElsēs. Wā, ā'misē la hē g'wēg'ilaxa waōkwē. Wā,
g'il'mēsē k'otaq laem hēlālēs L!ōp!Eg'anemaxs laē āx'ēdxa L!ōp!Ek'ē
10 qa's qes'ēdēq qa q!Elx'wālēsēxs laē āx'ēdxa wīltowē L!ōp!Ek'a qa's
yīl'idēs lāxa āpsānēqwasa la welx'ts!EWak' L!ōp!Ek'a. Wā, g'il'mēsē
g'wālexs laē q!Elxūlāxēs L!ōp!Eg'anemaxs laē nā'nakwa lāxēs g'ōkwē
qa's lāxat! q!Elx'wālilas lāx wūdānegwēlasēs g'ōkwē. Wā, lū hēx'i-
daem k!wāgalila qa's qwēlodēx yīlēwa'yasēs q!Elxwāla L!ōp!Ek'a.
15 Wā, g'il'mēsē 'wīlāwē yīlēwa'yasēxs laē dālaxa lū dzakwāla L!ōp!Ek'a
qa's lū g'ēnolisas lāxa legwīlasēs g'ōkwē. Wā, lū āx'ēdxa ts!ēs!āla
qa's yīl!EXōdēsa wīltowē L!ōp!Ek' lāq, qa k'!ēsēs xōx'wīdēl qō lāl
x'ik'ālax xEX'ūna'yasa L!ōp!Ek'ē. Wā, g'il'mēsē g'wālexs laē āx'ēd-
xa 'nemts!aqē lāxa g'ilstowē L!ōp!Ek'a qa's k'atLEndēs lāxa legwīle

beginning next to where it is being held, and pulling it slowly, | until 20
it gets hot all over. As soon as the bark is hot, | she puts it be-
tween the tongs next to | where she is holding it with the left hand.
She squeezes the legs of the | tongs together under it. Then she pulls
it through with her || right hand. Then the bark peels off. | As soon 25
as all the bark is off, she puts it down on the | left-hand side, and she
takes up another root and | puts it over the fire, and she does the same
as she did before | to the first one at which she was working when she
put it over the fire. || When all the bark has been taken off the roots, | 30
she splits them before they are really dry. | She begins splitting at
the thin end through the heart, | going towards the thick end.
When it has been split in two, she takes | each half and splits it again
in two; and when this has been split, || she splits it again in two; and 35
she does the same to the other half, | for the woman wishes to have
roots split into thin strips | to weave the basket that she is making.
Sometimes she splits eight strips out of one | clean root when she is
splitting it. When it has all been split, | she takes the cedar-bark
splitting-bone (the ulna of the foreleg of the || deer) and grinds it 40
well, so that it has a sharp point and also so that | it is thin. That
is the bone for splitting cedar-bark of the woman when she is making
mats, | when she is splitting cedar-bark, and when she is making

g'äg'ilela lāxa mak'āla lāx dālase^fwasēxs laē aōyaa nēx'nakūlaq qa 20
ēk'ēs ts!Elgū'nakūlaēna^fyas. Wā, g'il'mēsē ts!Elx'wid 'nāxwē ōgwī-
da^fyas xek'lūmasēxs laē k'āk'etōtsa mak'āla lāx dālase^fwasēxs
laē q!wēs'itsēs gēm^xōlts'lāna^fyē lāx wāx'sanōdzexsta^fyasa ts!ēsLā-
lāxs benxtohila. Wā, hē'mis la nexsālatse^x L!ōp!Ek'ē yīsēs
hēlk'ōlts'lāna^fyē. Wā, hē'mis la qūsālatse^x xex^{uē}ūna^fyas. Wā, 25
g'il'mēsē 'wī'lāwēda xex^{uē}ūna^fyasēxs laē k'at'lālilas lāxēs gēm^xa-
gawaliē. Wā, laxaē ētlēd dāx'īdxa 'nemts!aqē L!ōp!Ek'a qa^s
k'atlenēs lāxa legwīlē. Wā, laem āemxat! neqemg'iltewēxs
g'wēg'ilasaxēs g'ilx'dē āxse^fwaxs lāx'dē L!EX'LEnts lāxēs legwīla
L!ōp!Ek'ē. Wā, g'il'mēsē 'wī'la la saq!wag'idekwa L!ōp!Ek'axs laē 30
ha^fyāōmālāa pāpex'sendqēxs k'!ēs'maē ālaem lem^x'wīda. Wā,
laem hē g'il pāx'ītsō'sē wilba^fya yīxs nāq!eqaax dōma^fqas g'wā-
yōlela lāx L!Ekumā^fyas. Wā, g'il'mēsē la pāx'snakūxs laē āx'ēdxa
āpsōdile qa^s ētlēdē pāx'sendeq. Wā, g'il'mēsē pax'saakwa laē
ētts!endaxat! pāx'sendaxaaq. Wā, la hēemxat! gwēx'īdxa āpsēx- 35
sūs yīxs 'nēk'aēda ts!edāqē qa pelspelēsa paakwē L!ōp!Ek'a qa
k'!lg'ems lexēlīs, yīxs 'nāl'nemp!enaē māleg'iyōx'sēda 'nemts!aqē
ēk'ēlela L!ōp!Ek'axs laē paakwa. Wā, g'il'mēsē 'wī'la la paakūxs
laē āx'ēdxa q!wētanaxa seg'inōdza^fyas g'aleinalg'īwa^fyē g'ōgūyōsa
gēwasē, yīxs laē aēk'laak' g'ēxekwa qa ēx'bēs. Wā, hē'mis qa 40
peldzowēs. Wā, hē'em q!wētanasa ts!edāqaxs k'!litaaxa lē'wa^fyē
yīxs laē pāpex'sālaxa denasē lōxs laē dzedzēxs'ālaxa denasē.

43 narrow strips of bark. | This she uses when she is working at the roots. She stretches out | her left foot on the floor, and she takes one
 45 end of the split || root with her left hand and she puts down a root | on the right-hand side of her heel. | She takes hold with the right hand of the bone cedar-bark splitter and she | lays it on the | root and presses the bone implement against the root. Then | she pulls it
 50 through, pressing it tightly against her heel. || Thus she squeezes out all the sap in the root. If there is | much water in it, she pulls the root through four times its | whole length between her heel and the bone. When | all the sap is out, the roots become really white, flat
 55 split | roots. She does this with all of (the roots). When || all the roots have been scraped, she coils them up and | puts them away for a while. |

1 **Spruce-Roots (2).**—The woman takes her ax and her | clam-digging stick and her cedar-bark belt, and she carries them | while she is going into the woods, where she knows that small spruce-trees are growing and | where the soil is soft. When she comes to the place,
 5 she puts down her ax || and her digging-stick. She takes her cedar-bark belt, and she | puts the corners of her blanket over her left shoulder, and she puts the cedar-bark | belt around her waist over the blanket. She pins the blanket with a pin of | yew-wood shaved

43 Wä, hē'em äx'etsō'sa L'läl'öp!EX'siläxa L'öp!Ek'ē. Wä, lä dzēx-
 'walilasēs gēmχoltsidza'yē g'ōgūyowa. Wä, lä dābendxa paāk wē
 45 L'öp!Ek'a yīsēs gēmχoltsilāna'yē. Wä, lä k'at!älēlōtsa L'öp!Ek'ē
 lāx hēlk'!ōdenwa'yas 'mek!üxlax'sidza'yasēs gēmχoltsidza'yē. Wä,
 lä dāx'itsēs hēlk'!ōltsilāna'yē lāxa q!wētānāxs laē k'at!ents lāxa
 L'öp!Ek'ē. Wä, lä tesälak'atsēs q!wētāna lāxa L'öp!Ek'axs laē
 nēx'ōdqēxs laē tets!EXlax'sidzēx 'mek!üxlax'sidza'yas g'ōgūyowas.
 50 Wä, hē'mis la x'ik'älats 'wāpaga'yasa L'öp!Ek'ē. Wä, g'il'mēsē
 q!ēq!aqelaxēs 'wāpaga'yaxs laē mōp!ena nēxsōdxa L'öp!Ek'ē lāxēs
 'wāsgemasē lāxēs 'mek!üxlax'sidza'yasēs g'ōgūyowē. Wä, g'il'mēsē
 'wī'lāwē 'wāpaga'yasēxs laē ālak'!āla lä 'melmadzowa paāk wē
 L'öp!Ek'a. Wä, lä hē'staem gwēx'idxa waōkwē. Wä, g'il'mēsē
 55 'wī'la la x'ig'ikwa L'öp!Ek'axs laē aēk'!a q!Elx'wīdeq qa's yawās'idē
 g'exaq.

1 **Spruce-Roots (2).**—Wä, lä äx'ēdēda ts!Edāqaxēs sāyobemē L'ē'wis
 k'!lakwē; wä, hē'mēlēs dendzedzowē wūsēg'anowa. Wä, lä dālaqēxs
 laē āalaqqa lāxa āl'ē lāx q!āyasasa ālēwadzemē L'ē'wis q!ālē tel-
 q!ūts t!Ek'a. Wä, g'il'mēsē lāg'aa lāqēxs laē g'ig'aelsaxēs sāyobemē
 5 L'ē'wis k'!lakwē. Wä, lä äx'ēdxēs dendzedzowē wūsēg'anowa qa's
 t!ElEX'idēxēs 'nēx'ūna'yaxs laē qek'iyīntsa dendzedzowē wūsēg'a-
 nowē laqēxs laē qenoyālaq laqēxs laē t!Emgēx'sa k'!ax'baakwē
 L!Emqlēda la t!Emt!aqālax 'nēx'ūna'yas lāx gēmχoltsēyāp!a'yas.

to a sharp point, over her left shoulder. | After doing so, she takes her digging-stick, || puts one end into the ground, and pries up the roots; 10 and when | the roots come out of the ground, she picks out straight medium-sized roots | without branches. She takes hold of them and pulls them out. | When she reaches the thick root from which it branches off, | she takes her small ax and chops it off. Then || she 15 goes back to the place where she started and takes hold again of the root and pulls it out | towards the thin end; and when she comes to the place where | it branches out, she takes her ax and cuts it off. Then | she coils it up. Some of the wood-digging women call this | *ges^eid*. Then she takes the thin || roots and ties them in four places, 20 in this way;¹ and she continues | doing so while she is getting the roots. |

As soon as she has enough, she goes to a patch of young cedar-trees | and looks for good cedar-withes which are long, | without branches. || She cuts off those that are not twisted. When she thinks | she has cut 25 off enough, she ties them with twisted cedar- | withes in four different places, in this way.² After | she has done so, she carries away what she has cut off, and she just stops | to pick up the roots which she has dug, and goes home. ||

Wä, g'il'mēsē gwālelsexs laē dāx'idxēs k'flakwē, qas ts!ex^ubetelsēs oba^ayas qas k'wēt!eqālselēxa L!ōp!ek'ē. Wä, g'il'mēsē 10 nēenleng'alsēda L!ōp!ek'axs laē dōq'lūx'idxa hāyālag'itē nāqelaxa k'leāsē q!wāk'!ena^aya. Wä, hē^amis lā dāk'!entsōs qas nēx'ūqālselēq. Wä, g'il'mēsē lāg'aa lāxa lēkwē L!ōp!ek'a, yix q!wāxewasasēxs laē dāx'idxēs sāyōbemē, qas tsex'sendēq. Wä, lā gwāsta lāxa g'äg'ildzasas, qas ēt!ēdē dāyodqēs nex'ūqālselēq 15 gwāgwaaqela lāx wilba^ayas. Wä, g'il'mēsē lāg'aa lāx q!ēts!axbax'idaasasēxs laē dāx'idxēs sāyōbemē, qas tsex'sendēq. Wä, lā q!elx'wīdeq. Wä, la 'nēk'ēda waōkwē L!āl!op!ek'!aēnox^u ts!ēdaqa qes'ida, yixs laē q!elx'wīdeq. Wä, lā āx'ēdxa wīsūltowē L!ōp!ek'a, qas qex'ālelōdēs lāxa mōx'wīdalaxa g'a gwālōg'a.¹ Wä, 20 āx^usā'mēsē hē gwēg'ilaxs L!āl!op!ek'!aē.

Wä, g'il'mēsē hēlōlexs laē ēt!ēd qās'ida, qas lā lāxa densmādzexekūlāxa dzeseqwē. Wä, la'mē alēqaxa ēx'emē tēxemaxa g'īls-g'ilt!a. Wä, hē^amisēx k'leyāsaē q!wāk'!ena^aya. Wä, hē^amis la tsek'axelasōsēxs dōgūlē k'!ēs k'flpela. Wä, g'il'emxaāwisē k'ōtaq 25 laem hēl'ēs tayaxāmanemaxs lāaxat! qēqenōyōtsa selbekwē wīs-wūltō dewēx lāxa mōx'wīdālalela lāq xa g'a gwālōg'a.² Wä, g'il'mēsē gwālexs g'āxaē wīk'elaxēs tayaxamānemē. Wä, ā'nēsē lā dādabalaxēs L!āl!op!ek'!ānemaxs g'āxaē nā'nakwa lāxēs g'ōkwē.

¹ See figure on p. 111.² See figure on p. 112.

- 1 Cedar-Withes.—After this is done, the man looks for long thin | cedar-
withes in the woods. When he finds them, he takes them and |
carries them home to his house. He puts one of them over | his fire;
and when its bark is thoroughly warm, he takes his || tongs and puts
5 the thick end of the withes between them, and he bites it | and pulls
at it while he squeezes together the legs of the | tongs with his right
hand. Then he strips the bark off with the tongs. | When it is all off,
he twists it; and after | twisting the whole length of it, he puts it into
urine while it is folded and twisted into a piece || one span in length,
10 being twisted together | like a rope. When they are all done in this
way, he puts all of them into urine | and leaves them there over night.
Then he takes them out, and the cedar-withes turn red | like blood.
That is why they are put into | urine, that they may not get rotten
quickly. ||
- 15 Cedar-Bark(1).—In the morning, when day comes, he goes, carrying |
his bark-lifter; and when he comes to a place with many young cedar-
trees, | he searches for one that has no twist in the bark, and that is
a good tree | without branches. Immediately he pulls off cedar-
withes from | another young cedar-tree, and he twists them; and
20 after he has || twisted them from end to end, he puts them around the
butt of the young cedar-tree | about half way up to our chest, (half a
fathom) | above the ground. He ties them on tightly and ties the

- 1 Cedar-Withes.—Wä, g'il'mēsē gwālexs laē ālāx g'ilsg'ilt'a wis-
wūlen dewēx lāxa āl'lē. Wä, g'il'mēsē q'lāqēxs laē āx'ēdeq. Wä,
lā dālaqēxs laē nā'nak' laxēs g'ōkwē. Wä, lā āxlentsā 'nemts!aqē
laxēs legwīlē. Wä, g'il'mēsē ts!elksāwē ts!axenā'fāsēxs laē āx'ēdxēs
5 ts!ēslāla qa's āxōdēsa lēkūmā'fās laqēxs laē q!ex'īdex lēkūma-
'fās qa's nēx'ēdēqēxs laē q!wēq!wasāla wāx'sanōdzexstā'fāsa
ts!ēslāla yīsēs hēlk'!ōtts!ānā'yē. Wä, hē'mis la x'ik'ālax ts!axena-
'fās. Wä, g'il'mēsē 'wī'lāxs laē selp!ēdeq. Wä, g'il'mēsē lābendē
selpā'fāsēxs laē āxstents lāxa kwāts!āxs laē 'nemp!ēnk' lāxens
10 q!wāq!wax'ts!ānā'yēx, yīx 'wūsgemasasēxs laē melkwa yō gwēx'sa
denēmēx. Wä, g'il'mēsē 'wī'la la gwālexs laē 'wī'la'sta lāxa kwāts'lē.
Wä, lā xamaslāxa ganolaxs laē āx'wūstendqēxs laē l'el'lex'wūna
dewēxē hē gwēx's el'elx'ūnālē. Wä, hēm lāg'ilas āxstānō lāxa
kwāts'lē qa k'lēsēs geyōl q'lūls'ida.
- 15 Cedar-Bark (1).—Wä, g'il'mēsē 'nāx'īdxa gaālāxs laē qās'ida dāla-
xēs l'ōk!wayowē. Wä, g'il'mēsē lāg'āa lāx q!ā'yāsa dzes'eqwē,
wā, lā alēx'īdxa k'lēsē k'īlp!ēnēs ts!axenā'yē lōxs ēk'ētēlāē yīx
k'lēāsā l'enx'ēnā'fā. Wä, hēx'īdā'mēsē dzetāxōd lāx dewēxasa
ōgū'lamē dzes'eqwa. Wä, lā selp!ēdeq. Wä, g'il'mēsē lābendē
20 selpā'fāsēxs laē qex'plēgents lāx ōx!ā'fāsa dzes'eqwē. Wä,
laanawisē lō' neq!ēbōd lāxens bālāqē wūlg'ōstō'wasas g'āx'īd

ends together. | Now it is in this manner:
takes the | bark-lifter and pushes its end
twisted withes || which are tied around
Then he lifts the bark off the tree.
almost around the tree, all the ends of



After this he 23
in beneath the
the cedar-tree. 25

When | he is
the bark are

torn | into strips up to the cedar-withes which are tied around
the young cedar-tree, and for this reason | he put the cedar-
withes around the young cedar-tree, so that the splitting of the ends
does not pass it. | The torn shreds are all below the ring of cedar-
withes, || for the women want the cedar-bark as broad as possible 30
when they peel it off. | If they did not put the cedar-withes around
the young cedar-tree, | the bark would come off in narrow strips, and
therefore | they put the cedar-withes around it. Afterwards he
takes the cedar-withes off. As soon as they | are off, he throws them
away, and he takes hold of the bark and || puts the ends together 35
although they are split into shreds. Then he pulls | upward without
splitting it. When it is whole, it measures | one hand and three
finger-widths in width. When | he has pulled off the bark the length
of one fathom, | he steps back one fathom from the place where he
stood first, from the || foot of the young cedar, and he pulls backward 40
as he pulls at the cedar-bark, | and he continues doing so. When he
reaches | the branches, the far end of the bark that he is pulling off
becomes narrow and breaks off; | and when it comes down, he turns

lāxa awī'nak!ūsē. Wā, lā lek!ūt!ēdexs laē mōx'wīdex ōba'yas. 22
Wā, laem ga g'wālēg'a (fig.). Wā, g'il'mēsē g'wālexs laē āx'ēdxēs
L'ōk!wayowē qa's L'exbetendēs lāx bānālelāsa dewēxē, la qex-
p'lēg'ēxa dzes'eqwaxs laē L'ōk!ūx'wīdxa ts!āqemsē. Wā, g'il'mēsē 25
elāq lā'stē L'ōk!wa'yasēxs laē 'nāxwaem qūLEMē'stālē ōba'yas
lāg'aa lāxa dewēxē qex'p'lēg'axa dzes'eqwē. Wā, hēm lāg'īlas
qex'p'lēg'īntsa dewēxē lāxa dzes'eqwē qa k'!ēsēs hāyāqēda dzexā-
xa lā qūLEMē'stāla lāx ōba'yasa ts!āqemsē lāxa dewēxē yīxs
āx'ēxsdaēda ts!ēdāqē qa āwādzowēsa denasaxs laē pawālax ts!ā- 30
geg'a'yas. Wā, g'il'emlax'wisē k'!ōslax qex'p'lēk'īlālaxa dzes'e-
qwaxa dewēxē, lālaxē ts!ēlts!eq!astōlaxa denasē. Wā, hēmīs sēna-
talāsa dewēxē. Wā, lā kwēlelelōdxa dewēxē. Wā g'il'mēsē lā-
wāxs laē ts!ex'ēdeq qa's dāx'īdēxa ts!āqemsē. Wā, laem
qlap!ēx'īdxa ōba'yaxs wāx'ēmaē lā qūLEMē'stāla. Wā, lā aē- 35
k'laxs laē qūsōstōdeq. Wā, la'mē senx'īdexs laē menēkwē 'wa-
dzewasas qa 'nemp!enk'ēs lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il-
mēsē 'nemp!enk'ē 'wāsgemasas qūsa'yas lāxens bālāxs laē 'nem-
p!enk' lāxens bālāqē 'wālālaasas lādzasasa senq!ēnoxwē lāx ōlā-
'yasa dzes'eqwē. Wā, lā L'ōt!ēdexs laē qūsōstōdxa ts!āqemsē. 40
Wā, lā hanal hē gwēg'ilaq. Wā, g'il'mēsē lāg'aa lāxa 'wālālaa-
sasa L'ēnāk'axs laē wilbax'īdē senganemasēxs laē k!ūlēlelela.

it over so that it lies on its inner side, | with the sap side downward,
45 and he pulls off another piece || in the same manner, and the same
width as the first one. He does | the same with that. As soon as
everything has been taken off from the good side of the tree, | he
stops. . . . |

This is the size of a young cedar-tree. The bark of a young cedar-
50 tree is best | when it is two spans in diameter at the butt-end || and
when the outside bark is mouldy color. Bark is good to be shredded |
when it is black outside, because the bark is tough, when the bark
of the young cedar-tree is shredded. | Mats and halibut fishing-lines
made of the bark of | young cedar-trees last a long time. If the man
takes cedar-bark from a | large cedar-tree, it is brittle, therefore
55 they do not use it. ||

When the bark-peeler has peeled off enough bark, he begins | to
take off the outer bark of what he obtained, and he just takes the
long strips | of what he has peeled off and he measures three spans. |
Then he bends it over | so as to break the outer bark towards the
60 inside, || and he presses the pieces together on the inner side in this
way.¹ This is the place where | the outer bark splits from the inner
bark, and the | bark-peeler lifts the broken end of the outer bark
and | peels it off. When it is off, he measures again the same |

43 Wā, g'il'mēsē g'āxaxaxs laē hēx'ida^ama senq'lēnoxwē hāx'wūlsa-
qā hāqūlēlsēs senganemāxa denasē. Wā, lā ēt'lēd qūsōdxa hē-
45 'maxat! 'wādzowē yīx 'wādzowasasa g'ālē qūsōyōs. Wā, lāxaē hē-
emxat! g'wēx'īdeq. Wā, g'il'mēsē 'wīlāwē ēx'k'!ōdena^ayasēxs laē
g'wāla. . . .

Wā, hē'mēsa 'wāg'idasasa dzes'eqwē. Wā, hēm ēk'ē dena-
sasa dzes'eqwaxs malp!enx'sāēs 'wāg'idasē lāxens q!wāq!wax'ts!ā-
50 na'yēx. Wā, hē'misēxs qūxēg'aēs ts!āqemsē. Wā, hē'mis ēk' k'asa-
lāsa ts!ōlēg'ās ts!āqemse, yīxs ts!ēxaēs denasē lē'wa k'asalasasa
dzes'eq^u. Wā, hēm gēgāla lē'wa'ya lē'wa lōgwaanā'yaxa p!ā'yēxa
g'āyōlē lāx denasasa dzes'eqwē. Wā, g'il'mēsē g'āyōla denasē
lāxa wēlkwē laē l'ēla. Wā, hē'mis lāg'īlas k'!ēs āxsē'wē.

55 Wā, g'il'mēsē hēlōla senq'lēnoxwaxēs senganemāxs laē ts!a-
qōdex ts!āgēg'a'yasēs senganemē yīxs ā'maē āx'ēdxa g'īlsg'īlt!a-
dzowē senganems. Wā, lā bāl'idxa yūdux^p!enk'ē lāxens q!wā-
q!wax'ts!āna'yēx, yīx āwāsgēmasasa senganemasēxs laē dzōx'wīdeq
qā k'ōx'wīdēs ts!āgēg'a'yas g'wāgwāaqa lāx ōk!wāēdza'yas. Wā, lā
60 q!asōx'wīdama ōk!wāēdza'yas g'a g'wālēg'a.¹ Wā, hē'mis x'itlēda-
masēx ōba'yasa ts!āgēg'a'yaxs laē k'ōqwa. Wā, ā'mēsa senq'lē-
noxwē gēlx'īdex wax'sōtstā'yasa la k'ōgēk^u ts!āgēg'ēxs laē pawe-
yōdeq. Wā, g'il'mēsē lawāxs laē ēt'lēd mens'īdxa hē'maxat! 'wās-

¹ That is, he folds it over inward, so that the outer bark breaks.

length as before, and again bends it over and breaks || the outer bark; 65 and he lifts it up on each side where the outer bark | has been broken, and peels it off. He continues to do this, | beginning at the broad end of the bark and going towards the narrow end, so that | the broad end of the peeled bark comes from the lower end of the young cedars. | The narrow end comes from the top of the cedar-tree. After || he has peeled off the outer bark, he folds the cedar-bark in the 70 places where he broke it | when the outside had to be taken off, in this manner:



end is in the Then he folds it so that the | broad middle of the bundle, and the narrow end | on the outside; and the narrow end is used to tie the bundle in the middle, in this way.¹ When | it is all tied in the middle, he places the bundles one on top of another. || Then he 75 ties them at each end so as to make one bundle out of them, in this manner: |

pieces of and after he has done so, he takes two of them on each side of the end tyings, | in this way:



has been done, he puts his arms through ing-straps on each side of the bundle cedar-bark, and || he carries it home. Now on end on his back as he is carrying it into Then he puts it down in the corner of the house, for he does not want | the heat of the fire to reach it, nor the light of the sun to touch



of the end After this the pack- | of peeled it stands 80 his house. |

gemē 'wāsgemasasa g'ālaxs laē ēt'lēd dōx'wīdeq qa k'ōx'wīdēs ts'lāgēg'a'ayas. Wā, āemxaāwisē gelx'īdex wāx'sōtstā'yasa la k'ōgek^u- 65 ts'lāgēg'ēxs laē pāweyōdeq. Wā, ā'mēsē hē g'wē'nākūlāq g'āg'ī- lēla lāx 'wādzoba'yas sēngānemas lāg'aa lāx wilba'yas, yīxs hē- 'maē 'wādzōbēs sēngānemasēda g'āyōlē lāx ōx'lā'yasa dzēs'ēqwē. Wā, hē'mis wilbēs sēngānemasā ēk'lēba'yē. Wā, g'il'mēsē 'wī'la lā pāweyakwa ts'lāgēg'a'yaxs laē āem lā nāqemg'īl'etwē dōzqwa'yasēxs 70 laē k'ōx'wīdeq g'a g'wālēg'a (fig.). Wā, laemxaē hēem g'il k'ōx- 'wītsōsē 'wādzoba'yas qa lās nāq'ēga'yā. Wā, lā l'āsadza'yē wilba- yas qaxs hē'maē la yi'ōyodayosē ōba'yasē g'a g'wālēg'a.¹ Wā, g'il- 'mēsē 'wī'la la yaē'loyālaxs laē āx'ēdxa la yaē'loyāla qa's pāgēg'indālēs laxēs 'waxaasē. Wā, la yaēlbendeq qa mats'lābekwēs g'a g'wālēg'a 75 (fig.). Wā, g'il'mēsē g'wālēxsaē āx'ēdxa māt'slaqē sēlbek^u dewēxa qa's t'ēmqemg'aa'elōdēs ōba'yas laxa ēwanodzā'yas qēqīx'ba'yas g'a g'wālēg'a (fig.). Wā, g'il'mēsē g'wālēxs laē p'ēmx'sāsēs ōx'seya- p'ā'yē lāxa aōxlaasē lāx wāx'sanā'yasa mats'lābekwē sēngānēms qa's ōxlex'ēidēq. Wā, laem lāwēk'īlaqēxs g'āxāē nā'nakwa lāxēs g'ōkwē 80 qa's lā ōxleg'alilaq lāxa onēg'wīlē qaxs k'lēsaē hēlq'ōlēm lāg'aatsa l'lēselāsa leg'wīlē. Wā, hē'mesa 'naqūlāsa l'lēsela qaxs g'il'maē

¹ It is turned over the middle of the bundle, and the narrow end is tucked under the turns that hold the bundle in the middle.

- 83 it when it is | not covered and before it is split. Then it gets dried | and stiff, and it is difficult for the women to split it || apart. |
- 85 As soon as the woman has given a meal to her husband, | she takes her bark-splitter made of the fore-leg of a black bear or of a | deer. It has a flat end, for it is sharpened on a sandstone. She goes | and
- 90 sits down where the bundle is. She unties the || end straps, and she takes out one piece of what her husband has peeled off. | She unfolds it and at once covers the others with a mat. | Then she takes her cedar-bark splitter and with it | she splits off the outer layer of bark, starting at the broad end. She splits it off and pulls it apart, | going
- 95 towards the thin end. When it is off, she uses the splitter || again to remove the middle layer. Then she also splits off down to the | narrow end, she splits the second middle layer, and | finally she splits off the inner side. As soon as everything is split off, | she hangs it up outside of the house, so that the wind may blow through it and the | sun get at it, and it gets dry quickly. After this has been
- 100 done, she goes back into || her house and takes another piece of bark, and she does | the same as she did with the first one when she split it into four pieces. | Now, after it has been split into four pieces, it is called *dēnas*. |

- 83 k'lē's nāx'witsōxs k'lē'smaē pāpex'saakwa. Wā, lā lēm̄x'wida. Wā, laxaē l.lāx'ēda. Wā, lā lāxumalēda ts!ēdāqaxs laē pāpex's-
85 endeq.
- Wā, g'il'mēsē g'wāl l!ēxwēlēda ts!ēdāqaxēs lā'wūnemaxs laē āx'ēdxēs q!wētana, yīxa g'āyolē lāx g'ālemafg'iwa'yasa l!a'yē lē'wa gēwāsē. Wā, lā pelbaxs laē g'ēxek" lāxa dē'na t!ēsēma. Wā, lā k!wāg'alil lax āxēlasasa mats!abekwē. Wā, la qwēltsemdex qē-
90 qex'ba'yas. Wā, lā āx'ēdxa 'nemxsa lāx senganemases lā-wūnemē qa's dzōx'semdēq. Wā, hēx'ida'mēsē nax'semtsa lē-wa'yē lāxa waōkwē. Wā, la āx'ēdxēs q!wētana qa's q!wēt!ēdēs lāxa lēlēgwēg'a'yē g'āg'ilela lāxa 'wādzōba'yas. Wā, lā paweyōdeq lābendeq lāxēs wilba'yē. Wā, g'il'mēsē lawāxs laē q!wēt!ēd
95 ēt!ēdex ts!ēts!ēxēg'a'yē. Wā, laxaē pāweyōdeq lābendeq lāxēs wilba'yē. Wā, laxaē q!wēt!ēd ēt!ēdex naq!ēga'yē. Wā, laem pax-sendeq lō' ts!ēts!ēxēdza'yē. Wā, g'il'mēsē 'wī'la la paakūxs laē gēxūlsaq lāxa l!asanā'yasēs g'ōkwē qa yālasē'wēsēsa yāla lē'wa l!ēsēla qa halabalēs lēm̄x'wida. Wā, g'il'mēsē g'wālexs laē laēl
100 lāxēs g'ōkwē qa's ēt!ēdē āx'ēdxa 'nemxsa qa's ēt!ēdēxat! ne-qemg'iltāxēs laē'na'yē maēmox'sālaxs paakwa 'nālnemxs. Wā, laem lā lēgades dēnasaxs laē g'wāl maēmox'sāla paakwa.

After it has been drying for four days outside of the house, | it is quite dry and it is stiff. Then she || folds it in the same way as she 5 folded it when it was first folded by her | husband in the woods, and the broad end is folded first. | Then she ties the middle with the narrow end, and she puts the cedar-bark into a basket, | and she puts down the basket with cedar-bark on hanging-poles, so that | the heat of the fire just reaches it. || It never gets mouldy when it is 10 really dry. | If the cedar-bark were not thoroughly dry, it would become | mouldy at once, for nothing is like cedar-bark for getting mouldy when | it is damp, for it gets mouldy at once. Therefore it is dried for four || days in the wind and sun. Then it is put away, 15 and she works at it in winter. |

Cedar-Mats.—The broad strips for matting are taken from the 1 outer layer of cedar-bark, | which is split into strips two fingers wide | for being made into mats and coarse clover- | baskets and for protecting new canoes. The next one || is the middle layer of bark. 5 This is next best for narrow strips | for ordinary woven mats and ordinary baskets, | and it is also good for halibut fishing-lines | and for anchor-lines for the halibut-fisher. | The inner part is also split into very narrow strips for || twilled mats and for well-woven spoon- 10

Wā, g'il'mēsē mōxsē 'nālās x'ilalaxs lāxa L'asanā'fayasēs g'ō- 3
kwaxs laē ālak'lala lā lemḡwa laē la L'asl!exdzā. Wā, lā k'!ōx-
'wīdeq laem āem nāqemg'iltāx k'!ōxwayasēxs g'ālāē k'!ōx'witsō's 5
lā'wūnemas lāxa āl!ē. Wā, hē'emxat! g'il k'!ōx'witsō'sē 'wādzoba-
'yas. Wā, lā yīlōyots wīlba'fya. Wā, lā g'its!ōts lāxa L'ābatē
qa's lā hāng'aalelōtsa denyats!ē L'ābat lāxa q!ēlilē lāxa ēk'!ē qa
helālēs lāg'aalelaēna'fya L'ēselāsa legwīlāsa g'ōkwē lāq. Wā,
laem hēwāxa x'īdzex'īdexs ālak'lalaē lemḡwīda. Wā, hē'maa 10
qō k'!ēslax ālak'lalalax lemḡwalaxa denasē, wā, lālaxē hēx'īda-
emlax x'īdzex'īd'īlax qaxs k'!ēāsaē 'nemāx'īswūta denasaxs
delx'aē yīxs hēx'īda'maē x'īdzex'īda. Wā, hē'mis lāg'ilas mōxsē
'nālās x'ilāsō' lāxa yāla L'ē'wa L'ē'sela. Wā, laem g'ēxaq qa's
ēaxelēleqēxa ts!ā'wūnxē. 15

Cedar-Mats.—Wā, hēem āwādzeledekwē k'!ita'fya lēlegwēg'a- 1
'yēxa maēmaldenas āwādze'wasaxs laē dzedzexsaak' lāxens q!wā-
q!wax ts!āna'feyē, yīxs laē lēḡwīlase'wa L'ē'wa yibelōsgemē t!egwats!ē
L'ābata L'ē'wa t!āyōlemasa alōlaqē xwāk'lūna. Wā, la māk'ilēda
ts!ēts!exēg'a'yē. Wā, hēem māk'ilāxa aēk'aakwas k'!ita'yē ts!ēts!ē- 5
qālēdekwas k'!āt!emak' lē'wa'fya L'ē'wa k'!āt!emakwē L'āl!ēbata.
Wā, hē'misa lōg'waanāyaxa p!ā'yē yīxs hē'maē ēk' denema
ts!ēts!exēg'a'yē L'ē'wa denwayāsa lōelq!wēnoxwaxa p!ā'yē. Wā,
hē'misa nāqlega'yē, wā hēem ālak'lala ts!ēts!ēqlāōlīdekwē k'!ita-
'fya sewelkwē lē'wa'fya L'ē'wa aēk'aakwas k'!ita'fya k'ek'ayat 10

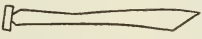
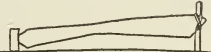
- 12 baskets | and twilled baskets. None of the | double twilled baskets are found nowadays. In these the | daughters of the chiefs of the tribes kept their combs. The strong inner side | is the same as the
 15 inner part, for it is good for everything. || They are both the same. You know already how the | woman measures the length of the cedar-bark when making mats and baskets. | Now I have finished talking about it. |

- Shredding Cedar-Bark.**—Now I will talk about the making of soft |
 20 cedar-bark. (The man) takes a small ax, for I || have finished talking about the bark-peeler which is used on | young cedar-trees. He chops around the bottom of a young cedar-tree | with black bark. He uses the small ax for lifting the bark | from the tree at the bottom, and he does the same as he does when | he peels cedar-bark.
 25 After peeling off || the rough outer bark, he also makes a bundle of it and | carries it on his back into the house. He puts it down by the side | of the fire of his house. Then his wife unties | the strings at the ends, and she takes up one of the pieces of bark for making soft bark and unfolds it. | She hangs it up back of the fire of the house, ||
 30 and she does the same with all the others. Now they are | hanging there in order to get dry quickly, for they are very thick. | It takes six days before they get dry. As soon | as they have been hung up,

- 11 LE^{wa} SEWELX^uSEMē L!āl!Ebata. Wā, hē^{misa} k'!ēasa lāxa qeqa-pālōla sesELX^uSEM L!āl!Ebata, yix g'yīmts!Ewasas xEGemasas k'!ēsk!Edēlasa g'igāma^{ya}sa lēlqwāla^{ya}yē. Wā, hēem ts!ēts!E-xēdza^{ya}yē, hēemxaa gwēx'sa nāq!ēga^{ya}yē yixs k'!ēasaē k'!ēs ēg'ats
 15 qaxs 'NEMāx!saē ā^{ma}. Wā, laem!as q!āLElaemx gwēg'ilasasa ts!Edāqaxs laē menments!ālaqēxs lēxwililaxa denasē LE^{wa} L!ābatē. Wā, la^{mēsen} gwāl gwāgwēx'sāla lāq.

- Shredding Cedar-Bark.**—Wā, la^{mēsen} gwāgwēx'sāla lāxa k'asi-lāxa k'āsalsē denasa. Wā, hēlēda sāyōbemē āxālas qaxg'in
 20 la^{mēg'a}lāl gwāl gwāgwēx'sāla lāxa L!ōk!wayāsa senq!ēnoxwaxa dzes^{EQ}wē. Wā, laem tsex'sē^{stā}lax ōxla^{ya}sa dzes^{EQ}wēxa ts!ōlēg'ās tsāx^{ENA}yē. Wā, lā hēem L!ōk!ūlēda sāyōbemaxs laē L!ōk!wax^{id}xa ts!āqemsē. Wā, lā āemxat! nāqemg'iltāxēs gwēg'ilasaxs laē senqaxa denasē. Wā, g'il^{mēsē} gwāl pawālux
 25 ts!āgēg'a^{ya}saēxs laē hēemxat! gwēx^{id}qēxs laē mats!ap!ēdeq. Wā, lā ōxlaēlaq laxēs g'ōkwē qa's ōxLEG'alilēs lāxa mag'inwalīsas legwilasēs g'ōkwē. Wā, hēx'id^{mēsē} genemas gūdesgemdex qēqix^{ba}yas. Wā, lā āx^{ēd}xa 'nemxxa lāxa k'āsalsas qa's dzōx^u-semdēq. Wā, lā gēx^{wits} lāx aōgwiwalīlasa legwilasēs g'ōkwē.
 30 Wā, la^{mēs} 'wīlaem hē gwēx^{id}xa waōkwē. Wā, la^{mē} lēse-laLEla qa's halax'ts!ē lem^xwīda qaxs ālak!ālaē wākwa. Wā, lā 'nāl^{nemp}!ena q!EL!EXsē 'nālās k'!ēs lem^{wūm}x^{ida}. Wā, g'il-

the husband of the woman takes bone from | the nasal bones of the whale, and he takes a thin-edged rough || sandstone. (Here follows 35 a description of the manufacture of the | cedar-bark breaker, p. 109.) |

She takes an old yew-wood paddle and places it | edgewise on the fire of her house. When the edge is burned off | on one side, she sprinkles water on it, so that the fire goes out. || She takes a rough 40 sandstone, | puts it into water in a small dish, and rubs off | the charcoal and gives it a sharp edge on one side of the cedar-bark holder. | When this is done, it is in this way: |  She also takes a punting-pole and measures off two spans. || Then she burns it off; and | when it is burned 45 through, she drives it into the floor near the fire of her | house. She stops driving it into the ground when | the length that is standing out is one span and two finger-widths. | Then she takes cedar-bark rope and the paddle, and she places || the flat end of the paddle next to 50 the top of the stake, and she ties it on with | cedar rope; and when it is finished, it is this way: | 

When the cedar-bark holder is ready, and when | the cedar-bark is dry and brittle, the woman takes one of the | pieces of cedar-bark

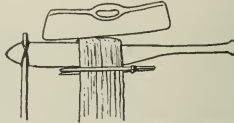
‘mēsē lēselalelaxs laē la‘wunemasa ts!edāqē āx‘ēdxā xaqē g’a‘yōl 33
lāx xāgēlba‘yasa gwe‘yimē, wā, lā āx‘ēdxā pelenxē k’ōl!a de‘na
t!ēsēma. (Here follows a description of the manufacture of the 35
cedar-bark breaker, p. 109).

Wā, lā āx‘ēdxā sēwayomōte L!emq!esgema qa’s k’ōxlendēs
āpsenxa‘yas lāxa legwīlasēs g’ōkwē. Wā, g’il‘mēsē k’!wag’ila
k’!ūmelx’-idē āpsenxa‘yasēxs lāē xōs’itsa ‘wāpē lāq qa k’!ilx’idēsa
x’iqela lāq. Wā, lāxaē āx‘ēdxā k’ōl!a de‘na t!ēsēma qa’s 40
ma‘x’ustendēs lāxa ‘wābets!āsa lālōgume. Wā, lā g’ēxālas lāxa
ts!ōhna. Wā, hē’mīs qa ēx’benxēs āpsenxa‘yasa k’āsdemēlē. Wā,
g’il‘mēsē gwālexs laē g’a gwālēg’a (fig.).

Wā, lāxaē āx‘ēdxā dzōmēgalē qa’s bāt’idēxa malp!enkē lāxens
q!hwāq!wax’ts!āna‘yēx, yix ‘wāsgemasasēxs laē le‘x’sendeq. Wā, 45
g’il‘mēsē le‘x’sēxs laē dēx’wālīlaq lāq māg’inwalisasa legwīlasēs
g’ōkwē. Wā, āl‘mēsē gwāl dēqwaqēxs laē la maldenē ēsegiwa‘yas
lāxens bālāx’sens q!wāq!wax’ts!āna‘yēx, yix ‘wāsgemasasa la lāēla.
Wā, lā āx‘ēdxā densenē denema lē‘wa sēwayowē. Wā, lā k’āde-
nōdzents pēxbā‘yas lāxa mag’itā‘yasa lāēlē. Wā, la yil‘alelotsa 50
denemē lāq. Wā, g’il‘mēsē gwālexs laē g’a gwālēg’a (fig.).

Wā, laem gwālīlā k’āsdemilē. Wā, g’il‘mēsē ālak’!āla lā
lemxwa tsōsēda k’āsasalaxs laē āx‘ēdēda ts!edāqaxa ‘nemxsa
lāxa k’asalasē. Wā, lā lep!ālēlōts lāx neqōstāwasa legwīlō.

- 55 and spreads it out just over the fire. || Then she takes a cedar-stick two spans in length | and of the thickness of our | first finger. She takes the narrow split cedar-bark and | ties it around one end of the stick. When this is done, she splits | one end like a pair of tongs, 60 and this is called || "cedar-bark holder." When the cedar-bark is | thoroughly heated, she puts it between these tongs, | the broad end first. The holder is four | finger-widths | from the end, in this way: Then the wom- an takes | the shredding- implement. She puts her right leg over the grip 65 of the || paddle and sits on it, so that the tip of the paddle is | between her legs. She takes her shredding-implement in her right hand and | holds the cedar-bark holding-tongs (in the left), and squeezes | them together so that the stick fits close to the cedar-bark. The | tied end is turned towards the woman who is going to soften it with the 70 shredding-implement. || The end of the cedar-bark just shows over the edge of the paddle when | she begins to shred it. Every time she strikes, she pushes the bark ahead a little, and she | keeps on doing so until she reaches the narrow end. As soon as | she reaches the end, she coils it up, and she does the same with the other pieces. | 75 When all have been finished, she opens them out and plucks off the || rough strips that are made in shredding; and when these are all off, |



- 55 Wā, lāxaē āx^ēōdxa k'waxlāwē malp!enk^ē ēwāsgemasas lāxens q!wāq!wax'ts!āna'yēx. Wā, lā yūem wag'itōx wāg'idasaxsens s!emālux'ts!āna'yēx. Wā, lā āx^ēōdxa ts!ēq!a dzexek^u denasa qa's yil^ēalēlōdēs lāx āpsba'yas. Wā, g'il^ēmēsē gwālexs laē xōx^ēwidex āpsba'yas qa yuwēs la gwēx'sa ts!ēslālax. Wā, hēem lēgades 60 L!ēbedzewēsa k'āsāxa k'āsalasē. Wā, la āxaxōdxa k'āsalasaxs laē ālak'lāla la ts!elx^ēwīda. Wā, lā L!ēbedzōtsa L!ēbedzā'yē lāx ēwādzoba'yasa k'āsalasē lāx mōdenē lāxens q!wāq!wax'ts!āna'yēx g'āg'ilēla lāx ōba'yas g'a gwālēg'a (*fig.*). Wā, lā, dāx^ēidēda ts!edā-qaxa k'ādzayo. Wā, lā gaxseq!asēs hēlk'!ōtsidzā'yē lāxa q!wēdzasasa 65 sēwayowaxs laē k!wak'ēndeq. Wā, laēm L!ēnxšāle ōxtā'yas lax āwaga'yasēxs laē dāx^ēidxēs k'ādzayowē yīsēs hēlk'!ōlts!āna'yē. Wā, lā dādegōxa L!ēbedzā'yasa k'āsalasē lāx eqātaba'yas qa's q!wēq!wa-sālēq qa bendzā'yēsa L!ēbedzā'yē lāxa k'āsalasē. Wā, lā gwāsax-lālēda yilēxla'yas lāxa ts!edāqaxs laē k'āk'a'yaxes k'āsasōlē. Wā, 70 hālsela^ēmēsē nēlbala lāx ēk'!ēnxa'yasa sēwayowēda k'āsalasaxs laē k'ās'ida. Wā, q!walxo^ēmēsē wīx^uwidexs laē k'ās'ida. Wā, lā hēx'sāem gwēg'ilaxs laē lābēndex wīlba'yas. Wā, g'il^ēmēsē lābēndeqēxs laē q!ēlō^ēnakūlaq. Wā, lā ētēdxa waōkwē. Wā, g'il^ēmēsē ēwīla gwāl k'ādzekūxs laē dzāx^usemdeq qa's klūlūwālēx 75 k'āk'ismōtasa k'ādzayowēxa la mōla. Wā, g'il^ēmēsē ēwīlāxs laē

she puts away in a small box what she has shredded off. This is 76
rubbed | and used for towels after washing the face. Then | she
folds up the cedar-bark well and puts it into her box. | That is all
about this. ||

Yellow Cedar-Bark.—The same is done with the yellow cedar-bark, | 1
which is peeled off in the same way as the red cedar-bark. It is also
dried in the | sun and in the wind outside of the house. Sometimes |
it takes six or eight days || to dry it so that it is thoroughly dry, 5
because it is quite thick. The outside bark is | hardly peeled off
from it. When it is dried thoroughly, | the woman takes it down. |

She puts it into her small canoe, and she paddles to a place where
there is | a deep bay and where it is always calm inside, so that waves
never || get into it, and the salt water is always quite warm. She | 10
lands on the beach and puts the yellow cedar-bark into the water. |
She places it down lengthwise at low-water mark and puts | stones on
each end. | After this is done, she goes home. ||

Then her husband also goes to work and looks for | a whale-rib. 15
I do not know how he works it | when he is making the cedar-bark
beater. |

When it has been finished, he gives it to his wife. After | the
yellow cedar-bark has soaked for twelve days, the woman || goes 20

g'exaxēs klūlanēmē lāxēs xāxadzamē. Wā, hēem la q'loyasōs 76
qa's dēdegemyōxs laē gwāl ts!ōts!exūdxēs gōgūma'yē. Wā, lāla
aēk'la k'!ōx'wīdxa k'ādzekwē qa's lā g'ēts!ōts lāxēs xetsemē.
Wā, laem gwāl lāxēq.

Yellow Cedar-Bark.—Wā, lē hēem'xaa gwēg'ilasē'wēda dēxwaxs laē 1
senqasē'wa lāx gwēg'ilāsaxa denasē. Wā, la'xaē x'īlasō' lāxa
l'ēsēla lē'wa yāla lāx l'āsanā'yasa g'ōkwē. Wā, lē 'nāl'nemplēna
q'EL!ēp!enxwa'sē 'nālās lōxs ma'lgunālp!enxwa'saē x'īlsa, qa
ālak'lālēs lem'wūmx'īda, qaxs ālak'lālaē wākwaxs halsēla'maē 5
paweyakwēs ts!āgag'a'yē. Wā, g'il'mēsē lem'wumx'īdexs laē āxā-
xōdēda ts!ēdāqāq.

Wā, lē 'mōxsas lāxēs xwāxwagumē qa's lē sēx'wīd qa's lē lāxa
q'lāq!ōxlālīsē lāxa hēmenālaem q'lōxstalīsa, yīxa k'lēsē kwelelīts!ē-
noxwa. Wā, lē hēmenālaem ts!ēlxstēda demsx'ē. Wā, lē hāng'a- 10
lītsēs 'yā'yatslē lāqēxs laē 'ya'stentsa dēxwē lāq. Wā, laem
dālālisax āwāgēmasasa g'īsg'īlt!a dēxwa qa's t!ēt!āxbālisēsa t!ēsēmē
lāx wāx'sba'yas ōba'yas lāxa wulx'īwa'yasa x'āts!a'yē. Wā, g'il'mēsē
'wī'lāla 'ya'stālīsēxs laē nā'nak' lāxēs g'ōkwē.

Wā, lāla lā'wunemas ōgwaqaem'xat!ēaxēla, yīxs laē ālāx gēle- 15
masa gwe'yīmē. Wā, la'mēn k'lēs q'lālelax gwēg'ilāsasēxs laē
ēax'īdxa t!ēlwayāxa dēxwē.

Wā, g'il'mēsē gwālēxs laē ts!ās lāxēs genēmē. Wā, g'il'mēsē
g'āg'īwālxasē 'nālāsa dēxwē la 'ya'stālīsēxs laēda ts!ēdāqē lāxs lāxēs

- 21 in her small canoe, carrying the bone beater and a flat | diabase pebble. |

When she comes to the place where she put her cedar-bark, she takes out the flat | stone and puts it down on the shore. | She takes her bone
25 bark-beater in her right hand and || takes hold of the end of the bark with her left hand, for the woman is sitting on the | right-hand side of the yellow cedar-bark, facing towards the sea. | She does not pull very fast when she is pulling it out of the water, and puts it over | the flat diabase stone on which she beats it. | She first beats the broad
30 end of the cedar-bark; and when || she reaches the end, she coils it into her small canoe. As soon as | she has finished it, she goes to her home; and when she arrives | there, she carries the beaten yellow cedar-bark to a place outside of the house and hangs it up | on the halibut drying-poles. When evening comes, | she gathers the beaten
35 cedar-bark and spreads a new mat over it, || so that it may not get damp again. After it has been drying for four days, | it is thoroughly dry. She folds it up and puts it away | in a basket. Now it is finished, for she works at it | in winter-time. |

- 1 Cedar-Bark (2).—The woman goes into the woods to look for | young cedar-trees. As soon as she finds them, she picks out one that has no | twists in the bark, and whose bark is not thick. | She takes her

- 20 xwāxwagumē dālxēs xāx^éenē t!elwayā lē^éwa pexsemē ts!eq!ūls t!ēsema.

Wā, g'il^émēsē lāg^{aa} lāxēs 'yaasaxs laē t!āx^éūltōdxa pexsemē ts!eq!ūls t!ēsema qā^s pax^éalisēs lāx max[']stalisē lāxa demsx^é. Wā, lā dāx^éidxa xax^éenē t!elwayā yīsēs hēk[']!ōlts!āna^{yē}. Wā, lā dāx^éi-
25 dex ōba^yasa dēxwē yīsēs gēm^xōlts!āna^{yē}, yixs hāē k!waēsa ts!edāqa hēk[']!ōtagāwalisasa dēxwaxs l!āsgēmālaē lāxa l!āsakwē. Wā, lā k!ēs āl[']nakūlaxs laē nēx^éūstalaq. Wā, hē[']mis la paqelalats lāxa pexsemē ts!eq!ūltsem t!ēsema. Wā, hē[']mē la t!elwatsēq. Wā, laem hēem g'il t!elxwasōsēda 'wādzoba^yasa dēxwē. Wā, g'il^émēsē
30 lābendqēxs laē qesālexsaq lāxēs xwāxwagūmē. Wā, g'il^émēsē 'wī[']la gwālexs laē nā[']nakwa lāxēs g'ōkwē. Wā, g'il^émēsē lāg^{aa}axs laē dāsdēsēlaxa t!elōkwē dēxwa lāx l!āsanā^yasēs g'ōkwē; laē gēx[']wid lāxa lem[']wasaxa k!āwasē. Wā, g'il[']na^xwa[']mēsē dzāq[']waxs laē q!ap!ēx[']idxa t!elōkwē dēxwa qā^s lēbeg[']indēsa eldzowē lē[']wē['] lāq
35 qa k!ēsēs ēt!ēd dēlx[']ida. Wā, g'il^émēsē mō[']lən[']xwa[']sē 'nālā x!lālaxs laē lem[']wumx[']ida. Wā, laē k!ōx[']widēq qā^s gēxēqēxs laē āxts!ālaxa l!ābatē. Wā, laem gwāl lāxēq qaxs ēaxelēlaqēxa lāla ts!āwūnxa.

- 1 Cedar-Bark (2).—Wā, hēem g'il āx^éētsō[']sa ts!edāqaxs lāē lāxa āl!ē ālāx dzēs[']EXEKūlās lāx[']lōsē. Wā, g'il^émēsē q!aqēxs laē alēqax k!ēsa k!ilp!enēs ts!agēg[']ē. Wā, hē[']mis qa k!ēsēs wāx[']wūna^{yē} ts!agēg[']a-

hand-adz and . . . cuts the back of the bottom || of the young cedar. 5
 She leaves a strip four | finger-widths wide, which she does not cut when
 she cuts around the tree, and | she peels off a strip two finger-widths
 wide. | This is what the women who get cedar-bark call "making a
 road," | for after that she peels off a broad strip which is to go high
 up. After she has taken off the || narrow strip which makes the road, 10
 she begins to peel at the lower end, starting with her adz | at the
 place where she cut around. The broad piece is one | span wide.
 Then she peels it off, and | as it goes up high, she steps back from the |
 place where she stands; and if the young cedar-tree is smooth high
 up, she || goes far back.

15

While she is going backward, she holds slack the cedar-bark that
 she is peeling off, | when it falls back to where it was before. Then
 the woman who peels the cedar-bark pulls at it, | so that it comes off.
 What she is peeling off becomes narrower as it goes upward, | and
 it just runs into a point and breaks off when it reaches way up. | Im-
 mediately the woman puts it down on the ground, with the inner
 side downward, and the outer bark outside. || Then she peels off 20
 other pieces as she did | the first one; and she stops peeling when a
 strip | four fingers wide is left on the cedar-tree. That is | what the
 people of olden times refer to as being left on the young cedar-tree,
 so that | it should not be without clothes and to keep it alive. ||

éyas. Wā, lā āx'ēdxēs k'īmlayowē qa's . . . tsek'!EXLEN-
 dēxa dzes'eqwē lāx āwīg'a'yas. Wā, lā hāmōdengāla lāxens 5
 q'lwāq'lwax'ts'lāna'yēx yīx wānemas tsex'sē'stenda'yas. Wā, lā
 L'ōk'lūx'īdxa maldenē lāxens q'lwāq'lwax'ts'lāna'yaxs laē saq'lwōdeq.
 Wā, hēm gwe'yōsa sēsaqlwaēnoxwē tlēx'ila qa sex'ts'lēsa lāla
 ētlēd saq'lwōyōles lāg'aa' lāxa ēk'lē. Wā, g'fl'mēsē lawāyēda tsle-
 q'lastowē tlēx'ī'elayoxs laē L'ōk'lūx'ītsēs k'īmlayowē lāxa g'āg'īlela 10
 lāxēs tsex'sē'stenda'yaxa 'wādzowē, yīxs 'nāl'nem'p'lenaē 'nemp'len-
 g'idzō lāxens q'lwāq'lwax'ts'lāna'yaqē 'wādzewasasēxs laē saq'lwōdeq.
 Wā, g'fl'na'xwa'mēsē aēk'!eg'ilalē saq'lwā'yasēxs laē k'lax'els lāxēs
 lādzasē. Wā, g'fl'mēsē lōmax'īd ēk'ētelēda dzes'eqwaxs laē k'lwā-
 g'ila qwēsg'ilē k'l'a'nakūlaēna'yas k'!esk'!esaxēs saq'lwānemē de- 15
 nasa qa lās k'lūt!endxēs āxāsdc. Wā, hēmōs lāna'xwa nēx'edaatsa
 sāq'lwāēnoxwaq L'lāL'lodaaq. Wā, la ts'lēq'lēba'nakūlaxs laē ēk'lō-
 lēlēda saq'lwānemē. Wā, ā'mēsē la ēlts!exs laē lāg'aa lāxa ēk'lē.
 Wā, hēx'īda'mēsē ts'lēdāqē hūx'welsaq qa ēk'lādza'yēsa ts'lāqemsē.
 Wā, lā ētlēdxat! saq'lwax'īdxa wāōkwē. Wā, ā'misē nāqemg'il- 20
 tewēxēs g'ilx'dē gwēg'ilasa. Wā, ā'misē hēx'īdaem gwāl saq'lwaxs
 laē mōdenmē 'wādzewasasa lā āx'ēnēxa dzes'eqwē. Wā, hēm
 gwe'yōsa g'ālē begwānem āx'ālag'īltsēqa ts'lēgūmsa dzes'eqwē qa
 k'lēsēs xexanaema, wā, hēmīs qa q'lūlāyōs.

25 As soon as the woman has enough, she takes up at the broad end what she peeled off, | and she breaks off the outer bark | for a distance four spans in length. She goes on peeling off the | outer bark towards the narrow end, and she continues doing this | until she
30 reaches the narrow end. When || the outer bark has been taken off, she folds it up, and she measures | a length of four spans. Then she folds it over. In folding it, she places the outer side outside. | She first folds the broad end; | and after she has gone the whole length, she ties the narrow end around it; | and she does the same with the
35 others which she has peeled off. As soon as all || have been tied in the middle, she takes a long narrow strip of cedar-bark and | puts it around each end, in this way.¹ After she has done so, she takes | another piece of cedar-bark and puts it on as a packing-strap. The | two packing-straps are tied to the two end ropes; and she just measures it | until it is long enough when she puts her hands
40 through them when she puts it through, || carrying it on her back. After she has done so, she puts her hands through the | packing-straps and carries the bundle on her back. In her hands she carries the | adz, and she goes home to her house. |

1 **Shredding Cedar-Bark.**²—As soon as she has finished, she takes her cedar-bark | and hangs it over her fire. She takes her cedar-bark

25 Wä, g'il'mēsē hēloLEXs laēda ts!ēdāqē āx'ēdxēs sāq!wanēmē qa's g'ābendē lāxa 'wādzoba'yē qa's k'ōx'widēxa ts!āgēg'a'yasxa mōp!enk'ē lāxENS q!wāq!wax'ts!āna'yēx. Wä, lā pawālaXA ts!āgēg'a'yē gweyōlēla lāxa 'wādzoba'yas. Wä, āx'sā'mēsē la hē g'wēg'ilāqēxs lābendalaq lāg'aa lāx ts!ēq!ēba'yas. Wä, g'il'mēsē 'wīlāwa ts!a-
30 q!lēg'a'yaxs laē k'!ōx'wīdeq. Wä, laemxaē. bāl'īdeq qa mōp!enk'ēs 'wāsgēmasas k'!ōxwa'yas. Wä, laem hē L'āsadzā'ya mākalaxa ts!āgēg'a'yē. Wä, laemxaē hē g'il k'!ōx'witsō'sē 'wādzoba'yas. Wä, g'il'mēsē lābendEX 'wāsgēmasasēxs laē qenōyōts wīlba'yas. Wä, āx'sā'mēsē hē g'wēg'ilaxa wāōkwē sengānEMS. Wä, g'il'mēsē 'wīla
35 qēqenōyālē sengānemasēxs laē āx'ēdxā ts!ēq!adzowē denas qa's qēqEX'bendēs lāq; g'a g'wālēg'a.¹ Wä, g'il'mēsē g'wāLEXs laē āx'ēdxā ōgū'la'maxat! denasa qa's aōXLaas'ēdēq. Wä, lā'mē gēgalōpāla lāda malts!aqē eaōXLaasē lāxa mālē qēqEX'ba'ya. Wä, ā'mēsē mensāla qa hēl'asgēmēs qō lāl p!EMX'sāsēs e'eyasowē qō lāl p!EMX'sāl lāq qō
40 lāl ōXLEX'ēIDELEq. Wä, g'il'mēsē g'wāLEXs laē p!EMX'sōtsēs e'eyasowē lāxa ōXLōlēmē qa's ōXLEX'ēIDēq. Wä, ā'misē la dāk'lōtelaxēs k'limlayowaxs laē qās'ida. Wä, laem nā'nak' lāxēs g'ōkwē.

Shredding Cedar-Bark.²—Wä, g'il'mēsē g'wāla laē āx'ēdxēs denasē qa's gēX'stōdēs lāxēs lēgwīlē. Wä, lā āx'ēdxēs k'adzayowaxa

¹ See figure on p. 123.

² This follows a description of the preservation of elderberries, p. 262, line 55.

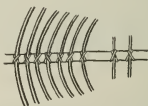
beater | and paddle, and she drives the longest one of her wedges into the floor. | Then shè takes the cedar-bark and splits off a strip. || She takes the paddle and places it alongside the wedge driven into 5 the floor, and she ties | them together with the split bark. After this is done, it is in this way.¹ | After she has finished the holder for beating cedar-bark, she takes the cedar-bark beater and | puts it down where she is going to beat the bark. When | the cedar-bark gets black from the heat, she takes it down and puts it by her side. || Then she takes a cedar-stick one span | in length and splits off one 10 side | of the cedar-bark, and she ties one end of the stick at the bottom two finger-widths | from the end. When that | is done, she takes her straight knife and splits one end of the stick, || so that it is 15 like tongs. When she has done so, this is the holder | of the bark that she is going to shred, and it is like this (like a pair of tongs). When this | has been done, she takes the cedar-bark and coils it up, the narrow end on the | left-hand side of the paddle on which she is going to shred the cedar-bark. She puts the bark on | with the broad end. It is in this way.² Now the || woman who shreds the 20 cedar-bark holds the place where the holder is tied up in her left | hand, and with the right hand she takes the cedar-bark beater. | She puts her left leg over the paddle and | sits down on it. The handle

denasē lē^{wa} sēwayowē. Wā, lā dēx^{wa}lilasa g^{ilt}!aga^{wa}yasēs LEM- 3 g^{ayowē}. Wā, lā āx^ēdxā denasē qa^s dzexaxodē lāq. Wā, lā āx^ēdxā sēwayowē qa^s k^ādenōdzendēs lāxa dēg^{wilē}. Wā, lā yīl^ē 5 ētsa dzexekwē denas lāq. Wā, g^{il}ē^{mēsē} g^{wā}lēxs lāē g^a g^{wālēg}·a.¹ Wā, g^{il}ē^{mēsē} g^{wā}lā k^{as}demēlaxs lāē āx^ēdxēs k^{ad}zayowē qa^s lā g^{ig}·alilās lāxēs k^{ad}zasLaxa denasē. Wā, g^{il}ē^{mēsē} lā q^lwāq^lū- qūyax^ēidēda denasaxs lāē gēxwaxōdeq qa^s lā g^{ig}·alilās lāxēs k^{ad}zasLaq. Wā, lā āx^ēdxā k^lwaxlāwē ^ēnemp^lenk^l lāxens q^lwā- 10 q^lwax^{ts}!āna^{wa}yēx yīx ^ēwāsgemasas. Wā, lā dzexōd lāx āwūnxa- ^{wa}denasē qa^s yīl^ē!exlēndēs lāx ōx^l·a^{wa}ysaxa maldenk^ē lāxens q^lwāq^lwax^{ts}!āna^{wa}yēx g^{ig}·lilela lāxa ōba^{wa}yas. Wā, g^{il}ē^{mēsē} g^{wā}lēxs lāē āx^ēdxēs nexx^ālā k^lāwayowa qa^s xōx^ēwidēxa āpsba- ^{wa}yas qa yuwēs g^{wē}x^{sa} ts^{lēs}lālax. Wā, g^{il}ē^{mēsē} g^{wā}lā k^libē- 15 dzāyāyāsa k^{as}āxa k^{ad}zekwaxs lāē g^a g^{wālēg}·a.¹ Wā, g^{il}ē^{mēsē} g^{wā}lēxs lāē āx^ēdxā denasē qa^s q^lēlxwalilēs ts^{lēq}!ēba^{wa}yas gem- xagawalilasa k^{as}demilē sēwayowa. Wā, lā k^libēdzōtsa k^libē- dzā^{wa}yē lāx ^ēwādzoba^{wa}yas denasē. Wā, lā g^a g^{wālēg}·a.² Wā, lāem q^lwētsema^{wa}ya k^{ats}!ēnoxwax yīl^ē!ex^l·a^{wa}ysa k^libēdzāyāsēs gem- 20 xolts!āna. Wā, lā dūstē^{wa}wēsēs hēlk^l!ōlts!āna^{wa}yē lāx dānsāsēs k^{ad}za^{wa}yāxs lāē gūx^ēenēsēs gemxōltsidza^{wa}yē lāxa sēwayowāxs lāē k^lwāk^l!enēq. Wā, lāx^ēx^{sa}lē gēxtā^{wa}ysa sēwayowē lāx meng^{wa}sa.

¹ See figure on p. 127.² See figure on p. 128.

of the paddle shows at her backside, and | the bark hardly shows on
 25 the right-hand side of the paddle. Then || she begins to beat it, and
 she pushes it on with the left hand every time | she beats it; and she
 continues doing so until she | reaches the end of the whole length of
 the cedar-bark. When she | reaches the end, she puts down the
 cedar-bark beater, takes the broad | end of the shredded cedar-bark,
 30 and lays it down flat on her knee. She || keeps it in the same way
 as she had it placed over the paddle, and she peels off | what came
 off by beating it. It is all in strips; and when she has taken it
 off, | she pulls it off, and she continues plucking off what is on the
 shredded cedar-bark; and when | she has plucked it off along the
 whole length, she splits it into strips one | finger wide.¹

1 **Open-Work Basket.**—She takes split cedar-withes and | picks out
 four back pieces of the split cedar-withes. These | are to be the cor-
 ners of the flat-bottomed basket (the four pieces). Then | she takes
 another one different from the four pieces, which is to form the
 5 stiff || bottom of the flat-bottomed basket. Then she takes thin split
 cedar-withes and puts | them into the bottom, and she takes split
 roots and | ties them together with them. Now it
 is tied crosswise in this way, | being placed and
 tied close together. The || length of the bot-
 10 tom is | two spans and four finger-widths; || that
 is, where the corner withes are tied in. | As soon









Wā, lā hālsēlaem nēlbālēda denasē lāx hēlk'!ōdēdzā'yasa sēwayo-
 25 wāxs laē k'ās'ideq. Wā, lā q!walxōem wix'wīdeq yīsēs gēmxōl-
 ts!lāna'yaxs lāna'xwāē k'ās'ideq. Wā, āx'ūsā'mēsē hē gwēg'ilaqēxs
 laē lābēndāla'x 'wāsgēmasasa denasē. Wā, g'īl'mēsē lābēndēx
 'wāsgēmasas laē g'īg'alilaxēs k'ādzayowē. Wā, lā dāx'ēidxa 'wādzō-
 ba'yasa k'ādzēk' q'a's paxk'āx'ē'indēs lāxēs ōkwāx'a'yē. Wā, laem
 30 hēx'sāem banādzā'yēda āxāla'x dē lāxa sēwayowē. Wā, lā qūsā-
 laxēs k'ādzēla'yaxs laē lēnoqwa. Wā, g'īl'mēsē 'wīlg'ēldzōxs laē
 nēx'ēdeq q'a's hanāle qūseldze'wēxēs k'asēla'yē. Wā, g'īl'mēsē
 'wīlg'ēldzō lāxēs 'wāsgēmasaxs laē dzexāla'xa 'nāl'nēmdenē lāxēns
 q!wāq!wax'ts!lāna'yēx yix āwādzewasas.

1 **Open-Work Basket.**—Wā, lā āx'ēidxa paakwē texema q'a's men-
 maqēxa mōts!aqē ēwēg'ēsa paakwē texema. Wā, hēem L!āl!E-
 xenōts!exsdēsa LEq!exsdē lexa'ya, yixa mōts!aqē. Wā, lā āx'-
 ēidxa 'nemts!aqē ōgū'la lāxa mōts!aqē. Wā, hēem L!āxexsdēsa
 5 LEq!exsdē lexa'ya. Wā, lā āx'ēidxa pēlspele paak'w texema q'a's
 ka't!endēs lāxa L!āxexsde'yē. Wā, lā āx'ēidxa paakwē L!ōp!ēk'a
 q'a's k'lilx'ēidēs lāq. Wā, laem gālopalē k'lil'k'a'yas g'a gwālēg'a
 (fig.) lāxēs memk'ewak!wēna'yēs k'lil'k'a'ye lāx hāmōdēngālaēna-
 'yas 'wāsgēmasasa L!āxexsda'yē lāx malp!enk'ē lāxēns q!wāq!wa-
 10 x'ts!lāna'yēx. Wā, hē'mis lā wāx'ba'yaatsa L!āl!EXENōts!EXS-



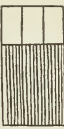
¹ See Doghair, p. 1317.

as she finishes tying the flat | bottom, she takes the material for 12
 twining round the flat-bottomed basket and she puts it | on the
 corners, which are bent upward. | The twining consists of split
 roots, and the crosspieces consist of split cedar-withes. || She ties the 15
 basket with the best quality | of thin roots. She twines it on as she
 is tying it on with | the root twining, and the sides of the basket stand
 up and down. | This is called the "standing side of the flat-bottomed
 basket." | Other basket-makers call it "standing up straight." She ||
 continues doing this, moving upward until the basket is one span 20
 high. | As soon as it is one | span high, she takes thick | split root
 and bends the tops of the warp-strands. | When all the warp-strands
 of the sides are bent over, || she ties them into a round coil around 25
 the mouth of the flat-bottomed basket. | This is called "the tying at
 the mouth of the flat-bottomed basket" | (what she is tying now).
 As soon as this is finished, she takes the narrow split cedar-bark | and
 makes a rope, which she puts on each side of the flat-bottomed basket
 at | the middle, lengthways. This is called the "carrying-rope of
 the || flat-bottomed basket." Some basket-makers call it | "piece 30
 for tying on cross-straps." Now the | flat-bottomed clover-basket
 is finished. |



da'ŷē. Wā, g'il'mēsē gwāl k'flk'ALElōdalasa q!waabā'ŷasa 11
 ōxsda'ŷē laē āx'ēdxa xwēmāsa LEq!EXsdē lexā'ŷa qa's k'at!Endē
 lāxa q!waabā'ŷaxs laē ēk'!Ebāla. Wā, laem paak" L'ōp!Ek'a
 xwēmē. Wā, lā paāk" texema q!waabā'ŷasa LEq!EXsdē lexā'ŷa.
 Wā, hē'mis la k'flk'ilasa lexēlaēnoxwa aēk'!aakwē paak" wis- 15
 wūltowē L'ōp!Ek'a. Wā, laem melg'aaLElōdālasa k'flg'imē
 L'ōp!Ek' lāxa xwēmē lē'wa la ēk'!ebal'ida q!waabā'ŷē. Wā,
 laem lēgades q!wāsgema'ŷasa LEq!EXsdē lexā'ŷa. Wā, lāda
 waōkwē lexēlaēnox" lēqelas q!waēlē lāxa q!wāsgema'ŷē. Wā, lā
 hēx'sāem gwēg'ilāq lālaa qa 'nemp!enk'ōstāwisē 'wālasgemasas 20
 lāxens q!wāq!wax'ts!āna'ŷēx. Wā, g'il'mēsē lāLEX 'nemp!en-
 k'ostāwē 'wālasgemasas lāxens q!wāq!wax'ts!āna'ŷaxs laē āx'ēdxa
 lāLEkwāla paak" L'ōp!Ek'a qa's gwāgwanagetōdēxa q!waēlē. Wā,
 g'il'mēsē la 'wēla la gwānāgēkwa ōxtā'ŷasa q!waēlē ēk'!ōt!Endā-
 laxa xwēmāxs laē k'flg'ifendēx āwāxsta'ŷasēs LEq!EXsdē lexā'ŷa. 25
 Wā, hēem lēgades k'flg'ixstendēsa LEq!EXsdē lexā'ŷa yīx la
 k'flk'asō's. Wā, g'il'mēsē gwālēxs laē āx'ēdxa dzEXEkwē denasa
 qa's melg'aaLElōdēs lāx wāx'sanā'ŷasa LEq!EXsdē lexā'ŷa lāx
 negōyā'ŷas g'ldolāsas. Wā, hēem lēgades k'flk'logwāsē yīsa
 LEq!EXsdē lexā'ŷa. Wā, lāda waōkwē lexēlaēnox" lēqelas 30
 māmadāsē lāq. Wā, laem gwāla ts!ōyats!ēLaxa lēX'sēmē
 LEq!EXsdē lexā'ŷa.

- 1 Cedar-Bark Basket (1).—Now the flat-bottomed basket is finished. | Then the woman takes cedar-bark and puts it down at the place where she is seated, | not far from the fire of the house, so that the | heat of the fire just strikes it. She measures the cedar-bark with her hand ||
- 5 and cuts off a length of five spans | with her fish-knife. When the cedar-bark has been cut, | she splits it so that it is one | finger-width wide in the middle, in this manner:  | This will be the
- 10 bottom of the cinquefoil-basket. As  soon as all || the cedar-bark has been split in the middle, the woman who makes the basket takes cedar-sticks | and splits them in square pieces half the thickness of the | little finger, and she measures them so that each is two spans | long. Then she breaks them off. | When this has been
- 15 done, she takes a narrow strip of || split cedar-bark, and she takes the two | cedar-sticks that have been measured and places them together crosswise, in this way:  Then she | ties them together with the narrow split cedar-bark. As soon as this has been finished, she | takes  another one of the cedar-sticks that have been measured and puts it | on the other end of those that have
- 20 been tied together, and she  ties it on with narrow || split cedar-bark, in this manner: After this has been done, she | takes up another one of  the cedar-sticks that have been measured, and she puts it | on the ends of the two sticks, and she ties

- 1 Cedar-Bark Basket (1).—Wā, laemlā gwāla leq!exsdē lexāya; wā, laxaēda ts!edāqē āxēdxa denasē qa's āx'alilēs lāxēs k!waēlasē lāxa k'lēsē ālaem qwēsala lāx legwilasēs g'ōkwē qa ā'mēsē hēlālē L'ēs'ala-ēna'yasa legwīlē lāqēxs laē menments!ālaxa denasē. Wā, laem
- 5 bāl'itsēs q!wāq!wax'ts!āna'yē lāq. Wā, sek!ap!enkē bālā'fasēxs laē t!ōts!entsēs xwālayowē lāq. Wā, g'il'mēsē 'wīla la t!ōt!ets!aa-kwa denasaxs laē dzedzexsendeq qa 'nāl'nemdenēs lāxens q!wā-q!wax'ts!āna'yēx yīx āwādzewasas yīxa nēgedzā'fayas g'a gwālēg'a (fig.) yīxa ōxsdēlasa leg'ats!ēlē L!ābatēlasō's. Wā, g'il'mēsē 'wīla
- 10 la dzexoyewakūxs laēda L!ābatēlaēnoxwē ts!edāq āxēdxa k!wax-lāwē qa's xōx'widēq qa k'lēk'!ewelx'unēs. Wā, lā k'lōden lāxens selt!ax'ts!āna'yēx yīx āwāgwidasas. Wā, lā bāl'ideq qa maēmālp!enk'ēs āwāsgemasasa mōts!aqē lāxens q!wāq!wax'ts!āna'yaxs laē k'ōx'sendeq. Wā, g'il'mēsē gwālexs laē āxēdxa ts!ēlts!eq!astowē
- 15 dzexek^u denasa. Wā, laxaē āxēdxa malts!aqē lāxa menēkwē k!waxlāwa qa k'ak'etōdēs ōba'yas g'a gwālēg'a (fig.). Wā, lā yālōtsa ts!eq!adzō dzexek^u denas lāq. Wā, g'il'mēsē gwālexs laē ēt!lēd āxēdxa 'nemts!aqē menēk^u k!waxlāwa. Wā, laxaē k'atbents lāx āpsba'yasa lā yālewakwa qa's yīl'alelōdēs yīsa ts!eq!ādzowē
- 20 dzexek^u denas lāq; g'a gwālēg'a (fig.). Wā, g'il'mēsē gwālexs laē ēt!lēd āxēdxa 'nemts!aqē menēk^u k!waxlāwa qa's k'ak'etbendēs lāx ōba'yasa malts!aqē. Wā, lāxaē yālemg'aalelōts wax'sba'yasēs

it to both ends. | She just ties it on with narrow split cedar-bark. 23
 Now | it is this way,  and it is the stiff bottom of the clover-
 basket, for || that is what the cedar-sticks tied together 25
 are called. Therefore all the | clover-baskets are of the
 same size when they are made by the basket-makers. One
 is neither | bigger nor smaller than another, for the bottoms
 are measured. | When this is done, the woman takes the cedar-
 bark that has been split | and measured  off, and she
 splits it again down to one end, || in this manner: Then she 30
 takes the stiff bottom and places it | on the
 middle of the cedar-bark, in this way: and she
 weaves it like a mat in | coarse weaving,
 so that it is of the same size as | the stiff
 bottom. Now it is woven in this
 way, and it is  called | "the bottom
 in broad strips;" namely, the bottom woven
 cedar-bark. When the stiff bottom has 35
 been covered, | the woman splits the cedar-bark
 into narrow strips, starting from the | edge of the
 stiff bottom, in this way: After | she has
 split it, she takes a long strip of narrow split |
 cedar-bark, puts the end- through the cor-
 ners of the stiff bottom into the || woven bottom 40
 of the basket, and she ties the | two ends to the

ālem k'at!aleloyā yīsa ts!ēq!adzowē dzexekwa denas laq. Wā, lā 23
 g'a g'wālaxs laē g'wālēda L!āxaxsdēlāsa Lēg'ats!ēlē L!ābata (*fig.*)
 qaxs hē'maē Lēgēmsa yālewakwē k!waxlāwa lāg'ilas 'nemālāsa 25
 Lēg'ats!ē L!ābatāxs laē k'litase'wa yīsa L!abatēlaēnōxwē k'leās
 'wālats. Wā, lāxāē k'leās āmās qaēda menyayowēxa L!axexsda'yē.
 Wā, g'il'mēsē g'wālēxs laēda ts!edāqē āx'ēdxa menments!aakwē
 dzexōyewak^u denas qa's dzex'ēdē ēt!ēdxa denasē lābend lāx āpsba- 30
 'yas, g'a g'wālēg'a (*fig.*). Wā, lā āx'ēdxa L!axexsda'yē qa's āxdzō-
 dēs lāxa negedzā'yas g'a g'wālēg'a (*fig.*). Wā, lā k'lit!ēdeq qa
 āwādzolidekwēs. Wā, hē'mis qa 'nemādzowēsēs k'litā'yē Lē'wa
 L!axexsda'yē. Wā, laem g'a g'wālē k'litā'yasg'a (*fig.*). Wā, hēem
 Lēgades k'lit!exsde'yē āwādzolidek^u, yīxa ōxsdeyē, yīxs laē gadze-
 qa!ēda dzexekwē denasa. Wā, g'il'mēsē hame!g'īdzōwa L!āxexs- 35
 da'yaxs laēda ts!edāqē hēlo^usend dzedzexsendxa g'āg'ilēla lāx
 ēwūnxa'yasa L!axexsda'yē qa ts!ēlts!ēq!astowēs (*fig.*). Wā, g'il-
 'mēsē g'wāl dzedzexs'ūlaq!aē āx'ēdxa g'ilstowē ts!ēq!adzō dzexek^u
 denasa qa's nēx'sōdēs lax k'lēk'lōsāsa L!āxexsda'yē hēx'sāla lāx
 āwādzolidekwē k'lit!exsdendēsa L!ābatē. Wā, lā mōkūng'aaelēlōts 40
 wāx'sba'yas lāxa k'lēk'lōsāsa L!āxexsda'yē g'a g'wālēg'a (*fig.*). Wā,

- 42 corners of the flat bottom, in this way:  | Then she ties on
strips of split cedar-bark to
they cross, in this manner:
done, | she hangs the strings
45 pole in the corner of the  | house, and she measures
the height so that she may sit by its side when she is weaving
it; and | she ties the cedar-bark strings to the pole, and now it
is | in this way.¹ As soon as this is done, she takes long, split,
narrow cedar-bark, which is called "woof." It is as wide as
50 this.² And she begins | weaving at the corner of her basket || and
weaves around it. After she has gone around once, she | adds on
another strip and continues weaving. Now there are two woof-
strands. | After she has gone around once, she puts on another one
and weaves it in; | and after she has gone around once, she adds on
still another one | to weave with. Now there are four of them.
55 Now she weaves around; || and as soon as she has the size that she
wants for the height of the cinquefoil-basket, | she twists in the warp-
strands. When this has been finished, she continues | making baskets,
for sometimes she needs as many as ten baskets if she has a large |
cinquefoil-garden. |

1 **Basket for Viburnum-Berries.**—You know already all the ways of work-
ing | roots and cedar-withes: therefore I will | talk about the way in


- 42 lä möx^uwitsa g'ilstowē dzexek^u ts'lēq!astowē denas lāxa nexdzāwas
gādzexēdaasas g'a g'wālēg'a (*fig.*). Wä, g'il'mēsē g'wālexs laē
g'ēx^useq!entsa ālē möx^uwalelōdayōs lāxa q'eldemēlaxa ōnēg'wīlas
45 g'ōkwa. Wä, ā'misē gwanāla qa's k'wanāhīlēqēxs lālē k'litāq laē
mōx^uwitsa tēgwēlemē denas lāxa q'eldemēlē. Wä, laem g'a
g'wālēg'a.¹ Wä, g'il'mēsē g'wālexs laē āx'ēdxa g'ilsg'ilstowē dzexek^u
ts'lēlts!ēq!astowē denasa. Hēem lēgades k'lidema graem āwādze-
watsē g'ada.² Wä, lä k'lit!alēlōts lāxa k'losāsēs l'ābatēlase'wē
50 qa's melē'stalēxs laē k'litāq. Wä, g'il'mēsē lā'stēda 'nemts!aqaxs
laē g'inwasa 'nemts!aqē k'lidema lāq. Wä, lä malts!aqa k'lidema.
Wä, g'il'emxaa'wisē lā'staxs laē g'inwasa 'nemts!aqē qa's k'lit!a-
lēlōdēs. Wä, g'il'emxaa'wisē lā'staxs laē g'inwasa 'nemts!aqē
k'lidema. Wä, la'mē mōts!axsē'stālaxs laē k'lit'sē'stālāq. Wä,
55 g'il'mēsē lāg'aa lāx gwe'yās qa 'wālasgematsa lēg'ats!ēlē l'āba-
texs laē malagēxstendēq. Wä, g'il'mēsē g'wālexs laē hanal
l'ābatēla qaxs 'nā'f'nemp!ēnāē neqasgēmē l'ābatilaf'ayasa lēxedzās
lēg'edzōwē.

1 **Basket for Viburnum-Berries.**—Wä, laem lās q'ālela 'nāxwa gwēg'i-
latsēxa l'ōp!ēk'ē lē'wa texemaxs laē ēaxelaq. Wä, hēt'en lāg'ila
'nēx' qen g'wāgwēx's'ālē lāxa ts'ēdāqaxs laē lēxēlaxa k'loxstano-

¹ See last figure.

² About 6 mm. wide.

which the woman makes the basket | for viburnum-berries. It is made differently from other baskets. The weaving || is done in the same 5 way. The only thing that is different is that the sides are straight up and down, | and the bottom is flat. It is measured so as to fit into the | box for steaming viburnum-berries. The bottom is bent square, in this way:



side. It is |
one long
short side.
two fingers |
loosely into
four || spans

| There are two handles to it, one on each two spans high, and || two spans long, and 10 span and one short span | is the length of its | The box for cooking viburnum-berries is wider than this size, so that the basket fits | the box when it is put in. The box is high. As soon as | the cooking-basket for 15 viburnum-berries has been finished, it is put down at a damp place, so that | the weaving may not get loose, for it is not well woven. |

Basket for Wild Carrots.—The wife makes a | cedar-bark basket. You know already about the making of || baskets, for it is the same 20 as the cinquefoil-basket. The only | difference is that it is shallower than the cinquefoil-basket. | The basket for carrots is made of broad strips. |

Cedar-Bark Basket (2).—You know already | how baskets are made. 1 The only difference in the basket for | lily bulbs is that it is woven

waxa t!elsē lexā'ya, yîx ôgû'qālaē lāxwa laelxa'yēx yîxs yō'maē gwālē k'îlk'a'ya. Wā, la lēx'aem ôgû'qalayōsēx hēyanāē LEQ!- 5 EXSDAē, yîx; laē MENĒk', qa's â'mē hēldzēxbeta lāx laxalts!ā lāxa q!ōlats!ēlaxa t!elsē. Wā, lā k'!ēk'!ōgēkwē ôxsde'yas g'a gwālēg'a (fig.). Wā, lā mālē k'!ēk'!ōgwasas lāx wāx'sanā'yas. Wā, la mālpl'en- k'ostāwē 'wālasgēmasa lāxENS q!wāq!wax'ts!āna'yēx. Wā, lāxāē malp!enk'ē g'îldōlās lāxEN q!wāq!wax'ts!āna'yēx, yîxs ts!ēx'ts!anē- 10 bālaēda 'nemp!enk'ē lāxENS q!wāq!wax'ts!āna'yēx, yîx ts!ēg'ōlās. Wā, lālē mālDENē lālēxalagawa'yasa q!ōlats!ēlaxa t!elsē lāxENS q!wāq!wax'ts!āna'yēx qa dzebeqe!ēsēxs laē hānāxalts!āwa k'!ōxstan- nowē lexāxa t!elsē. Wā, lā mōp!enk'ustāwē 'wālasgēmasas lāxENS q!wāq!wax'ts!āna'yēx, yîxa q!ōlats!axa t!elsē. Wā, g'îl'mēsē 15 gwāla k'!ōxstanowē lexāxs laē hānēgwēlem lāxa dēlnēlē qa k'!ēsē s!ē'snakulē k'îlk'a'yas, qaxs k'!ēsaē aēk!aakwē k'îlk'a'yas.

Basket for Wild Carrots.—Wā, lālā GENEMAS L!ābatilaxa den- tsemē L!ābata, qax lē'maaqōs q!āLElax gwēgilasasa L!ābatilāxa L!ābatē qaxs hē'maē gwālēda t!ēgwats!ē L!ābata. Wā, lēx'a'mēs 20 ôgû'x'îdayōsēxs â'maē kwākwatsemālaga'wēsa t!ēgwats!ē L!ābata. Wā, laxaē āwādzōhīdekweđa k'îdīch'a'yasa xetxet!aats!ē L!ābata.

Cedar-Bark Basket (2).—Wā, laem!asna'xwa q!āLElax gwayi'ēlālasasa 1 L!ābatila. Wā, lēx'a'mēs ôgû'qālayōsa L!ābatila qa's x'ōgwats!ēxa

flat and low, for its length | and breadth are two spans each and it is
5 one || span high. It has | no holes along the rim for lashing, as the
other baskets have, | for lashing them when they are being tied up.
The baskets for lily-bulbs have the tops of the sides bent backward. |
That is all about this. |

Huckleberry-Basket.—As soon as this is done, she begins to make the
10 basket || for shaking the huckleberries into; but I will not | talk about
the making of the basket, for the only thing that is different about
the huckleberry-basket | is that it has a wide mouth and low sides
and narrow bottom, | and that it is very finely made
in this way: When | this is finished, she makes another
15 smaller bas- ket of medium size. || It is made in the
same way as the large | swallowing-basket. |



Box for picking Salmon-Berries.—Let me for a while talk about
what the hooked box for picking salmon-berries is, | and what its
sizes are. It is just this. The box is made of the best kind of cedar-
20 wood, and || the hooked box is well made. It is | made as light as
possible, and it is made in the same way | as they make the oil-box;
and these are its sizes. It is | one span and a short span high, and
25 is | one span and four fingers long, || and one span wide. | It has the

3 x'ōkūmaxs peqelaē yīxs kūtelaē, yīxs malp!enk'īlā'laēs g'īldōlasē
lē'wis ts!eg ōla lāxens q!wāq!wax'ts!āna'yēx. Wā, ā'mēs!a'nemp!en-
5 k'ustāwē 'wālasgemasas lāxens q!wāq!wax'ts!āna'yēx. Wā, laxaē
k'leās t!emag'ats!extēs hē g'wāleda L!āl!ēbataxs malagextsalaē
qa neyemx'sālatsa t!emag'īmas yīxs ā'maē g'wāgū'nāgete'wakwē
ōxtā'yasa āwaxsta'yasa x'ōgwats!ē L!ābata. Wā, laem g'wāl lāxēq.
Huckleberry-Basket.—Wā, g'īl'mēsē 'wī'la g'wālexs laē k'īlats!eg-ī-
10 laxēs k'īlats!ēlaxa g'wādemē lexā'ya. Wā, lā!alen k'īlēs g'wāgwēx-
s'ālāl laqēxs laē lexēlaq. Wā, la lēx'aem ōgū'qalayōsa k'īlats!āxa
g'wādemaxs lēxexstaē; wā, lā kūtela; wā, laxaē t!ōgwapa; wā,
hē'misēxs ālak'!ālaē t!ōlt!ōxsema g'a g'wālēg'a (*fig.*). Wā, g'īl'mēsē
. . . g'wālexs laē ēt!ēd k'īlats!ēg'ilaxa āmāyē hēlomagēm k'īlats!ē
15 lexā'ya. Wā, laemxaē hēem g'wālēda 'wālasē nāg'ē k'īlats!ē
lexā'ya.

Box for picking Salmon-Berries.—Wā g'a'mās!en g'wāgwēx's'ē-
x'ē'id lāx g'wēx'sdemasa ga!ekwē hāmāyats!ēxa q!amdzekwē, yīx
'wālayasas yīxs lēx'a'maē wūlx'ē'tsē'wa ālā la ēk' k'īwaxlāwa, qaxs
20 ālaē la aēk'lakwa ga!ekwaxs laē wūlasē'wa. Wā, hē'misēxs ālaē
k'īwāk!wayaak', qaxs k'lūtsemē. Wā, la yūem g'wālē wūla'yasē
wūla'yasa dengwats!ē. Wā, g'a'mēs 'wālayatsēg'a, yīxs 'nem-
p!enk'aē hē'mēsa ts!ēx'ts!āna'yē 'wālagostawasas; wā la mōdenba-
lēda 'nemp!enk'ē lāxens q!wāq!wax'ts!āna'yēx yīx g'īldōlās;
25 wā, lā 'nemp!enk'ē tseg'ōlās lāxens q!wāq!wax'ts!āna'yēx.

thickness of one-half of the tip of the little finger, | and it is well made. 27
It is grooved all over with fine grooves, in this manner.¹ | When it is
done, the wife of the box-maker takes the very best | cedar-bark to
make a packing-strap. The cedar-bark is split || into very narrow 30
strips, and each end is twisted to a rope. In the middle it is woven
like a mat, | in this way:

the forehead-strap is
twists a small cedar-bark



As soon as
finished, | she
rope; and

when she thinks | it is long enough for being tied around the hooked
box, she stops | twisting rope. She takes the hooked box, turns it
around, and half way up its height || she winds the cedar- 35
bark around it as tightly as possible. She puts it around
four times, | and she ties the end to ¹ (1) and (2). After |
she has done so, she cuts off the cedar- bark rope | at (3).
Then she takes the part that she has ³ cut off and makes a
loop underneath, passing over the bottom board, brings it up,
and takes a turn | at (4). She puts it around four times. Then
she ties the end at || (4). As soon as this is done, she takes the 40
packing-strap which passes around her forehead, and | puts it on
with two half-hitches at the end at (1) and also at (2). | That is the
carrying-strap for the hooked box. That is all about this. ||


Tump-Line.—As soon as the basket has been finished, | she takes 1
cedar-bark and measures off one long fathom | and two spans for | its

Wä, lä k'löden läxens selt!ax'tslāna'yē lāxa māk'!emēx'ts!a'yaxs 26
yīx wāx'semasas. Wä, lä aēk'laakwa, yīxs k'!wēdekwaēg'a gwāle'g'a.¹
Wä, g'il'mēsē gwālexs laē genemasā wū'lēnoxwē āx'ēdxa ālāxat!ēk'
denasa, qa's q'!āleyōgwilēq. Wä, laem ts'lēts!eq!astōwē dzexa-
'yase denasē, yīxs laē melkwēs wāx'sba'yē. Wä, lä k'idōyewa- 30
kwa g'a gwālēg'a (*fig.*). Wä, g'il'mēsē gwāla q'!āleyōwaxs
laē melx'ēdxa 'wīl'enē densen denema. Wä, g'il'mēsē k'ōtaq
laem hēlala 'wāsgemasas lāx welxsemēsēs gālekwxas laē gwāl
melaq. Wä, lä āx'ēdxa gālekwē qa's negōyōdē 'wālasgemasēxs laē
qex'semts lāq, qa's hek'lūtsemdē qenōyōts. Wä, lä mōplen'ēsta 35
lāqēxs laē yīl'ālelōdex ōba'yas lāx (1) lō^c (2). Wä, g'il'mēsē
gwālexs laē t'lōts!endeq. Wä, lä galōp!ēts ōba'yasēs t'lōsoyowē
lāx (3), qa's lä x'īmaabōdālx pāq!exsda'yas, qa's g'āxē galōp!ēts
lāx (4). Wä, laemxaē mōplen'ēstax laē yīl'ālelōts ōba'yas lāx
(4). Wä, g'il'mēsē gwālexs laē āx'ēdxa q'!āleyowē qa's lä māx- 40
'wālelōts āpsba'yas lāx (1); wā, laxaēs āpsba'yas lāx (2). Wä,
laem aōxlaēkwa gālekwē lāxēq. Wä, laem gwāla.

Tump-Line.—Wä, g'il'mēsē gwāle k'!ilāts!eg'ilā'yas lexa'yā, laē 1
āx'ēdxa denasē qa's bāl'idēq qa 'nemp!enk'ēs lāxens bālxa;

¹ See figure below.

- 5 length. Then she takes the straight knife and || cuts it off, and she puts the bark into water to get soaked. | She does not leave it there long before taking it out. Then she | splits it into narrow strips; and after it has been split, | she twists it into a rope three | spans long; and then she continues plaiting it like a mat, beginning with the rope
10 that she has twisted. || This plaiting is three spans long, and serves as a strap over the forehead for carrying the basket. | When she reaches the end, she twists it again, beginning at the end of the | matting, and the twisted rope is also three spans long. | After it is finished, | it is in this way.¹ This is called the "forehead-strap," and is
15 tied || to the opening of the huckleberry-basket which she has made. |

- Back-Protector.**—After she has finished all the baskets, | she quickly splits cedar-bark five spans in length; | and when she thinks she has enough, | she takes some narrow split cedar-bark and she weaves the
20 middle || together in this manner,  so as to keep the strands close together. This is two spans | in width. As soon as this has been finished, | she hangs it over the mat-stick, and she sits down at the place | where hangs the cedar-bark that she is going to weave, and she begins weaving in the middle. | When she reaches the end, she puts in the selvage; and

- 3 hē^misa malp!enk'ēs ēsegiwa^ʔyas lāxens q!wāq!wax'ts!āna^ʔyēx,
yix wāsgemasasēxs laē dāx'idxēs nexx'āla k'lāwayowa qas
5 t!ōts!endēq. Wā, lā hāpstendeq lāxa 'wāpē qa pēx'wīdēs. Wā,
k'lēstla gēstalilexs laē āx'wūstendeq lāxa 'wāpē, qas ts!ēts!ē-
q!astōgwilēxs laē dzedzēxsālaq. Wā, g'il'mēsē 'wīla la dzexekūxs
laē aēk'la melx'ideq qa yūdux^up!enk'ēsa melkwē lāxens q!wā-
q!wax'ts!āna^ʔyēx. Wā, lā k'litlēd g'āg'ilela lāx melā^ʔyas. Wā,
10 lā yūdux^up!enk'ēmxāē 'wāsgemasasa k'lidedzewakwē q!alēyōwa.
Wā, g'il'mēsē lābendeq laē ēt!ēd melx'ēd g'āg'ilela lāx ōba^ʔyas
k'lidedzewakwē. Wā, laemxāē yūdux^up!enk'ē 'wāsgemasas mela-
^ʔyas lāxens q!wāqwax'ts!āna^ʔyēx. Wā, g'il'mēsē gwālēxs laē
g'a gwālēg'a.¹ Wā, laem lēgades q!alēyowē. Wā, lā t!ēmx'alelōts
15 lāx āwāxsta^ʔyasēs k'litats!ēg'ilāē lexā^ʔya.

- Back-Protector.**—Wā, g'il'mēsē gwāl 'wīlē l!ābatēla^ʔyasēxs laē
hanāx'wīd dzedzēxsēndxa denasēxa sek'lāp!enk'as āwāsgemasē
lāxens q!wāq!wax'ts!āna^ʔyēx. Wā, g'il'mēsē k'ōtaq laem hēl'ā-
lāxs laē āx'ēdxa ts!ēq!adzowē dzexek^u denasa qas yībōyōdēs
20 lāxēs dzexēx'dē g'a gwālēg'a (*fig.*) qa q!asālēs lāx malp!enk'lēna^ʔyas
'wādzewasas lāxens q!wāq!wax'ts!āna^ʔyēx. Wā, g'il'mēsē gwālēxs
lāē gēx'seq!ēnts lāxa k'litdēmēlaxa lēwa^ʔyē. Wā, lā k!wāg'alila lāx
g'ewēla^ʔsas qas k'litlēdēq g'āg'ilela lāx yībōyoda^ʔyas. Wā,
g'il'mēsē lābendqēxs laē mālagēstendeq. Wā, g'il'mēsē gwāl

¹ See figure on p. 141.

after|| she has finished weaving it, she turns over what she is weaving, 25
and she again starts from | the middle and weaves downward; and
when she gets to the end, | she puts in the selvage. After this has
been done, | she takes it down, takes her fish-knife, and cuts off the
rough ends | that are sticking out. When she has cut them off all
around the || selvage, the back-protecting mat for digging clover is 30
done. |

Belt.—She also splits cedar-bark into narrow strips of the same 1
width as the one she used | when splitting bark for the back-protector
for digging clover. | This is the width.¹ She weaves it so that it is
three fingers | wide and one fathom long. || When she comes near the 5
end, she lets it | taper; and when it is one fathom | long, the end is
narrow; and she twists a rope out of the same bark that she used |
for weaving; and when the rope is also one | fathom long, she ties a
knot at the end || so that it will not untwist. Now the cedar-bark 10
belt is | two fathoms long. She uses it when she goes to dig clover. |





Implement for peeling Cedar-Bark.—When (a person) gets ready to
go | to peel off cedar-bark in the woods, he takes | his small ax,
and he takes a branch of pine, flat at one end, four || spans long, and 15
two finger-widths | in diameter. He also takes a flat, | rough sand-

malaqaqēxs laē ẋwēlēlōdxēs k'litāsewē qa's g'āg'ilelēxat! lāxa 25
yībōyoda'yas qa's banōlēlē k'litāq. Wā, g'ilēmxaāwisē lābendex
ōba'yasēxs laē mālagexstendeq. Wā, g'il'mēsē g'wālexs laē
gēẋwaxōdeq qa's āẋēdēxēs xwālayowē qa's tlōsālēx ōba'yasa
q'lwadzāyaq. Wā, g'il'mēsē w'ilā tlōsōdxa wāx'sabala lāxa mala-
qa'yas laē g'wāla Lebg'elē lēwēxs ts'lōsēlaxa lex'semē. 30


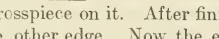
Belt.—Wā, lāxaē dzedzensendxa denasē hēemxaē āwādzewē 1
dzexa'yasē dzexa'yas qaēs Lebg'elē lēwēxs ts'lōsēlaxa lex'se-
mēxag'a āwōdzewēg'a.¹ Wā, lā k'litlēdeq qa yūdux'denēs wādze-
wasas lāxens q'lwāq'wax'ts'lāna'yēx. Wā, la nēmp!enk'ē wāsgema-
sas lāxens bālax. Wā, g'il'mēsē elāq lābendqēxs laē ts'lēqlā'na- 5
kūlē ōba'yas. Wā, g'il'mēsē lābendxa nēmp!enk'ē lāxens bālāxs
laē wība. Wā, lā melx'idxa wīlē densen denema g'āyōlem lāxa
k'litase'wa qaxs hē'maē ōbēsē. Wā, g'ilēmxaāwisē nēmp!enk'
lāxens bālāk'ē melā'yas densen denemaxs laē mōẋ'bendeq qa
k'lēsēs qwēlaxbax'ida. Wā, laem malp!enk'ē wāsgemasas denē- 10
dzowē wūsēganōs qō lāl ts'lōsālxax lex'semē.

Implement for peeling Cedar-Bark.—Wā, hē'maaxs laē xwānale-
lēda lālē senqalxa denasē lāxa āl'lē. Wā, hē'mis āẋētsō'sēs
sāyōbemē. Wā, lāla pexbaakwa l'enak'asa mōmōẋ'dē mōp!enk'ē
wāsgemasas lāxens q'lwāq'wax'ts'lāna'yēx. Wā, lā māldeix'sāwē 15
wāg'idaxas lāxens q'lwāq'wax'ts'lāna'yēx. Wā, lā āẋēdxa pexsemē

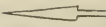
¹ About 6 mm.

- 18 stone and places it by the side of the | fire of his house. He puts the
end of the pine-branch | into the fire; and when it is burnt, he takes
20 it || by the big end and puts the burnt end on the rough sandstone, |
and he rubs it on it so that one  end of it will become flat,
and it is bent | in this manner:  When this is done, he
does the same to the | other side. . Then the end is flat; and he rubs
the corners off, | so that the point is rounded, like this:  As
25 soon as the point is really sharp, || he takes tallow of  the
mountain-goat and chews it; | and he takes the bark-lifter with which
he is going to peel the cedar-bark, and puts the | flat end into the fire of
his house. When it gets quite | hot, he puts the chewed tallow on both
sides of | the flat end. He keeps on turning the bark-lifter while the ||
30 tallow is melting, so that it spreads over both sides. Then he | puts it
up near the fire so as to let the tallow soak in. When | it almost catches
fire, he stops heating it. Then he puts it down | in the corner of his
house so as to let it cool quickly; | and when it is cool, it is hard.
35 After that it is ready. || This is the bark-lifter of the first people when
they went to peel red cedar-bark | and yellow cedar-bark, of which
they made blankets before the white men came | in early days. |
1 Spade.—Her husband makes the spade for digging lily-bulbs. | It is
also chopped out of yew-wood. When he goes into the woods and | he

- 17 k'ōl'la de'na t'lēsema qa's g'āxē pax'āh'las lāxa māg'inwalisas
legwīlasēs g'ōkwē. Wā, lā L'enx'lents wīlba'yasa L'ōx'ūp'enk'asa
mōmox'dē lāxēs legwīlē. Wā, g'il'mēsē x'ix'ēdexs laē dāx'īdex
20 L'ex'ba'yas qa's āx'ālōdēsa kl'ūmelba'yē lāxa k'ōl'la de'na t'lēsema
qa's yīselālēs lāq, yīxa āpsōtba'yē qa pexbēs, yīx wak'alaēna'yas-
g'a gwālēg'a (*fig.*). Wā, g'il'mēsē gwāl'exs laē ōgwaqaxa āpsō-
t'lena'yēs. Wā, la'mē pexba. Wā, lāxaē yīselalax wax'sōtba'yas qa
kelx'bēs g'a gwālēg'a (*fig.*). Wā, g'il'mēsē la ālak'lāla la eēx'baxs
25 laē āx'ēdexa yāsekwasa 'melx'lowē qa's mālex'widēq. Wā, lā
āx'ēdexa L'ōk'wayōlaxēs senqasōla denasē. Wā, lā L'enx'lents
pexba'yas lāxa legwīlasēs g'ōkwē. Wā, g'il'mēsē ālak'lāla la
ts'elx'widexs laē āxbentsa malēg'ikwē yāseku lāx wāx'sadza'yasa
pexba'yas. Wā, ā'misē lēx'īlālaxa L'ōk'wayāxs laē yāx'īdēda
30 yāsekwē qa lās hamelālela lāx wāx'sadza'yas. Wā, lā ēt'lēd
pex'īdeq lāxa legwīlē qa lā'laqēsa yāsekwē lāq. Wā, g'il'mēsē
lā elāq x'ix'ēdexs laē gwāl pex'ēq. Wā, ā'mēsē lā k'adenē-
g'wīlaq lāxa onēg'wīlasēs g'ōkwē qa halabalēs k'ōx'wīda. Wā,
g'il'mēsē k'ōx'widexs laē L'emx'wīda. Wā, la'mē gwālāla laxēq.
35 Wā, hēem L'ōk'wayāsa gālē begwānemxs senqaaxa denasē
L'ēwa dēxwē qa's k'ōlbawasīlaxs k'ēs'maōlēx g'āxa mama'ax
lāxa qwēsālā 'nāla.
1 Spade.—Wā, lāla lā'wūnemas ēaxelaxa ts'loyayāxa x'ōkūmē.
Wā, hēemxaēda L'emqlē sōp'lētsōs yīxs laē ālāq lāxa āl'lē. Wā

finds (yew trees), he chops down one that is two | spans in diameter. When the tree falls, he measures off || two spans and chops it off with 5 his | ax. After he has done so, he splits it through the heart. | He takes the side without branches | and chops off all the heart-wood so that it comes off and so that | it is flat. After he has done this, he chops the other side so || that it is two spans thick, and | he chops it 10 well until it is smooth and of the same thickness. After | doing so, he measures one short span  and | chops it so that it is in this way:  and he chops the top | so that it has a crosspiece on it. After finishing one edge, || 15 he does the same with the other edge. Now the end, | beginning at the bottom (1) is square. This is the digging-point, which extends to (2), | the middle handle, and towards (3), the crosspiece on top. After doing so, | he carries it in his hands as he goes home. He puts it down and | takes a piece of fire-wood, on which he adzes it. He takes his adz || and takes hold of the spade for lily-bulbs. With his | 20 left hand he holds it by the point, and he places the crosspiece (3) | on the fire-wood. In his right hand he takes the adz, and | he first adzes down at the middle handle (2), which he makes round. | When it is round, he turns the end so that the point (1) || stands on the 25

g'il'mēsē q'lāqēxs laē hēx'idaem sōp!exōdxa mōdenx'sā lāxens 3
q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē t!āx'idexs laē bāl'idxa
malp!enk'ē lāxens q!wāq!wax'ts!āna'yaxs laē temx'sentsēs sōba- 5
yowē lāq. Wā, g'il'mēsē lāx'sexs laē nāq!eqax dōmaqasēxs laē
kūxsendeq. Wā, la'mēs hē āx'ētsō'sē wilemasēs ōk!wāēdza'yē.
Wā, lā aēk'la sōpālax dōmaqas qa lawāyēs. Wā, hē'mis qa
ēnemādzowēs. Wā, g'il'mēsē gwāla laē sōp!ēdex āpsādzē'yas qa
māldenēs lāxens q!wāq!wax'ts!āna'yaqē wāgwasas. Wā, laxaē 10
aēk'la sōpaq qa ēnemādzowēs wāgwasas. Wā, g'il'mēsē gwālexs
laē bāl'idxa ts!ēx'ts!āna'yē lāxens q!wāq!wax'ts!āna'yaxs laē
sōp!ēdeq qag'ēs gwālē g'a (fig.). Wā, laxaē sōbetendxa ōxtā'yas
qa gēxtewēlas. Wā, g'il'mēsē gwāla āpsōtenx'a'yaxs laē hēm'xat!
gwēx'idxa āpsenx'a'yas. Wā, ā'misē la k'liwēlx'ūna ōxlā'fas 15
g'āg'ilela lāx ōxlā'fas (1) xa tsēgwayoba'yē hēg'ustāla lāxa (2)
daadzoyewē lāg'aalela lāxa (3) gēxtā'yē. Wā, g'il'mēsē gwālexs
laē dāk'!ōtelāqēxs laē nā'nak' lāxēs g'ōkwē. Wā, lā āx'āliāq qa's
āx'ēdēxa leqwa qa's k'lim'demaq. Wā, laxaē āx'ēdxēs k'lim'la-
yowē qa's dāx'idēxa ts!ōyayōlaxa x'ōkūnē qa's dālēsēs gēm'xōl- 20
ts!āna'yē lāx (1) tsēgwayoba'yas. Wā, lā lāk'!ents (3) gēxtā'yē
lāxa leqwa. Wā, lā dālasēs hēk'!ōlts!āna'yē lāxa k'lim'layowaxs
laē hē g'il k'lim'fitsō'sē (2) daadzoyewē qa lēx'ēnx'idēs. Wā,
g'il'mēsē lēx'ēnx'idexs laē xwēl'ideq qa hēs lā lēnqālas (1)
tsēgwayoba'yas lāxa leqwa. Wā, lā k'lim'fideq qa pelbēs yō gwā- 25

25 fire-wood, and he adzes it so that the  point becomes thin | like an adz, in this manner:¹ As soon as this is done, he takes | his crooked knife and shaves it off so as to make it smooth. Now | the digging-point is sharp; and he smooths the crosspiece on top | by shaving it. As soon as he has done so, he hard-
30 ens it by means of tallow. || You know the way it is done with the digging-stick for clover when it is heated | by the fire and rubbed with tallow to make the point brittle. | He does it in the same way when he is making the spade for lily-bulbs | when he is hardening the point of the spade that he is making. |

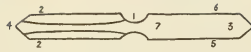
1 Digging-Stick for Clover.—First | this is searched for by the man. He takes his ax to go into the woods | to look for a yew-tree without branches. As soon as he finds one, he | cuts down the thick yew-tree
5 that has no branches. || When it falls down, he measures | five spans and | four finger-widths, nearly six spans, | then he cuts it off; and when it has been cut off, he splits it in two | through the heart.
10 When it has been split in two, he splits one side || again in two through the heart; and when this has been split, | it is triangular (in cross-section). He measures two spans | and four finger-widths | four spans, and cuts a notch into it, so that it is in size three | spans

26 lōxda sōbayōx; g'a gwāleg'a (*fig.*). Wā, g'il'mēsē gwālexs laē āx'ēdxēs xelxwāla k'lāwayowa qā'sa'k'lē k'lāxwaq qa qēsēs. Wā, laēm ēx'bēs tsēgwayōba'yas. Wā, laxaē qaqēts'lax gēxtā'yas lāxēs k'lā'wēna'yaq. Wā, g'il'mēsē gwālexs laē p'lāp'lēts'laxa yāsekwēlāq,—xēs
30 la'mōs q'lāla lax g'wēg'ilasasas ts'lōyayāxa LEX'semaxs laē pex'asō lāxa legwīlē qā's yīls'ētāse'wēsa yāsekwē qa L'lemx'ēwidēs ōba'yas. Wā, hē'mis neqemg'ilte'wēsōsa ēaxelaxa ts'lōyayāxa x'ōkūmaxs laē p'lāp'lēts'lax tsēgwayōba'yasēs ts'lōyayōgwila'yas.


1 Digging-Stick for Clover (Ts'lōyayōxa LEX'semē).—Wā, hēem g'il la alāsō'sa begwānemē; āx'ēdxēs sōbayowē qā's lā lāxa āl'lē ālāx ēk'ētelā L'lemq'la. Wā, g'il'mēsē q'lāqēxs laē hēx'idaēm sōp'lēxōdeq yīxa L'ekwē L'lemq'la lōxs k'lēasāē L'lenx'ēna'ya.
5 Wā, g'il'mēsē tlāx'ēdxēs laē mens'ideq yīsēs q'lwāx'ts'lāna'yē. Wā, lā bāl'idxa sek'lāp'lenk'ē lāxens q'lwāq'wax'ts'lāna'yēx hē'misa mōdenē lāxens q'lwāq'wax'ts'lāna'yēx yīx q'lāq'al'lep'lēlayāsēs laē sōpsendeq. Wā, g'il'mēsē la temg'ikūxs laē kūxsendeq qā's naq'lē-qēx dōmaqas. Wā, g'il'mēsē kūxsaa'k'lūsexs laē ēts'lēndxa āpsōdēlē
10 kūxsendeq nāq'lēqax dōmaqas. Wā, g'il'mēsē kūxsaa'k'lūsexs laē k'lōk'lūlnōsa. Wā, lā mens'idxa malp'lenk'ē lāxens q'lwāq'wax'ts'lāna'yēx, hē'misa mōdenē bābelawēs lāxens q'lwāq'wax'ts'lāna'yaxs laē sōbetendeq qa 'wilōyīwēs qa yūdux'denēs lāxens q'lwā-

¹ Seen sideways.

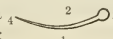
in this manner, this is done, he chops is three spans | from (4). | When it is squared, starting from (1), he chops out the heart | so that it all comes off; and when it is all off, he chops the one side | so it is flat (3). When it is finished, he lays it down flat || and he chops (6) and (5) so that they are this way: When it is | triangular in cross-section, he chops at (3) so that it is pointed and so that it | bends back. Now it is one hand wide at (7), and it is four | finger-widths under each side of (7). | When this is done, | he carries it on his shoulders and goes home. Then he puts it down and || takes 25 his adz. First he measures | the grip at (5). Its length is one hand- at (5). He | cuts around it with his adz, so that the handle of the digging-stick (6) | is two fingers thick; and he does the same at (4), so that the grip is one | hand-width in length. When this is done, || he adzes (6) so that it is round; and after he has done 30 so, | he adzes the back (3), going to the hard point (1) of the | digging-stick. When this is done, he adzes the belly (2), | going towards the hard point of the digging-stick (1); and when this is done, | he takes his crooked knife and straight knife and cuts a



q!wax'ts!āna'yēx yīx 'wāg'idasas gra gwālēg'a (*fig.*) yīx (1). Wā, g'il'mēsē gwālexs laē sōpalax (2) qa yūdux'denēs lāxens q!wā- 15 q!wax'ts!āna'yaqē 'wāg'idasa g'āg'ilela lāx (1) lāxlend lax (4). Wā, g'il'mēsē la k'lewelx^u g'āg'ilela lāx (1) laē sōpālax dōmaqas qa 'wēlāwē lāwā. Wā, g'il'mēsē 'wēlāxs laē sōp!eldzōdxa āpsōd-dzā'yē qa pex'ēdēs (3). Wā, lā gwālexs laē hāx'welsasqēxs laē sōp!ēdex (6) lō^ē (5) qa g'as gwālēg'a (*fig.*). Wā, g'il'mēsē la 20 k'!ōk'lūlnōsexs laē sōp!ēd (3) qa wīlbax'īdēs. Wā, hē'mis qa t!ēqalēs. Wā, laem emxi^ē 'wādzok'lūnasas (7), la mōdenē lāxens q!wāq!wax'ts!āna'yaqē benadza'yas (7). Wā, g'il'mēsē gwālexs laē wik'ilaqēxs laē nā'nakwa lāxēs g'ōkwē. Wā, lā wēx'alilaqēxs laē āx'ēdxēs k'limlayuwē. Wā, hē'mis g'il mens'itsō'sēda (*fig.*) (5) 25 q!wēdzadzētā'yē yīxs emxlāē 'wasgēmasas lāxens a'yasāxs laē tsēx'sēstālasēs k'limlayuwē lāq qa māldenēs 'wāg'idasas (6) k'!lxlplēqē. Wā, lāxaē hēem gwēx'īdex (4) yīxs emxla'maaxat! laxens a'yasowē yīx 'wāsgēmasasa daadzoyā'yē. Wā, g'il'mēsē gwā- lexs laē aēk'la k'lim'īdex (6) qa lēx'ēnx'ēdēs. Wā, g'il'mēsē gwā- 30 lexs laē aēk'la k'lim'īdex (3) āwēg'a'fyas lāg'aa lāx (1) plēsba'fya ts'lōyayowē. Wā, g'il'mēsē gwālexs laē k'lim'īdex (2) ōk'hwāēdza'yē lāg'aa lāx (1) plēsba'fya ts'lōyayowē. Wā, g'il'mēsē gwālexs laē āx'ēdxēs xelxwāla lē'wēs nexx'āla k'lāwayowa. Wā, lā qemdō-

- 35 notch || at (7) with the straight knife, and he shaves it off so that it is hollow in the middle, | in this way:  and he does the same at (5). | After this has been done, he takes the crooked knife and shaves off | the whole digging-stick smoothly. When it has all been shaved off, | he puts it over the 40 fire of his house to dry, || and it stays there four days drying. When it is dry, he takes | perch-oil and pours it into a large | clam-shell. Then he takes tallow, which he puts down | by the side of the fire of his house; and he takes down his | digging-stick and heats the ends 45 over the fire of his house. When || it is burnt black, he takes the tallow and rubs it | on the end of the digging-stick. When this is done, he heats it again | over the fire, and he only stops heating it when it is scorched at the point | and when the tallow begins to boil as it is melting. 50 Then | he takes also the perch-oil which he put into the large clam-shell, || and he takes rubbed shredded cedar-bark, puts it into the | perch-oil and rubs it on the digging-stick. When it is rubbed all over | and oiled with perch-oil, he heats the digging-stick over the fire of his | house; and when it is really hot, he again takes the | shredded cedar-bark, puts it into perch-oil, and rubs it || on the hot digging-stick. 55 When it is rubbed all over, | he stands it upright in the cool corner of the house. Then the | digging-stick for digging clover is finished.

- 35 yōdex (7) yīsa nexx'āla k'lāwayowa qa's k'lax'widē qa x'ilboyā-lēs'ga gwālē'ga (*fig.*) yīx (7). Wā, lāxāē hēem gwēx'idex (5). Wā, g'il'mēsē gwālexs laē āx'ēdxa xelxwāla qa's aēk'!ē k'lāx'wid ōgwida'yasa ts'ōyayowē. Wā, g'il'mēsē 'wī'la k'!ōkwē ōgwida'yasa laē lēs'alēlōts lāx neqōstāwasēs legwilē qa lem'x'widēs. Wā, lā 40 mōxsē 'nālās x'ilēlālēlā. Wā, g'il'mēsē lem'x'widēxs laē āx'ēdxa dzēk'wēsē qa's k'lūnxts'ōdēs lāxa 'wālasē xōxūlk'!mōtsa met'lā-na'yē. Wā, lā āx'ēdaxaaxa yāsekwē qa's g'āxē g'ig'alīlas lāx māg'inwalisasa legwīlasēs g'ōkwē. Wā, hē'mis la āxaxōdaatsēxa ts'ōyayowē qa nōx'widē ōba'yasa lāxa legwīlasēs g'ōkwē. Wā, g'il- 45 'mēsē la klūmla'nakūlaxs laē āx'ēdxa yāsekwē qa's megūlbeyēs lāxa ōba'yasa ts'ōyayowē. Wā, g'il'mēsē gwālexs laē ēt'lēd pex'id lāxa legwilē. Wā, āl'mēsē gwāl pex'aqēxs laē k'lwēk'!ūmel'k'yax'-idē ōba'yasa lōxs laē medelx'widēda yāsekwaxs laē yāxa. Wā, lāxāē āx'ēdxa dzēk'wēsē q'lōts'lāxa xōxūlk'!mōtsa 'wālasē met'lāna'yaxs 50 laē āx'ēdxa q'lōyaakwē k'ādzekwa qa's dzōpstendēs lāxa dzēk'wēsaxs laē dze'g'il'ents lāxa ts'ōyayowē. Wā, g'il'mēsē hāmelx'en la q'lēl'x'usa dzēk'wēsaxs laē pāpax'ilālāsa ts'ōyayowē lāxa legwīlasēs g'ōkwē. Wā, g'il'mēsē la ālak'lāla la ts'elqwxas laē ēt'lēd āx'ēdxa k'ādzekwē qa's dzōpstendēs lāxa dzēk'wēsaxs laē ēt'lēd dze'g'il'ents 55 lāxa ts'elqwa ts'ōyayowa. Wā, g'il'mēsē hāmelx'enxs laē dālaq qa's lā lanēgwēlas lāx wūdanēgwēlasēs g'ōkwē. Wā, laem gwāla ts'ōyaywaxa lex'semē laxēq.

Digging-Stick for Roots.—First the man makes | a digging-stick of 1
yew-wood for digging carrots. When it is nearly | spring, and the
plants begin to have buds, the man | takes his ax and goes into the
woods to look for a yew-tree. When || he finds one, he picks out a 5
good branch without knots, which is | bent and about two finger-
widths thick. | He chops it off close to the trunk; and when it is off, |
he measures off three spans and chops it off. | Then he chops off the
end so that it is flat, and || it is like the stick for peeling off hemlock- 10
bark. After chopping it, he | goes home to his house. He carries it
along. When | he arrives at his house, he puts down what is to be
the digging-stick for digging carrots. He takes his | crooked knife
and his straight knife and takes what is to be the digging-stick | for
carrots and sits down. First the || bark of the yew-wood digging- 15
stick for carrots is shaved off with a straight knife. | When it is all
off, he shaves off the sap, so that it is | all off; and when it is all off,
he puts down his straight | knife, takes his crooked knife, and shaves |
the digging-stick that is being made. He shaves it well, || so that it 20
is smooth; and when it is smooth, | he shaves off the end so that it is
flat, and he also makes it smooth and | a ⁴  little bent.
There is a knob at the other end, in this way: ¹ | When the

Digging-Stick for Roots.—Wä, hēm g'il āx'ētsō'sa begwānema 1
ts!ōyayāxa xetēmē, yīxa L'emq!ē. Wä, hē'maaxs laē elāq q!wā-
xenxa yīxs g'ālāē temx'idēda q!wāq!wexēmasē, lāda begwānēmē
āx'ēdxēs sōbayowē qa's lā lāxa āl'ē ālāx L'emq!a. Wä, lā g'il'mēsē
q!āqēxs laē dōq!ūqa lāx ēk'a L'ēnk'ēdēmsxa ēk'ētēla lōxs ēk'aēs 5
wāwak'alāēna'yē lō' qa māldēnēs 'wāg'idasas lāxens q!wāq!wax-
ts!āna'yēx. Wä, lā sōp!ēx!ēndeq. Wä, g'il'mēsē lāx'sexs laē
bā'fidxa yūdux'p!ēnk'ē lāxens q!wāq!wax'ts!āna'yaxs laē temx'
sendeq. Wä, lā sōp!ēdex ōba'yas qa pexbēs ōba'yas. Wä, laem
yō gwālōxda L'ōk!wayāxwa lāqē. Wä, g'il'mēsē gwāl sōpaqēxs laē 10
nā'nakwa lāxēs g'ōkwē. Wä, laem dālaq. Wä, g'il'mēsē lāg'aa
lāxēs g'ōkwaxs laē āx'ālilasa ts!ōyayolaxa xetēmaxs laē āx'ēdxēs
xelxwāla L'ēwis nexx'āla k'āwayowa. Wä, lā dāx'ēdxēs ts!ōya-
yōlaxa xetēmē qa's k!wāg'alilēxs laē hē g'il k'!axālayoxa xex'ū-
na'yasa L'emq!ēk!ēnē ts!ōyayowēs nexx'āla k'āwayowa. Wä, 15
g'il'mēsē 'wīlāwēda xex'ūna'yasēxs laē k'!axālax xodzēg'a'yas qa
'wīlāwēs ōgwaqa. Wä, g'il'mēsē 'wīlāxs laē g'ēg'alilaxa nexx'āla
k'āwayowa qa's dāx'ēdēxs xelxwāla k'āwayowa qa's k'!ax'widēs
lāx ōgwida'yasēs ts!ōyayogwilasēwē. Wä, la'mē aēk'laxs laē k'!a-
xwaq qa qēs'ēnēs. Wä, g'il'mēsē qāqēts!aakūxs laē aēk'l k'!ax'wī- 20
dex ōba'yas qa pexbēs. Wä, laemxaē qaqēts!aq qa qēsēs lāxēs
k'ak'elx'bālaēna'yē. Wä, la mēgūtālaxa lōxsēmē g'a gwālēg'a (fig.)
yīxs laē g'wāla ts!ōyayāxa xetēmē. Wä, la lēqēlōda waōkwē

digging-stick for carrots (some | Indians call it rock carrot) is
 25 finished, he puts it down by the fire of the house || so that
 the heat will strike its back; and when it begins to smoke, he |
 turns it over so that the inner side (2) is towards the fire; and when
 this | also begins to smoke, he takes deer-tallow and rubs it on | all
 over the stick and the knob (3). The name of | this knob is "top
 30 handle." Then he puts it down again by the side of the fire, || and
 turns it over so that the melting tallow will soak into | the digging-stick.
 When it nearly catches fire on account of the heat, | he wraps soft
 cedar-bark around his hand, takes hold of | the handle at the end of
 the digging-stick, and pushes the flat digging-point | (4) into the hot
 35 ashes. He watches it; and || when the hot ashes seems to boil up,
 he knows | that the point of the digging-stick is burnt black. | Then
 he takes the top handle of the digging-stick | and pushes it into the
 tallow; and when it has been there long enough, he | heats the point
 40 of the digging-stick again. When the melted || tallow at the end
 begins to boil, he dips it into cold | water and takes it out again.
 Now it is brittle. | Now the digging-stick for carrots is finished. |

1 Digging-Stick for Cryptochiton.—First the man goes | into the woods
 to get a branch of yew-wood. When he finds | a curved branch, he
 chops it off. When it is off, | he measures off two spans. Then he

bāk'lums xetxet!a lāq. Wā, lā k'adnolisas lāx legwīlasēs g'ōkwē
 25 qa L!ēs'alasē'wēs āwīg'a'fya yīx (1). Wā, g'il'mēsē kwāx'fidexs laē
 lēx'elēsāq qa L!ask'!aēsālēs ōk'!waēdza'fya yīx (2). Wā, g'il'ēmxaā-
 wisē kwāx'fidexs laē āx'ēdxa yāsek'wasa gēwasē qa's dze'k'ēt!lēdēs
 laq qa hamelx'ēdēsēq lō'mē megūtā'ya yīx (3). Hēm lēgades
 q!wēdzadzētā'yē. Wā, lāxaē ēt!lēd k'adnōlisas lāxēs legwīlē. Wā,
 30 la'mē lēx'ī'lālaq qa lābetēsa yāxa yāsek' lāx ōgwida'fya ts!ōyayo-
 waxa xetxet!a. Wā, g'il'mēsē elāq x'ix'ētsēs laēna'yē ts!ēlqwaxs
 laē sax'ts!ānālaxa q!ōyaakwē k'ādze'kwaxs laē dāx'fidex q!wēdzadzē-
 tā'yasa ts!ōyayowaxa xetxet!a qa's L!ēnxbetalisēsa ts!ōyayōba-
 'fya yīx (4) lāxa ts!ēlqwa gū'nā'ya. Wā, lā dōqwalāq. Wā, g'il-
 35 'mēsē hē gwēx's la maēmde'lqūlēda ts!ēlqwa gū'nāxs laē q!ālē-
 laqēxs lē'maē k'lūmla'nākūlēda ts!ōyayobaf'fya ts!ōyayowē. Wā,
 lā hēx'ida'mēsē dāx'fdxa q!wēdzadzētā'yasa ts!ōyayāxa xetxet!a
 qa's L!ēnx'ēdēs lāxa yāsek'wē. Wā, g'il'mēsē gagālaxs laē ēt!lēd
 pex'f'itsa ts!ōyayobaf'yē lāxa legwīlē. Wā, g'il'mēsē maēmde'lqū-
 40 lēda yāxa yāsek' lāx ōba'fya'sēxs laē L!ēnxstents lāxa wūda'sta
 'wāpa. Wā, lā xwēlax'f'ustendeq. Wā, la'mē L!ēmxf'wīda lāxēq.
 Wā, la'mē gwāla ts!ōyoyāxa xetxet!a lāxēq.

1 Digging-Stick for Cryptochiton.—Wā, hēm g'il la āxsōsa begwā-
 nemē lāxa āL!ē L!ēnāk'!asa L!ēmq'lē. Wā, g'il'mēsē q!āxa
 wāwak'alāxs laē sōpōdxa L!ēnak'ē. Wā, g'il'mēsē lāwāxs laē

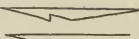
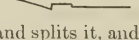
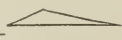
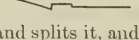
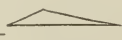
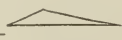
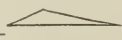
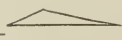
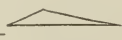
cuts it off, || and he chops the end until it is flat on one side. It 5
is two finger-widths | in thickness. After chopping | the ends, he
goes home, carrying the chiton digging-stick in his hands. | He
goes into his house, takes his knife, | and cuts off the bark and
the sap; and when || it is all off, he cuts the end so that it may be flat and 10
thin and | smooth, and it also has a round point, in this way.¹ Now
the digging-stick for cryptochitons is finished. | He takes deer-tallow
and | puts it down close to the fire. Then he takes the digging-
stick for cryptochitons and | pushes the flat end into the ashes where
it is not very hot. || He watches it; and as soon as it begins to 15
burn, he rubs the tallow | on both sides, and he keeps it a while.
Then he puts | the flat end back into the hot ashes; and he does not
keep it there long | before he takes it out and rubs more tallow on
both sides, | and he heats it by the fire of his house. When || it is 20
nearly burning, he puts it down in the corner of the house, so that it
cools off quickly; | and as soon as it gets cold, the point is brittle. |

Hook for Devil-Fish (1).—When the devil-fish hunter gets ready | to get
devil-fish, he first goes to get a long thin | young hemlock-tree. After
he finds it, he cuts it down, so that || it falls down. He cuts off the 25
branches and measures a piece two | fathoms long. Then he cuts off

bāl'idxa malp!enk'ē lāxens q!wāq!wax'ts!āna'yēxs laē tsex'sendeq.
Wā, lā sōp!ēdex ōba'yas qō pexbēs āpsba'yas. Wā, maldenx'sāwē 5
'wāg'idasas lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē gwāl sōpax
ōba'yasēxs laē nā'nakwa. Wā, laem dāk!lōtelaxēs q!enyayāxa
q!enasē. Wā, lā laēl lāxēs g'ōkwē. Wā, lā āx!ēdxēs k'lāwayuwē
qa's k!axā'lēx xex'wūna'yas lō' xodzēg'a'yas. Wā, g'il'mēsē
'wīlāxs laē aēk!a k!ax'bendex pexba'yas qa pelēs; wā, hē'mis qa 10
qēsēs; wā, hē'mis qa k'ilx'bēs, g'a gwālēg'a'xs¹ laē gwāla q!enya-
yōlaxa q!enasē. Wā, lā āx'ēdxa yāsekwasa gēwasē qa's g'āxē
k'wanōlisaxēs legwīlē. Wā, lā āx'ēdxa q!enyayōlaxa q!enasē qa's
L'engēsēs pexba'yas lāxa gūna'yē lāxa hēlālās ts!elqwalaēna'yē. Wā,
lā dōxdoqwaq. Wā, g'il'mēsē k'lūmēlx'īdexs laē dzex'itsa yāsekwē 15
lāx wāwax'sadza'yas. Wā, lā gāgālexs laē xwēlaqa L'ēnxalīsasa
pexba'yas lāxa ts!elqwa gū'na'ya. Wā, k'lēst!a ālaem gāsexs
laē dāx'īdeq qa's ēt!ēdē dzex'itsa yāsekwē lāxaax wāwax'sadza-
'yas. Wā, lā papax'lālas lāxa legwīlasēs g'ōkwē. Wā, g'il'mēsē
ēlāq x'ix'ēdexs laē āx'ālilas lāx ōnēg'wīlasēs g'ōkwē qa hālabalēs 20
wūdex'īda. Wā, g'il'mēsē wūdex'īdexs laē L'emx'widē ōba'yas.

Hook for Devil-Fish (1).—Wā, hē'maaxs laē xwānāl'idēda nēts!ēno-
xwaxa teq!wa. Wā, hē'mis g'il la āx'ētsō'sēda g'ilt!a wīlen q!wa-
q!waxmēdzema. Wā, g'il'mēsē q!āqēxs laē tsek!ēxlēndeq qa
t!ax'īdēs. Wā, ēgūlēndex L'ēnāk'as. Wā, lā bāl'id qa malp!enk'ēs 25
lāxens bālax yīx 'wāsgemasas. Wā, lā k!axālax xex'ūna'yas. Wā,

¹ See figure on p. 144.

- 27 the bark; | and when it is all off, he sharpens the thick end. | He
measures four finger-widths from the | thick end and cuts in
30 a notch in this manner:  Then he || cuts a piece
of hemlock-wood four  fingers long, | in this
shape:  After  this is done, | he takes
spruce-  root and splits it, and he takes | the hook of the
devil-fish spear and fits into the notch of the devil-fish spear, | and
he ties  it on with the split root.
When  he has finished, || it is like
35 this:  Then he sharpens the thin
end to  | feel for the devil-fish. |

- 1 **Hook for Devil-Fish (2).**—Now I have finished talking about him | who
makes the kelp fishing-line. Now I shall talk about him who goes
to get | devil-fish to put on his line. First he has to take his |
straight-edged knife, which he takes when he goes into the woods to
5 look for a slim hemlock-tree. || As soon as he has found one, he cuts
it down, so that it falls | on the ground. He cuts off the branches.
After he has cut off the | branches, he cuts the top off. Sometimes | it is
two fathoms, sometimes three fathoms long. Finally he cuts off the |
10 bark, until it is white, and he cuts off || the top until it is sharp.
He does not sharpen the butt-end of the | pole for fishing devil-fish.
As soon as he has finished the long pole for fishing devil-fish, | he looks

- 27 g'il'mēsē 'wīlāxs laē k'!āx'wīdex lē'x'ba'fyaſa qa ēx'bēs. Wā, lā
mēns'īdxa mōdēnē lāxēns q'!wāq'!wax'ts!ana'f'yēx g'āg'!lēla lāxa
ōba'fyaſa lē'x'ba'fyaſēxs laē qēmt!ēdeq g'a g'wālēg'a (fig.). Wā,
30 lā mōdenas 'wāsgemasē lāxēns q'!wāq'!wax'ts!āna'f'yēx g'āyōl lāxa
q'!wāxasē. Wā, lā g'a g'wālēg'a (fig.). Wā, g'il'mēsē g'wālēxs laē
āx'ēdxa L!ōp!ēk'asa ālēwasē qa's dzexsēndēq. Wā, la āx'ēdex
galbēlasa nēdzayowē qa's k'it!alēlōdēs lāxa qēmtba'fyaſa nēdza-
yowē. Wā, lā yīl'alēlōtsa dzexekwē L!ōp!ēk' lāq. Wā, g'il'mēsē
35 g'wālēxs laē g'a g'wālēg'a (fig.). Wā, lā k'!āx'wīdxa wīlba'f'yē qa
ēxbesa plēwayoba'fyaſa teq!wa.

- 1 **Hook for Devil-Fish (2).**—Wā, la'mēn g'wāl gwāgwex's'āla lāxa pena-
yogwēlāxa penayowē. Wā, la'mēsen gwāgwēx's'āla lāxa tatēlāxa
teq!wa qa tēlēlasēxs penāyowē. Wā, hēem g'il'āx'ētsōsēs nex-
x'āla k'lāwayā qa's daakūxs laē alē'sta ālāx g'ilt!ā wīl q'!waxasa
5 lāxa āl!ē. Wā, g'il'mēsē q'!āqēxs laē k'!mīt!EX!ēndēq qa t!āg'a-
elsē. Wā, lā k'!mītālx L!ēnak'as. Wā, g'il'mēsē 'wīlāwēda
L!ēnak'axs laē k'!mītōdex wīlētā'ya. Wā, la 'na'l'nēmp!ēna
ma!p!ēnk' laxēns bālx lōxs yūdux'p!ēnk'aē. Wā, lawīslā
k'!axwālx xēx'ūnayas qa 'mēlk'!ēnēs. Wā, laxaa k'!ax'wēdex
10 wīlētāyas qa ēx'bēs. Wā, la!lā k'!ēs ēx'bēda lē'x'ba'fyaſa nēdza-
yolaxa teq!wa. Wā, g'il'mēsē g'wāla g'ilt!a nēdzayāxa teq!wāxs
laē ēt!ēd alēx'īdex wīlagawa'fyaſa g'ilx'dē āxānēms yīxs hēlts!ē-

for a stick smaller than the first one, which is the size of a | short span 13
 when the fingers are put around the butt-end of the | long pole for
 fishing devil-fish.¹ The one for which he is looking must be small. ||
 As soon as he finds it, he begins to cut it down with his straight- 15
 edged knife. | Then he does the same as he did with the former one; |
 only this is different, that the two ends are sharp, | and that it is
 shorter than the one he first made, for it is only a | fathom and a half
 long. There is also a hook made of the concave side of || hemlock 20
 on it. After he has shaved off | with his straight-edged knife, the
 butt-end of the pole for fishing devil-fish he cuts a notch three | finger-
 widths long, made in this way;² and as soon as | the notch is deep
 enough, he takes the brittle convex side of the hemlock- | tree and
 cuts it until its butt-end is sharpened. || He measures four finger- 25
 widths | and cuts it off so that it is | flat on one side. After he has cut
 it, he takes | spruce-root, splits it, and scrapes off the bark | and the
 juice; and when it is done, he takes the pole || for fishing devil-fish, 30
 puts the short end into the notched-end of the | pole for fishing devil-
 fish, and ties it on with the split root. | Now it looks | like this.³
 Now there is a hook at the end of the pole for fishing devil-fish. | This

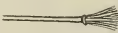
ˈstaens ts!ɛxʰts!ānaˈyɛxs bāla lāx q!wēsendayo lāx ɽɛgütāˈyasa 13
 g!lt!la nēdzayāxa teq!wa.¹ Wā lālaLē wāwilalalē la ālāsōˈs. Wā,
 g!lˈmēsē q!āqēxs laē k!lmt!ɛxlēndentsēs nexxˈāla k!lāwayowē 15
 lāq. Wā, la hēemxat! gwēxˈɪdqēxs gwēgˈilasaxa gˈālē āxās. Wā,
 lēxˈaˈmēs ōgüˈqalayosēxs ˈnāxwaˈmaē eēxˈbēs waxˈsbaˈyē. Wā,
 hēˈmisēxs ts!ɛk!wagāwayaasa g!lē āxās qaxs āˈmaē ˈneq!ɛbōdē
 ɛsɛgˈiwaˈyas lāxens bāla. Wā, hēˈmēsēxs galbalaaxa L!ɛmwēgˈaˈyasa
 q!waxase lāsa. Wā, hēˈmaaxs laē gwāl k!lāxwasa nexxˈāla k!lāwayo 20
 lāx ɽɛxˈbaˈyasa nedzayāxa teq!wa. Wā, lē qemt!ēdxa yūdūxˈ-
 denē lāxens q!wāq!wax ts!ānaˈyēxa gˈa gwālɛgˈa.² Wā, g!lˈmēsē
 hēlˈabetē qemtaˈyasēxs laē āxˈēdxa L!ɛmwēgˈaˈyasa q!waxasē
 lāsa. Wā, la k!lāxˈwīdeq qa eēxˈbēs āpsbaˈyās yix ɽɛxˈbaˈyas.
 Wā, g!lˈmēsē eēxˈbaxs laē mēnsˈīdeq qa mōdenēs lāxens q!wā- 25
 q!wax ts!ānaˈyēx. Wā, lē k!lmtsēndeq. Wā, lē k!lāxˈwīdeq qa
 pexk!ōt!enēs. Wā, g!lˈmēsē gwāl k!lāxwaqēxs laē āxˈēdxa L!ō-
 p!ɛkˈasa ālēwasē qaˈs dzet!ēdēq. Wā, lē kˈēxōdex xexˈūnaˈyas
 loˈ wāpagaˈyas. Wā, g!lˈmēsē gwālɛxs laē āxˈēdxa nēdzayāxa
 teq!wa ɽɛˈwa ts!ɛxˈstō. Wā, lē āxˈālelōts lāx qemtbaˈyasa 30
 nēdzayowaxa teq!wa. Wā, lē y!lˈētsa dzedekwē L!ōp!ɛkˈ lāq.
 Wā, laˈmēsē gˈa gwālɛgˈa.³ Wā, laem galbalēda nēdzayāxa teq!wa.
 Wā, hēem nēsēlāxa teq!wāxs lemwaēs gˈōkwāsēda tlēsēmē lāxa
 wūlxˈiwaˈyasa xˈats!aˈyē. Wā, hēem ɽɛgades nēdzayāxa teq!wa.

¹ That is, one short span circumference at the butt-end.

² See figure 1 on p. 152.




³ See figure 4 on p. 152.

is used to catch devil-fish when its hole is dry | at low tide. Now its
 35 name is "pole for pulling," || and the name of the long pole is "imple-
 ment for pulling out at half tide | from the hole under water when the
 tide is not out far." | There is no hook at the end of the long pole |
 for fishing devil-fish. |

- 1 **Spear for Sea-Eggs.**—First there is taken by the man a thin | young
 hemlock-tree in the woods. When he finds one that is clear of
 branches and long, | he cuts it down with a knife, so that it falls;
 and | when it falls, he measures off three and a half fathoms in length. ||
 5 Then he cuts off the top. He cuts off the bark | and the sap. He
 tries to make it one and a half | finger-widths in thickness. After this
 has been done, | he takes thin yew-wood branches for prongs. He
 measures the prongs to be | two spans and four finger-widths in
 10 length. || These are to be at the end of the sea-egg spear. | He cuts off
 the ends so that they are sharp-pointed, and he also cuts off | the
 lower end so that it is flat. When this is done, he digs out | the
 roots of a spruce-tree and splits them in two. | Then he peels off the
 15 bark; and when this is done, he cuts || the butt-end of the spear-
 shaft until it is square. | Then he takes the prongs and lays the
 flat ends against | the square end of the spear-shaft, and he ties
 them on | with the split spruce-root, so that it is in
 this way: 

35 Wā, hē'mis lēgades nānesamendzayowa g'iltagawa'yē nēdzayā
 lāxa tegwats'lē t'lēm̄xs t'lepelaē; yīxs k'!ēsaē 'wālasa x'ats!a'yē.
 Wā, laem k'!ēās galbala, yīxēda g'iltagawa'yē nēdzayāxa teq!wa.

- 1 **Spear for Sea-Eggs.**—Wā, hēem g'il la āxsō'sa begwānema wīlē
 q!wāq!waxadzem lāxa āl'lē. Wā, g'il'mēsē q!āxa ēk'ētela g'ilt!axs
 laē hēx'idaem k'!m̄t!exōdeq qa t!ax'īdēs. Wā, g'il'mēsē
 t!ax'īdex laē bal'īdeq qa mamōp!enk'īlīsēsa neq!ēbōdē lāxens
 5 bāla. Wā, lā k'!m̄tōdex ōxtā'yas. Wā, lā k'!axāla xex'ūnā'yas
 lē'wēs xodzēg'a'yē. Laem lalōl!a qa māmaldenx'sālēs lāxens
 q!wāq!wax'tslāna'yēx yīx 'wāg'idasas. Wā, g'il'mēsē gwālexs laē
 āx'ēdxa wīswūlē L!ēm̄q!a qa ts!ē'x'ubēs. Wā, lā 'mēs'īdeq qa
 hāmōdengālēs lāxens q!wāq!wax'tslāna'yēx lāx malp!enk'ē āwās-
 10 gēmasasa mōts!aqē ts!ets!ē'x'uba'yasa māmaseq!wayop!ēqēlaxa
 mēsēqwē. Wā, lā k'!āk!ax'ubaq qa eēx'bēs. Wā, laxaē k'!ax'wīdex
 ēoxlā'yas qa pēpeq!exlēs. Wā, g'il'mēsē gwālexs laē 'lāp!īdex
 L!ōp!ēk'asa ālēwasē. Wā la pax'sendeq qa malts!ēsēxs laē sa-
 q!wōdex xex'ūnā'yas. Wā, g'il'mēsē gwālexs laē k'!ax'wīdex ōba-
 15 'yasa māmaseq!wayop!ēqē yīx lē'x'uba'yas qa k'!ēwūlx'ūnēs. Wā,
 lā, āx'ēdxa ts!ēts!ē'x'uba'yē qa's pax'alelōdalēs pēpeq!exlā'yas lāx
 k'!ēk'!ēwūlx'uba'yasa māmaseq!wayolē. Wā, lā yīl'ālelōtsa pāx-
 saakwē L!ōp!ēk' lāq. Wā, la g'a gwālēg'a (*fig.*).

Hook for picking Elderberries.—Those who pick elderberries first go | 1
to make a hook of a small hemlock-branch of | the size of our first-
finger and one fathom in length. | The woman shaves off the bark
until it is smooth; || and after this is done, she takes a piece of the same 5
hemlock-tree, | which is thinner and is to form the hook. She |
shaves off the bark of this also, and it is one | span long. Then she
cuts it off | and measures two finger-widths from the || end. There 10
she cuts a notch which goes half way  through | the
thickness of the pole. It is in this way: After | this is
done, she does the same thing with the piece that is to form the hook;
and when | the notch is also cut in one-half the thickness of the piece
that is to form the hook, | she takes split spruce-root, puts it into water, || 15
and soaks it. After it has been soaked, she takes the piece that is to
be the hook at the end | and puts the two notches together. She | takes
up the soaked split root and ties the  two pieces together.
When | it is finished, it is this way: | 


Pole for gathering Eel-Grass.—First the man || goes to look in the 20
woods for a bent young hemlock-tree; and when | he finds one, he
cuts it at the bottom with his adz; and when | it falls, he measures
off two fathoms and a half. | Then he cuts off the top. At the top it

Hook for picking Elderberries.—Wä, hëem g'il la äx'ëtsō'sa 1
tsl'ëx'alaxa tsl'ëx'inēs gaḷayōlaq yīxa wile q!waxasaxa yō 'wāg'i-
tens ts!emāla'x'ts!āna'yēx. Wä, lä ēseg'eyowē 'wāsg'emasa lāxens
bālaX. Wä, lä aēk'!axs laē k'!axālaX xex'ünā'yas qa qēs'enēs.
Wä, g'il'mēsē gwālexs laē äx'ēdxa g'āyōl'maxat! lāxa q!waxasē. 5
Wä, lāla wāwilalagawēsa galplēqlē. Wä, laxaē aēk'!axs laē
k'!axālaX xex'ünā'yas. Wä, lä 'nemp!enk'ē lāxens q!wāq!wax-
ts!āna'yēx yīx 'wāsg'emasa'sēxs laē k'!m'ts!endeq. Wä, lä
mens'idxa māldenē lāxens q!wāq!wax'ts!āna'yēx g'āg'ilela lāxa
ōba'yasēxs laē qemtbetendeq qa negoyōdēsēx 'wāgidasas yīx 10
'wālabedassas qemta'yas. Wä, lä g'a gwālēg'a (*fīg.*). Wä, g'il'mēsē
gwālexs laē ōgwaqa hē gwēx'ēdxa galplēqlē. Wä, g'il'emxaāwisē
negōyōdē 'wālabedassas qemta'yas lāx 'wāgidasasa galplēqlē, laē
äx'ēdxa paākwē l!ōp!ek'sa ālēwasē qa's hapstendēs lāxa 'wāpē
qa pēx'widēs. Wä, g'il'mēsē pēx'widexs laē äx'ēdxa galbēlē 15
qa's k'āk'etōdēsēs qēqemta'yē l!ō' qemta'yasa galplēqlē. Wä, lä
äx'ēdxēs pēqwasē'wē paak'u l!ōp!ek'a qa's yalōdēs lāq. Wä,
g'il'mēsē gwāla laē g'a gwālēg'a (*fīg.*).

Pole for gathering Eel-Grass.—Wä, hē'mis g'il la ālāsō'sa
begwānemē lāxa āl!ē wāk'alā q!wāq!waxadzema. Wä, g'il'mēsē 20
q!lāqēxs laē tsek'l'exōdeq yīsēs k'!m!ayowē. Wä, g'il'mēsē
t!āx'ēdexs laē bāl'ēdeq yīsa neq!ēbōdās bābelawa'yē lāxens
bālāxs laē tsek'ōdex ōxtā'yas. Wä, lä māldenx'sāwē 'wāg'idassas

- 25 is two | finger-widths thick. Then he takes his straight || knife and cuts off the bark and the sap. | When they are all off, it is a finger-width and a half thick | at the thin end, and it is hardly thicker at the | other end. The tip is more curved than the | butt. At each
30 end there is a knob. || When it is finished, he goes home carrying it; and as soon as he enters | his house, he puts down the twisting-stick by the side of the fire. | Then he takes deer-tallow and puts it down where he is working at the | twisting-stick. Then he takes the twisting-stick and pushes it to and fro over the | fire. He pushes it
35 to and fro until the whole stick gets warm; || and when it is very hot, he takes the | tallow and rubs it over the twisting-stick. As soon as it is | all covered with tallow, he pushes it to and fro over the fire; | and when the tallow nearly catches fire, then he rubs on | some more
40 tallow; and when it is covered with tallow, || he puts it down in the corner of the house, where it cools off quickly. | He wishes it to be brittle and stiff. Therefore he does so | with the tallow. As soon as it gets cold, he takes soft cedar-bark | and the twisting-stick, and wipes it off with the soft shredded cedar-bark, | so that all the tallow
45 comes off from the surface. When it is all off, it is finished. || That is all about this. |

- ōxtā'yas lāxens q!wāq!wax'ts!āna'yēx. Wā, lā āx'ēdxes nexx'āla
25 k!āwayowa qa's k!axālēx xex'ūnā'yas lō' xōdzēg'a'yas. Wā, g!l'mēsē 'wī'lāxs laē māmalDEN'x'sāla 'wāg'idasas lāxens q!wā-q!wax'ts!āna'yēx yīxa wiletā'yē. Wā, lā hālselaem lālakwalēda āpsba'yas. Wā, lā xENLEla wāk'alagawēsa wīlba'yē, yīxa lē'x'ba'yē. Wā, lā mēmox'balaxa lōlxSEMēda wāx'sba'yas. Wā,
30 g!l'mēsē gwālexs laē nā'nakwa dālaq. Wā, g!l'mēsē la laēL lāxēs g'ōkwaxs laē k'adenōlisasa k'ilbayowē lāxēs legwīlē. Wā, lā āx'ēdxa yāsekwasa gēwasē qa's g'āxē g'ēgalīlas lāxēs ēaxelasaxa k'ilbayowē. Wā, lā āx'ēdxa k'ilbayowē qa's k'ak'adelalēs lāxēs legwīlē. Wā, laem wīqwī'lālaq qa 'nema'nakūlē ts!ēlgū'nakūlē
35 ōgwīda'yas. Wā, g!l'mēsē ālak!āla la ts!ēlx'wīdēxs laē āx'ēdxa yāsekwē qa's yīlsetlīdēs lāxa k'ilbayowē. Wā, g!l'mēsē megū-g'itxa yāsekwaxs laē xwēlaqaem la k'āk'adelālas lāxēs legwīlē. Wā, g!l'mēsē elāq x'ix'ēdēda yāsex'ūna'yasēxs laē xwēlaqa yīlsetlītsa yāsekwē lāq. Wā, g!l'mēsē la megū-g'itxa yāsekwaxs laē
40 k'at!ālīlas lāxa ōnēgwīlasēs g'ōkwē qa hālabalēs wūDEX'īda. Wā, laem 'nēx' qa L!emx'wīdēs qa L!axēs, lāgīlās hē gwēgīlasa yāsekwē lāq. Wā, g!l'mēsē wūDEX'īdēxs laē āx'ēdxa k'ādzekwē lē'wa k'ilbayowē. Wā, lā dēg'itlētsa q!lōyaakwē k'ādzekwē lāq qa lāwāyēs yāsex'ūna'yas. Wā, g!l'mēsē 'wī'lāxs laē gwāla. Wā,
45 laem gwāl laxēq.


Flounder-Spear.—The first thing to be done by the | flounder- 1
fisherman is to get a spear-shaft for flounder-fishing. He | has to get
tough wood for the prongs. It is split in two | in this manner.¹ It
is split through the heart, and cut at the ends || which are made 5
sharp. When this has been done, he takes bird-cherry bark and the |
shaft, and he so cuts the sides that they are flat, | and he also cuts
one side of the prongs so that they will fit | on the end of the shaft.
When he has finished this, he takes the | bird-cherry bark and ties
it to the prongs and the shaft. || He ties it very tightly. When it is 10
done, | it is like this:  Now the flounder-spear
is finished. |

Fishing-Tackle for Flounders.—When a man goes to catch many |
flounders, he takes the leg-bone of a deer which is | thoroughly dry, so
that it is white, and he breaks it up || lengthwise into slender pieces. As 15
soon as it is broken up, he measures off | pieces two finger-widths long,
and breaks them off | at the end, so that they are all the same length.
When this has been done, | he takes a flat, rough sandstone. He |
also takes a dish and pours water into it until it is half full. || Then 20
he puts the sandstone into it; and he takes | one of the thin bones,
dips it into the water, and | puts one end against the sandstone and

Flounder-Spear.—Pāpaʼyaxa paēsē, yīxs hēʼmaē gʼil la āxsōʼsa 1
papayaēnoxwaxa paēsēda saentslō qaʼs pāpayayowa. Wā, hēʼmē-
lāʼ āxʼētsōʼsēda tsʼlaxʼinsē qa dzēxʼbēsxa xōkwē qaʼs malsʼlē gra
gwālēgʼa.¹ Wā, laem nāqʼeqax dōmaqas. Wā, lā kʼlākʼlaxʼubendeq
qa ēxʼbēs. Wā, gʼilʼmēsē gwālēxs laē āxʼēdxa lēnʼwumē lēʼwa 5
saentsʼlō. Wā, lā kʼlākʼlēwenōdzendeq qa pēpegenōsēs. Wā,
lāxaē kʼlāxʼēwidxa ēpsanōdzaʼyasa dzēdzēgumē qa bengʼaalēlēs
lāxa ōbaʼyasa saentsʼlowē. Wā, gʼilʼmēsē gwālēxs laē āxʼēdxa
lēnʼwumē qaʼs kʼlīxʼēalēlōdēs lāxa dzēdzēgumē lēʼwa saentsʼlowē.
Wā, laem aelaxs laē kʼlīlʼkʼlakʼōdeq. Wā, gʼilʼmēsē gwālēxs laē 10
gʼa gwālēgʼa (*fig.*). Wā, laem gwāla pāpayayōlaxa paēsē.

Fishing-Tackle for Flounders.—Wā, hēʼmaaxs qʼlāqʼlēyōlʼāēda be-
gwānemaxa paēsē, lā āxʼēdex xāqas gʼōgʼegūyāsa gēwasaxs laē
lemlemxʼūnxʼīda yīxs laē mōmxʼūna qaʼs tētepsendēq lāxēs gʼil-
dolasē qa wīwulʼēnēs. Wā, gʼilʼmēsē ʼwīwelxʼsēxs laē mensʼēdeq 15
yīsēs qʼlāwāqʼwaxʼtsʼlānaʼyē qa māldenēs āwāsgemasasēxs laē tepā-
lax ēpsbaʼyas qa ʼnemēs āwāsgemasas. Wā, gʼilʼmēsē gwālēxs
laē āxʼēdxa deʼnasgemē tʼlēsēmaxa pegedzowē kʼlōtsema. Wā,
laxaē āxʼēdxa lōqlwē qaʼs gūxtsʼlōdēsa ʼwāpe lāq qa negoyoxsda-
līsēxs laē moxʼstentsa deʼnasgēme tʼlēsēma lāq. Wā, lā āxʼēdx- 20
ʼnēmtsʼlaqē lāxa xāxmenēxwē qaʼs hāpstendēs lāxa ʼwāpaxs laē
tesālōts āpsbaʼyas lāxa deʼnasgeniē tʼlēsēma qaʼs yīselalaxʼīdēs

¹ It is cut through the center lengthwise.

- 23 rubs it | until it is sharp-pointed, and he does the same with the
other end. As | soon as it is sharp-pointed, he rubs the middle part
25 so that it is round; and when || it is round, it is done. He does this
with all of them. | When he has finished fifty, he puts them away, for
that | is the number of bones for the flounder fishing-line. Then he
takes | hair and twists a length of two | spans; that is, hair of women.
30 And when he has || enough of these, the same number as the polished
bones, then he puts them away. He takes | cedar-bark and gives it to
his wife, and she goes at once | and puts it into the water to soak.
After it has been there for one night, | the woman takes out the cedar-
bark and splits it into | long, narrow strips, and she twists it until
35 it is moderately thick. || When it is forty fathoms long, it is finished. |
Then (the man) stretches it outside of the house | tightly, so that it is
stretched (taut). It remains there for four days. | Then he takes
down the twisted cedar-bark fishing-line | and coils it up and puts it
40 down in his house, and then || he takes dried back-sinew of the deer
and shreds it, and | twists it until it is like thread. As soon as he
has | twisted much of it, he takes the round bones and the twisted-
hair thread and ties one end of the twisted hair to the
45 round bone. | He ties the hair || to the crosspiece a little
beyond the middle, in this way:  He does this with all of

- 23 qa ʔx·bax·ʔidēs. Wā, lāxāē hēm gwēx·ʔidxa ʔpsbaʔyē. Wā, gʔl·
mēsē ʔx·baxs laē yīlselalax·ʔideq qa lēx·enx·ʔidēs. Wā, gʔl·mēsē
25 la lēx·enx·ʔidexs laē gwāla. Wā, lā hēstaem gwēx·ʔidxa waōkwē.
Wā gʔl·mēsē ʔwīla gwāla sek·lasgemgʔustāxs laē gʔexaq qaxs hē-
maē āwāxwēda xāxex·enasa L!āgēdzayāwaxa paēsē. Wā, lā ʔx·ēd-
xa seʔya qaʔs mēt!ēdēq qa maēm!p!enkʔēs āwāsgemasas lāxen
q!wāq!wax·ts!ānaʔyēx, yīxōx seʔyāxs ts!ēdāqēx. Wā, gʔl·mēsē
30 hēlāla lāx ʔwāxasasa gʔixekwē xāqēxs laē gʔexaq. Wā, lā ʔx·ēd-
xa denasē qaʔs lā ts!ās lāxēs genemē. Wā, hēx·ida·mēsē la
hāpstalisas lāx wā qa pēx·wīdēs. Wā, gʔl·mēsē xamaʔstalisexs
laē ʔx·wūstendēq yīxa ts!ēdāqē lāx denasē qaʔs dzedzexsendēq
qa ts!ēlts!eq!astowēs gʔlsgʔildedzowa. Wā lā melx·ēdeq qa hēla-
35 gʔitēs. Wā, lā mōsgemgʔostāp!enkʔē ʔwāsgemasas lāxens bālaX.
Wā, gʔl·mēsē gwālēxs laē dōx·wūlsaX lāX L!āsanāʔyasēs gʔōkwē
qaʔs lek!ūt!ēlsēq qa ts!āsʔidēs. Wā, lā mōp!enxwaʔsē ʔnālās
hē gwēx·sexs laē ʔx·ēdxa L!āgēdzaanāʔyē yīxa melkwē densen
denema qaʔs qesʔēdēq qaʔs lā qesʔālīlaq lāxēs gʔōkwē. Wā, lā
40 ʔx·ēdxa lemōkwē ādēgʔesa gēwasē qaʔs dzedzexsendēq qaʔs mel-
x·ʔidēq qa mēdekwēs hē gwēx·sa q!enyō. Wā, gʔl·mēsē q!ē-
nemē mētaʔyas laē ʔx·ēdxa lēlx·enē xāq lēʔwa mēdekwē
sēsēʔyak!ēna. Wā, lā yīʔālelōdālasa lēlx·enē xāq lāx ʔpsba-
ʔyasa mēdekwē seʔya. Wā, lā gʔēk!ōlts!aʔyē yīlalaasasa seʔya
45 lāx galōdayowē lēx·en xāqa gʔa gwālēgʔa (*fig.*). Wā, lā ʔnāxwaem

them; | and when they are finished, he gathers | up the ends of the hair 46
threads and ties them with twisted sinew, | so that they are all gathered
together, and he hangs them up in the corner of his house. The |
round cross-bones are hanging downward. ||

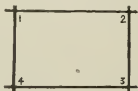

Fish-Trap for Perch.—First the man takes | cedar-bark and soaks it in 1
the river. Then he goes into the woods | carrying his hand-adz; and
when he comes to a place where there are | many straight young hem-
lock-trees, he cuts the tall || slender trees which are a little over four 5
finger-widths in diameter. | As soon as the tree falls down, he measures
off four spans. | Then he cuts it off. That is the measure | which he
uses in cutting off twenty-four pieces of the same length; | and he cuts
off twenty of them four || finger-widths thick, longer than the first 10
ones. | After he has done so, he measures a length of two | spans and
cuts it off. He cuts sixteen | of this length. After he has done so, |
he measures them three spans || long and cuts them off. There are 15
twelve of these all of the same | length. After he has done so, he
sharpens the points of the twelve. | These will be the posts for the
perch-trap at one end. | And he also sharpens the sixteen | short ones
which are two spans in length. || These will be the entrance. And 20

hē gwēx'idxa waōkwē. Wā, g'il'mēsē 'wī'la gwālexs laē q'lap'lēx'ī- 46
dex ēpsba'yasa sēsē'yak'!ēn qa's yīl'idēsa mēdek'wē at!ēma qa
q'lap!ēxlālēsxēs laē tēx'walīlas lāx onēgwīlasēs g'ōkwē. Wā, laem
bēbenba'yēda lēlx'ēnē galōdayu xāqa.


Fish-Trap for Perch.—Wā, hēm g'il āx'ētsō'sa begwānema 1
denasē qa's lā t!ēltalēsaq lāxa wā. Wā, lā lāxa āl'lē qa's dā-
lēxēs k'!m!ayuwē. Wā, g'il'mēsē lā'aa lāxa k'!q!wēkūlāxa
q!ēnemē q!wāq!waxmēdzemxs, wā, lā tsek'!ēlxēndxa g'il't!a
'wīlaxa hālsēla'mē lēkwagawēsēns q!wāq!wax'ts!āna'yēx. Wā, 5
g'il'mēsē t!āx'idxs laē bāl'idxa mōp!enk'ē lāxēns q!wāq!wax'ts!ā-
na'yēx yīx 'wāsgēmasasēxs laē tsex'sendeq. Wā, hē'mis la mēu-
yayōsēxs laē hanāl tsetsex's'ālaxa hāmōts!aqāla 'nemāsgēma.
Wā, lā ētlēd tsetsex'sendxa maltsemg'ostāwē mōden lāxēns q!wā-
q!wax'ts!āna'yēx, yīx g'il'tagawa'yas lāx g'il'x'dē tsek'ēs. Wā, 10
g'il'mēsē gwālexs laē bāl'idxa malp!enk'ē lāxēns q!wāq!wax'ts!ā-
na'yēx yīx 'wāsgēmasasēxs laē tsex'sendeq. Wā, lā q!ēl!ēts!age-
g'iyuwē tsek'a'yas hēx'sā āwāsgēmē. Wā, g'il'mēsē gwālexs laē
ētlēd bāl'idxa yūdux'p!enk'ē lāxēns q!wāq!wax'ts!āna'yēx, yīx 'wā-
sgēmasasēxs laē tsex'sendeq. Wā, la malts!ageg'iyowa hēx'sā 15
āwāsgēmē. Wā, g'il'mēsē gwālexs laē dzōdzo'ubēndxa malts!age-
g'iyowē. Wā, hēm lēlēmltsa lālemwayolē lāwayā lāx ēpsba'yas.
Wā, laxaē dzōdzo'ubēndex ēpsba'yasa q!ēl!ēts!ageg'iyuwē ts!ēl-
ts!ēk!waxa maēmalp!enqas āwāsgēmas lāxēns q!wāq!wax'ts!āna-
'yēx yīxa xōlōslē. Wā, g'il'mēsē 'wī'la gwāla laē āx'ēdxa l!ōp!ēk'ē 20

(4) to (11). | The last one he drives in at (12). | These are the posts 42
of the perch-trap. As soon as | this is done, he takes the soaked
cedar-bark, splits it into long strips, || and, when it is all split, he 45
takes up | one piece of the stops four spans in length | and lays it
down at the outer side of the back of the perch- | trap, close to the
posts. Then he ties it with cedar-bark | to the posts, and he ties it
together with the back; for he first ties it to || posts (1)-(4), which are 50
the back-stop. As soon as this is done, he takes | another one of the
same length and lays it down on top | of what he has already tied on
the back-stop at post (4), and he ties it on to | the back-stop and the
side-stop, and he ties the side-stops on to posts | (5), (6), and (7).
When this is done, || he takes another one of the same length and lays 55
it down on the | upper side of the side-stop at post (1). He ties it on,
and | ties the side-stop to posts (12), (11), and (10). When this | is
done, he takes one of the pieces two spans in length, | with sharp
point towards (9), and || he places the thick end under the side-stop 60
at (10). | Then he ties together the entrance and the side-stop at
(10), and he ties the entrance to | (9), and he does the same with
(7) and (8). When | this is done, he takes another one of the four- |
span sticks and places it over the || side-stops, and he ties it together 65

Wä, la et!ēdxā ālelxsda^əyē ^əne^əmts!aqa dēx^əwalisāq lāx (12). Wä, 42
hēem dzōdzōxūlasa lālemwayuwe lāwayowa. Wä, g'il^əmēsē g^əwā-
lēxs laē āx^əēdxā pēgēkwē denasa q^əs dzēdzēxsēndēq qa g'ilsg'il-
stowēs ts!ēlts!eq!astowa. Wä, g'il^əmēsē ^əwī^əwelx^əsexs laē dāx^əēdxā 45
^əne^əmts!aqē lāxa mōp!enk^əas ^əwāsgemasē lāxens q!wāq!wax^əts!ā-
na^əyēx q^əs k^əat!ālīsēs lāx l!āsadza^əyas āwāp!a^əyasa lālemwayowē
lāwayowa mā^ək!mk!^əenē lāx dzōdzōxūlāxs laē yīl^ətsa denasē lāxa
dzōdzōxūla q^əs yālōdēsa emxap!a^əyē lē^əwē hēem g'il yālōtsōsē
(1)-(4) lēwa emxap!a^əyē. Wä, g'il^əmēsē ^əwī^əlaxs laē āx^əēdxā 50
^əne^əmts!aqēxa hē^əmaxat! ^əwāsgemē q^əs k^əat!endēs lāxa ēk!^əlōt!ēna-
^əyasa la yīlelālela emxap!a^əya lax (4). Wä, lāxaē yālōdxā emxa-
p!a^əyē lē^əwa emxenwa^əyē. Wä, lāxaē yālōdxā emxenwa^əyē lāx
(5); wä, lā hēemxat! g^əwēx^əēdex (6) lō^ə (7). Wä, g'il^əmēsē g^əwālēxs
laē āx^əēdxā ^əne^əmts!aqēxa hē^əmaxat! ^əwāsgemē q^əs k^əat!endēs lā- 55
xa ēk!^əlōt!ēna^əyasa emxap!a^əyē lāx (1). Wä, lā yālōdeq. Wä, lā et!ēd
yālōdxā emxenwa^əyē lō^ə (12) lō^ə (11), hē^əmisē (10). Wä, g'il^əmēsē
g^əwālēxs laē dāx^əēdxā ^əne^əmts!aqē lāxa māl^əp!enk^əas āwāsgemasē
lāxens q!wāq!wax^əts!āna^əyēx q^əs g^əwēbalēs ēx^əba^əfyas lāx (9), laē
k^əat!entsa lēx^əba^əyē lāx benk!^əlōt!ēna^əyasa emxenwa^əyē lāx (10) 60
laē yālōdxā xōlsoē lāx (10) lē^əwa emxenwa^əyē. Wä, lā yālōdex
(9) lē^əwa xōlosē. Wä, lū, hēemxat! g^əwēx^əēdex (7) lō^ə (8). Wä, g'il^ə-
mēsē g^əwālēxs laē et!ēd dāx^əēdxā ^əne^əmts!aqē lāxa mōp!enk^əē lāxens
q!wāq!wax^əts!āna^əyēx yīx ^əwāsgemasa q^əs k^əat!endēs lāx ēk!^əlōt!ēna-
^əyasa emxenwa^əyē. Wä, lū yālōdeq lō^ə (1) lō^ə (2) lō^ə (3); wä, 65

- 66 at (1), (2), (3), and | (4). When this is done, he takes another one of the same | length and lays it on top of the back-stop, and he | ties it at (1), (12), (11), and (10), and he does the same | with the other
- 70 side at the entrance. As soon as there are eight || rows, it is finished. Then he takes pieces four spans and | four finger-widths in length and puts them down, and he | takes up another one and lays it on it, in this manner:
- and he places the
he also ties them
- 75 takes up another
width | apart
- 
- He | ties them together at (1), other ones on (2) and (3), and | at (4). When this is done he one || and places it one finger- from the first one and ties it on at both ends; and | he continues tying on all the others, going towards (4) and (3). As | soon as it is all covered, it is like this.
- When it is finished, he | goes up from the beach and
- 80 breaks off hemlock-branches in the woods. He || carries them down to where he is making the perch-trap and | puts them down, and he goes up again and takes small clams, which he gets for bait | for his fish-trap. He carries them down and breaks the shells of the clams | and scatters them in the trap. As soon as this is done, he puts | the cover over the trap.
- 85 He puts hemlock-branches on top of it, so that || it is dark inside, and he places four large stones | on top of the hemlock-branches to keep it under water. Then it is done. |
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


- 66 hē'misē (4). Wā, g'íl'mēsē gwālexs laē ēt'lēd dāx'īdxa hē'maxat! 'wāsgemē qa's k'at!ēndēs lāx'īk'!ōt'lēna'yasa emxap!a'yē. Wā, lāxaē yālōdeq lāx (1) Lō' (12) Lō' (11); wā, hē'misē (10). Wā, lā hē'mxat! gwōx'īdxa āpsānā'yē Lē'wa xōlosē. Wā, g'íl'mēsē mālgūnāłts!a-k'ostāłaxs laē gwāla. Wā, lā dāx'īdxa sayak!ap!enk'elāsa mōdenē lāxens q!wāq!wax'ts!āna'yēx qa's k'at!ālīsē. Wā, lā dāx'īdxa 'nemts!aqē qa's k'atbendēs lāq; g'a gwālōg'a (*fig.*). Wā, lā yālōdex (1). Wā, lā ēt'lēd k'atbentsa waōkwē lāx (2—3), wā la yālōdeq (4). Wā g'íl'mēsē gwālexs laē ēt'lēd dāx'īdxa 'nemts!aqē
- 75 qa's k'at!ēdēs lāxa 'nemdenē lāxens q!wāq!wax'ts!āna'yēx yīx āwā-lagūlaasas Lē'wa g'ālē āx'ālelōdayōsēxs laē yaēlbendeq. Wā, lā hā'nal yī'ālelōdalasa waōkwē lālag'āalelaa lāx (4) Lō' (3). Wā, g'íl'mēsē emdzōxs laē g'a gwālōg'a (*fig.*). Wā, g'íl'mēsē gwālexs laē lāsdēsa lāxa Lēma'isē qa's lā Lēx'widex q!wāxa lāxa ālē qa's
- 80 lā gēmxcents!ēselaq lax āx'ētsasas Lālemwayowas lāwayowa. Wā, lā xwēlax'ūsdsēsa qa's lā āx'ēd lāxa g'āwēq!ānemē tātēlanems qaēs lāwayowē. Wā, lā dents!ēselaq qa's lā tepts!ālāsa tēlē g'āwē-qlānema qa's gwēlāłts!ōdalēs lāq. Wā, g'íl'mēsē gwālexs laē pāqē-yōtsa sāla lāxa lāwayowē. Wā, lā xēseyīntsa q!wāxē lāq qa p!ēdek'īlēs. Wā, lā t!āqeyīndālāsa mōsgemē āwākwās t!ēsem
- 85 lāx ōkū'ya'yasa q!waxē qa wūnsālayōs. Wā, laem gwāl lāxēq.

Net for Sea-Eggs.—You know already how nettle-bark | is cleaned 1
and what is done with it. When it is put | on the netting-needle, they
take the netting-measure, which is half a finger wide | and four
finger-widths || long, and they net on it. | After they have netted 5
three spans in length, the ends are netted together. Thus | the
mouth is three spans around, and they net downward; | and as soon as
it is two spans long, | they net the bottom together. Then the scraping-
net for flat sea-eggs is like a basket. || It is this way: After he 10
has finished netting it, | he takes his ax and goes into the
woods looking for the root of yellow-cedar; | and when he
finds a yellow-cedar tree, he digs out a root  which is |
moderately thick, and he measures five spans | and then cuts it off.
He splits it through the || heart; and when it is in two parts, he chops | 15
off the heart on one side so that it all comes off, and he chops off the |
sap. Then he tries to make it half a finger | thick; and he chops off
the two edges, so that it is two finger-widths wide, | its whole length
from end to end. || After finishing it, he carries it out of the woods and 20
takes it into his house; | and he puts it down on the floor, and he takes
his crooked knife, | sits down, and takes the yellow-cedar wood and
he shaves | the two edges straight; and after doing so, | he shaves off

Net for Sea-Eggs.—Wä, laemlas q!älelax gwëg'ilasaxa gūnaxs 1
laē äxse'wa le'wa 'näxwa ēaxēnēq. Wä, g'il'mēsē la qetts'ōyo
laxa yegayō laē äx'ēdxä ts!ewëkwëxa k'lōdenōsēlās wāgwasas
lāxens q!wāq!wax'ts!āna'yēx. Wä, lä möden lāxens q!wāq!wax-
ts!āna'yēx yīx 'wāsgemasas. Wä, lä yixentsa gūnēlaq. Wä, lä 5
yūdux'p!enk'ē 'wāsgemasasēxs laē yaqōdex ōba'yas. Wä, laem
yūdux'p!ex'sitē 'wādzeg'ixstaasas. Wä, la yīqaxōdeq. Wä, g'il-
'mēsē māl'p!enk'ē 'wāsgemasas lāxens q!wāq!wax'ts!āna'yaxs laē
yaqōdex ōxsda'yas qa's yīwila gwëx'sa l!ābatēxa xelōdzayowaxa
āmdema. Wä, laem g'a gwālēg'a (*fig.*). Wä, g'il'mēsē gwāl yīqaqēxs 10
laē äx'ēdxēs sōbayowē qa's lä lāxa āl'lē ālāx l!ōp!ēk'asa dēxwē.
Wä, g'il'mēsē q!āxa dēx'mesaxs laē 'lāp!idex l!ōp!ēk'asxa hēla-
g'ite l!ōp!ēk'a. Wä, lä bāl'idxa sek'lāp!enk'ē lāxens q!wāq!wax-
ts!āna'yēx yīx 'wāsgemasasēxs laē tsex'sendeq. Wä, lä naq!eqax
dōmaqasēxs laē xōx'sendeq. Wä, g'il'mēsē malts!exs laē sopā- 15
lax'ēid āpsōdīlē dōmaqs qa 'wī'lāwēs. Wä, lä sopālax'ēidex xōdzē-
g'a'yas. Wä, laem lalōl!a qa k'lōdenēs lāxens q!wāq!wax'ts!ā-
na'yēx yīx wāgwasas. Wä, lä sōp!ēdex ēwūnxa'fas qa maldenēs 'wā-
dzewasas lāxens q!wāq!wax'ts!āna'yēx hēbendāla lāx 'wāsgemasas.
Wä, g'il'mēsē gwālexs laē dālt!alaq qa's lä daēlelaq laxēs g'ōkwē. 20
Wä, lä k'rat!ālilaq qa's äx'ēdēxēs xelxwāla k'lāwayowa. Wä, lä
klwāg'alila qa's dāx'ēidēxa deyōdzowē. Wä, hē'mis g'il k'lāx-
'wītsō'sē ēwūnxa'fas qa naenqenxelēs. Wä, g'il'mēsē gwālexs laē
k'lōdzōdex āpsādzē'fas qa qēdzēdzowēs. Wä, g'il'mēsē gwālexs

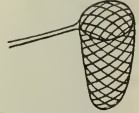
- 25 the one flat side so that it is smooth. After doing so, he || turns it over and shaves off the other side until it has a thin edge, | and it is half a finger thick. | After doing so, he takes a basket, goes to the beach, | picks up stones, which he puts into the basket. | When he
 30 has enough, he carries them on his back into his || house and puts them down by the side of the fire. | He puts the stones on the fire, and he takes the basket and he | goes down again to the beach and plucks off dulce; | and when his basket is full, he carries it up the beach | into
 35 his house, and he puts it down on the floor. || Then he digs a hole by the side of the fire of the same length | as the stick of yellow cedar which is to be steamed to make a hoop for the scraping-net. One | span is the width of the hole that he is digging, | and its depth is the same. When this is finished, he takes | mats, so that they are ready
 40 for use, and he takes the tongs to put || the red-hot stones into the hole, and he puts them into the hole that has already been dug. | When it is nearly full, he takes his dulce and throws it on the | red-hot stones; and when a thick layer has been put on, | he puts the yellow-cedar stick on it, and he takes | more dulce and throws it on
 45 to it; and as soon as there is a || thick layer of dulce on the yellow cedar, he takes water and | throws a little on top the whole length of the yellow-cedar stick, | and he covers it over with mats. After he

- 25 laē lēx'īd qa's k'!ādzōdēx āpsādzā'yas qa pelēsa āpsenxa'yē. Wā, lāla k'!ōdenx'sā'ma āpsenxa'yē lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē gwālexs laē āx'ēdxa lexa'yē qa's lā lāxa L!ema'isē qa's lā t!āqax t!ēsema qa's lā t!āxts!ālas lāxa lexa'yē. Wā, g'il'mēsē hēfats!āxs laē ōxlōsdēsa qa's lā ōxlaēlelaq lāxēs
 30 g'ōkwē qa's lā ōxleg'alilās lāx māg'inwalisās legwīlē. Wā, lā xē'x'LENTS laxēs legwīlē. Wā, la xwēlaqa āx'ēdxa lexa'yē qa's lā xwēlaqents!ēs lāxa L!ema'isē. Wā, lā k'lūlx'īd lāxa L!ESL!ekwē. Wā, g'il'mēsē qōt!ē lexa'yasēxs laē ōxlex'īd qa's lā ōxlōsdēsēla qa's lā ōxlaēlelaq lāxēs g'ōkwē qa's lā ōxleg'alilāq. Wā, lā
 35 'lap!alila lāxa māg'inwalilāsēs legwīlaxa 'nemāsgemē lō' nek'asō-lasxa deyōdzowē qex'extēlasa xelōdzayowē. Wā, la 'nemp!enk' lāxens q!wāq!wax'ts!āna'yēx yīx 'wādzeqawilasas 'lāpa'yas. Wā, lā hēemxat! 'wālabetalilē. Wā, g'il'mēsē gwālexs laē āx'ēdxa lēl-wa'yē qa g'āxēs gwā'lila. Wā, lā āx'ēdxa tslēslāla qa's k'!lplēdēs
 40 lāxa x'ix'ixsemāla t!ēsema qa's lā k'!lpts!ālas lāxa 'lābegwēlkwē. Wā, la elāq qōt!axs laē āx'ēdxa L!ESL!ekwē qa's hēxeyindēs lāx ōkū'ya'yasa x'ix'ixsemāla t!ēsema. Wā, g'il'mēsē wāklwaxs laē āx'ēdxa deyōdzowē qa's paqlēqēs lāq. Wā, laxaē āx'ēdxa waōkwē L!ESL!ekwa qa's hēxēg'indēs lāq. Wā, g'il'mēsē la wāx'-
 45 wūnaya L!ESL!ekwē lāxa deyōdzōxs laē āx'ēdxa 'wāpē qa's xellex'īdē tsādzeleyīnts lāx 'wāsgemas kūnyasaxa deyōdzowē. Wā, lā nās'itsa lē'wa'yē lāq. Wā, g'il'mēsē gwālexs laē āx'ēdxa

has finished, he takes a | round billet, and he cuts it with an ax until it is round. | Its size is three spans around. || When it is done, he 50 takes thin cedar-bark rope, so that it is | ready for use. After it has been steaming quite a while, he | takes off the covering mats and he pulls out the yellow-cedar wood that has been steamed, | and he puts it around the end of the round piece of fire-wood, | and he ties it tightly to the fire-wood, in this manner:  After he has tied it on with a || rope, he heats it by the  fire of the house. 55 Now | he heats it all round until it is burnt black. Then he takes tallow and | rubs it on it while it is still warm. When it is covered | with tallow, he puts it down in the corner of the house, until it | cools off quickly. Now he wants it to become brittle and || to 60 retain its hoop shape and to not spring back again. | Therefore the tallow is put on. When it gets cool, he | takes the hoop for the mouth of the scraping-net for flat sea-eggs, and he takes the | drill and drills ten holes to sew on | the mouth of the scraping-net. After he has done so, it is || in this manner:  Then he takes the 65 scraping-net and | nets its mouth to the ferent kind of | nettle-bark twine that drill-holes. It passes through | two this is done, he takes a small | hemlock- tree two fathoms

lēx^cēnē leqwa qa^s k'lm^fidēq qa lēx^cēnēs. Wā, hē^cmis qa 48
yūdux^plēnsēstēs wāgⁱidasas lāxens qⁱwāqⁱwax^tsāna^yēx. Wā,
gⁱl^fmēsē gwālexs laē āx^cēdxa wīlē densen denema qa gⁱāxēsē 50
gwāⁱlila. Wā, gⁱl^fmēsē gagiyāla la gⁱyē kūnsase^wasēxs laē
nāsōdex nayimas lēlwa^ya. Wā, lā lēx^cūqōdxēs kūnsase^wē
deyōdzā. Wā, lā qex^sēstents lāx ōba^yasa kⁱlax^ubaakwē leqwa.
Wā, lā yī^fidxa māxⁱna^yaxa leqwa (*fig.*). Wā, gⁱl^fmēsē gwāl yīⁱlaxa
denemē laqēxs laē pexⁱidēq lāxa legwīlasēs gⁱōkwē. Wā, laem 55
pex^sēstalaq qa kⁱlūmēlxⁱidēs. Wā, lā āx^cēdxa yāsekwē qa^s
dzekⁱldzōdēs lāqēxs hē^cmaē ālēs tsⁱelqwē. Wā, gⁱl^fmēsē hamel-
sēstēda yāsekwē lāqēxs laē āx^cālilas lāxa ōnegwīlasēs gⁱōkwē qa
ōdaxⁱidēs wūdexⁱida. Wā, laem ^cnēxⁱ qa Lⁱemx^widēs qa
xakⁱlēm^slāwēs lax laēna^yas wākⁱala qa kⁱlēsēs ēdēsa dza^xwida. 60
Wā, hēm lāgⁱilasa yāsekwē lāq. Wā, gⁱl^fmēsē wūdexⁱidēxs laē
āxōdxa wūgⁱxstēlasa xelōdzayāxa āmdema. Wā, lā āx^cēdxa
selemē qa^s selemx^sōdēxa neqadzeqē sela^ya qa neyīm^xso-
watsa tⁱemgexsta^yasa xelōdzayowē. Wā, gⁱl^fmēsē gwālexs laē
gⁱa gwālēg^a (*fig.*). Wā, lā āx^cēdxa yīgekwē xelōdzayo, laⁱmē 65
yīxdzōdeq lāxa wūlgⁱxstēlas. Wā, laem ōgⁱl^aem mēdek^u
gūnkⁱlēnē la nēx^soyōs lāxa sēsēla^yē qa^s lā hēx^sāla lāxa maē-
malte^semtowē yīgēla^ya. Wā, gⁱl^fmēsē gwālexs laē āx^cēdxa wīlē
qwāxasa malpⁱenkeⁱ wāsgemasas lāxens bāⁱlax. Wā, lā kⁱlaxāⁱlax

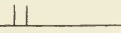
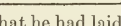


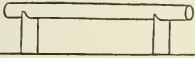
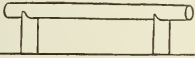
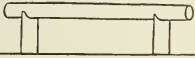
70 in length, cuts off || the bark and the sap; and when it is all off, he cuts | off the thick end so that it is flat, and he puts t on the end of his scraping-net | for flat sea-eggs to serve as a net-handle, for thus is called what they tie to the end of it; | and he takes a split spruce-root and ties the | scraping-net for small, flat sea-eggs to the end of the net-handle. After he has || done so, it is in this way: |



- 1 Staging for drying Roots.—After they have eaten, | they go out of the house. Immediately (the man) goes into the woods, | carrying his ax, and he cuts down four | good-sized long, straight cedar-trees
- 5 that have no branches. He measures off || three fathoms and cuts them off. | The four sticks are each three fathoms in length. | Then he measures off one fathom and | cuts them off, and he chops off eight of the same length. | As soon as all these have been cut off one
- 10 fathom in length, || he sharpens one end. When | all the ends are sharp, he carries them on his shoulders and | carries them into his house, and he throws them down where he is going to put them up for | a staging. When they are all in the house, he takes one | of the sharpened sticks and drives it into the ground close to the inner ||
- 15 back-rest in the corner of the right-hand side of the house; and when it is | two spans in the ground, he | takes another one of the sharp-

70 xē'x^wūnā'yas lō' xōdzēg'a'yas. Wā, g'il'mēsē 'wī'lāxs laē k'!ax-
'wīdēx lē'x^wba'yas qa pēpēgenōsēs. Wā, lā āxbentsa xelōdzayo-
waxa āmdema lāxa xelōsp!ēqē qaxs hē'maē lēgēmsa lāl yīlbayaats.
Wā, lā āx'ēdxa dzedekwē l!ōp!ēk'sa ālēwāsē qa's yīl'ālelōdēsa
xelōdzayowaxa āmdema lāx ōba'yasa xelōsp!ēqē. Wā, g'il'mēsē
75 g'wālēxs laē g'a g'wālēg'a (fig.).

- 1 Staging for drying Roots.—Wā, g'il'mēsē g'wāl l!ēxwaxs laē
hōqūwēsa qa's lā lāxēs g'ōkwē. Wā, hēx'ida'mēsē lā lāxa āl!ē
dak'!ōtēlaxēs sōbayowē qa's lā sōp!ēxōdxa mōts!aqē g'ilsg'ilt!a
ha'yāl'ag'īt ēk'ētēla naenk'ēla dzešekwa. Wā, lā bāl'ideq qa
- 5 yaēyōdu'p!enk'ēs lāxēns bālāqē āwāsgēmasasēxs laē sōpsēndeq.
Wā, la'mē 'nemax'ē āwāsgēmasasa mōts!aqē lāx yūdu'p!enk'ē
lāxēns bālax. Wā, lā ēt!ēd bāl'idxa 'nemp!enk'ē lāxēns bālāxs
laē sōpsēndeq. Wā, lā mālgūnāts!aqa sōpa'yas hēx'sā āwāsgēmē.
Wā, g'il'mēsē 'wī'wēlx's'ēda 'nāl'nemp!enk'as āwāsgēmasē lāxēns
- 10 bālāxs laē dzōdzo'x^wbēndēx ēpsba'yas qa eēx'bēs. Wā, g'il'mēsē
'wī'lā la dzōdzo'x^wbaakūxs laē yīlkūlsaqa qa's lā yīl'wūlt!alaqa qa's
lā yīlgwēlelaqa laxēs g'ōkwaxs laē yīl'x'walīlaqa laxēs ax'ālilaslasa
k'!agil!ē. Wā, g'il'mēsē 'wī'lāēlaqēxs laē āx'ēdxa 'nemts!aqē
lāxa dzōdzo'x^wbaakwē qa's dēx'walilēs lāxa mag'idzā'yasa tsaq!ēx-
- 15 lā'yē lāx onēgwiłasa hēlk'!ōtēwalīłasa g'ōkwē. Wā, g'il'mēsē
ma'p!enk'ē 'wālabetalīlasas lāxēns q!wāq!wax'ts!āna'yaxs laē
āx'ēdxa 'nemts!aqē dzōdzo'x^wbaakwa qa's dēx'walilēs lāxa

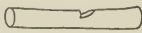
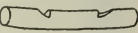
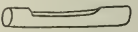
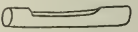
ened sticks and drives it into the floor | one span distant from the 18
 first | post; and he takes one of the long sticks for a crosspiece and ||
 lays it down outside, in this manner:  Then he 20
 takes another one | of the sharpened poles  and drives
 it down at the other end of the long stick that he had laid down; | and
 when it is two spans in the ground, | he takes the other sharpened
 stick, | places it at the same distance as at the other end, and drives
 it into the floor. || When it is also two spans deep in the ground, | he 25
 takes his hand-adz and adzes off the tops | of all the posts, so that
 they are hollowed out. These are called "notches for the beams,"
 and | they are in this manner:  As soon as they
 have all been notched out on top,  | he takes a
 beam and places it over the post || at one end, and he puts the 30
 other end on the top of the other post, | so that it is in this man-
 ner:  When the staging is finished, he
 puts  | the baskets with long cinquefoil-roots
 on it,  and he does the same along the other
 side. |

35

Frame for drying Berries.—Now we will talk about the work | of 1
 the husband of the woman, for he does not sit still in his house while |
 his wife is picking elderberries. First he has to look for a good |
 cedar-log which is soaked in water and soft, for this splits straight. ||
 After he has found one, he chops it with his ax on the under side. | 5

‘nempe!enk’ē lāxens q!wāq!wax’ts!āna’yēx, yīx āwālagōlilasasa lē- 18
 lāmē. Wā, lā āx’ēdxa ‘nemts!aqē lāxa k’!axdēmalē qa’s
 k’at!ālilēs lāx L!āsalilas g’a g’wālēg’a (*fig.*), lā āx’ēdxa ‘nemts!aqē 20
 lāxa dzōdzoḡbaakwē qa’s dēx’walilēs lāxa āpsba’yasa la k’ādēla.
 Wā, g’il’emxaawisē malp!enk’ē ‘wālabetalilasas lāxens q!wā-
 q!wax’ts!āna’yaxs laē āx’ēdxa ‘nemts!aqē dzōdzoḡbaakwa qa’s
 nā’naxts!owēx āwālagōlilasasa āpsba’yaxs laē dēxbetalilaq. Wā,
 g’il’emxaawisē malp!enk’ē ‘wālabetalilasas lāxens q!wāq!wax’ts!ā- 25
 na’yēx laē āx’ēdxēs k’!im!ayowē qa’s k’!im!etōdēq qa xūbetōwēs
 ‘naḡwēda lēlāmē. Hēem lēgades q!asēxa k’ats!ewaslasa k’!axde-
 maxa g’a g’wālēg’a (*fig.*). Wā, g’il’mēsē ‘wīla lā q!lēq!ādzekwa ōxtā-
 ‘yasa lēlāmās laē āx’ēdxa k’!axdēma qa’s k’adetōdēs lāxa lāmāsa
 āpsba’yē. Wā, lāxaē ōgwaqa k’adetōtsa āpsba’yas lāxa lāmē. 30
 Wā, la’mē g’a g’wālēg’axs (*fig.*) laē g’wāla k’!ag’ilē qa g’ēxdemasa
 laxabats!ē L!āl!abata. Wā, lā hēem xat! g’wēx’idxa āpsōdeq!a.

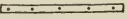
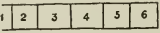
Frame for drying Berries.—Wā, la’mēsēns g’wāgwēx’sēx’idēl lāx 1
 lā’wūnemasa ts!edāqaxs k’!ēsaē āem k’waēl lāxēs g’ōkwaxs laē
 ts!ēx’ēs genemasa ts!ēx’ina. Wā, hēem g’il la ālāsō’sē ēk’a k’!wax-
 lāwaxa k’!ūnk!ūnq!eqēxa telqwē qaxs hē’māē g’aqwa lāx pats!ase-
 ‘wē. Wā, g’il’mēsē q!lāqēxs laē sōp!ētsēs sōbayowē lāxa wilemē qa’s 5
 temḡbetendēq g’a g’wālēg’a (*fig.*), g’il’mēsē negōyōdē temkwa’yas

- 6 He chops into it this way:  As soon as he has chopped half way down | to the heart of the wood, he measures from the place where he has | chopped nine spans of our
10 hand. | Then he chops in, and cuts in || as deep as before at the other end. Then he stops chopping. Now it is | in this way:  Then he takes his wedges and drives them in at the end | of (1), towards the top of the cedar-tree; and he uses his stone hammer to drive them in; | and when he has a piece wedged off, he turns it over on its back. Then it is in this way: |  Then he wedges the piece which he has cut off from  the tree
15 into pieces. He splits it up small enough so that he || can carry it out of the woods. After he has cut it into pieces, he carries it home on his shoulder | out of the woods and into his house. There he | throws it down in the corner of the house; and after all has been carried out, he | takes his adz and puts it down. He also takes his straight | knife,
20 his wedge, and his stone hammer, and he || splits off the thickness of one of our fingers; | and when it has come off, he measures pieces two finger-widths | in width. He takes his straight knife and | splits the wood with it. He continues to do so until he has many of the same size. | When
25 he thinks he has split out enough, he takes his straight || knife and one of the cedar-sticks which he has split and cuts it well | and straight on one side, so that it is straight and flat. | After he has done so, he turns


- 7 lāx lālaa lāx dōmaqas laē bāl'itsēs q!wāq!wax'ts!āna'yē g'āg'ilēla lāxēs temkwa'yē. Wā, lā 'nā'nemāp!enk' lāxens q!wāq!wax'ts!āna'yēx yix bāla'yasēxs laē temx'wideq. Wā, g'il'emxaāwisē la
10 'nemālē 'wālabedāsas lē'wa āpsba'yaxs laē g'wāl sōpaq. Wā, laem g'a g'wālēg'a (fig.). Wā, lā āx'ēdxēs lemlemg'ayowē qa's q!wāēlben-dēs lāx (1) xa wiletā'yasa wēlkwē. Wā, lā pelgetewēsē pelpelqē lāq. Wā, g'il'mēsē nelaxē latoyās lāxa wēlkwaxs laē g'a g'wālēg'a (fig.). Wā, lā lemlemx'sendxēs lātoyowē. Wā, ā'mēsē gwanāla qa's
15 lākwēsē qō lāl yilx'ūlt!ālaleq. Wā, g'il'mēsē 'wī'welx'sexs laē yelx'wideq qa's yilx'ūlt!ālaleq qa's lā yilgwēlelaq lāxēs g'ōkwē. Wā, lā yelx'walilaq lax onēgwilasēs g'ōkwē. Wā, g'il'mēsē 'wī'lōlt!axs laē āx'ēdxēs k'limlayowē lā g'ig'alilaq. Wā, hē'mislaēxs nexx'āla k'lāwayowē. Wā, lā āx'ēdxēs lem'ayowē lē'wē pelpelqē. Wā, lā
20 latōdxa 'nemdenē lāxens q!wāq!wax'ts!āna'yēx, yix wāgwasas. Wā, g'il'mēsē lāwāxs laē mens'itsa maldenē lāxens q!wāq!wax'ts!āna'yēx qa 'wādzewatsēx, laē āx'ēdxēs nexx'āla k'lāwayowa qa's xōx'sendēq. Wā, lā hēx'sāem gwēg'ilaxa q!lēnemē hēx'sā āwāgwitē. Wā, g'il'mēsē k'ōtaq laem hēlalēs xā'yaxs laē āx'ēdxēs nexx'āla
25 k'lāwayowa lē'wa 'nemtslaq lāxēs xā'yē k!waxlāwa qa's aēk'lē k'lāxwax āpsōt!ēna'yas qa neqeles; wā, hē'mis qa pex'enēs. Wā, g'il'mēsē g'wālexs laē lēx'ideq qa's k'lāx'widēx āwīg'a'yas qa lēnē-

it over and cuts the back so that it is round | and also straight. After 28
 doing so, he takes another one | and does the same as he did to the first
 one he made, and he || continues doing so with the others. When all 30
 have been cut out, he | splits some smaller than our little finger. He
 takes | his straight knife and cuts them square. | When he thinks he
 has enough of these, he measures these off | two spans and two finger-
 widths || in length. Then he cuts them off. There are many of 35
 these | which he has cut the same length. After they have been done,
 he takes his | wedge and his stone hammer and he wedges the other |
 cedar-sticks into thin pieces. When they are all in pieces, he takes
 his | straight knife and the cedar-sticks which he has wedged into
 pieces and || splits them into small pieces with his straight | knife, so 40
 that they are the thickness of half the thickness of our little finger. |
 Now he has split out very many. After doing so, he takes the | first
 one which he made two finger-widths in width, and he cuts | square
 holes a little larger than the size of our little finger || four finger-widths 45
 from the end of what he | is cutting. As soon as the hole passes
 through, he measures | two spans from this hole, and there he makes
 another hole; | and when it also passes through, he measures off two
 more spans | from the last hole he made; and he continues to do so,
 proceeding to the end of the stick. || As soon as this side-stick has been 50

g'ēs Lō^f qa neqełēs. Wā, g'il'mēsē gwālexs laē ēt'lēdxā 'nemts!aqē. 28
 Wā, āemxaē nānaxts!ewaxēs g'ilx'dē āxā'ya. Wā, āx'sā'mēsē hē
 gwēg'ilaxa waōkwē. Wā, g'il'mēsē 'wi'la la k'lākwa. Wā, la ēt'lēd 30
 xōx'wīdxā wawilalagawa'fayasens selt!ax'ts!āna'fēx. Wā, lā āx'ēd-
 xēs nexx'āla k'lāwayowa qa's k'lax'wīdēq qa k'!ewelx'ūnēs.
 Wā, g'il'emxaāwisē k'otax laem hēlalaxs laē bāl'ideq yīsē q'lwā-
 q'lwax'ts!āna'faya malp!enk'ē hē'misa māldenē bābelawē lāxens
 q'lwāq'lwax'ts!āna'fayxs laē k'!m̄ts!ēndeq. Wā, laemxaē q'lēnemē 35
 k'!m̄ta'fayxs hē gwēx'sē. Wā, g'il'mēsē gwālexs laē āx'ēdxēs
 lem'ayowē le'wis pelpelqē qa's lemlenx'salēxa waōkwē k'lwax-
 lāwa qa pelspadzowēs. Wā, g'il'mēsē 'wi'wūlx'sexs laē āx'ēdxēs
 nexx'āla k'lāwayowa qa's lāxat! āx'ēdxēs lemka'sōx'dē k'lwax-
 lāwa. Wā, lā hēloxs'sēnd xōxōxs'ālaq yīsēs nexx'āla k'lāwa- 40
 yowē lāq qa k'lōdenēs wāgwasas lāxens selt!ax'ts!āna'fēx. Wā,
 lā ālak'lāla q'lēnemē xā'fayxs. Wā, g'il'mēsē gwālexs laē āx'ēdxēs
 g'ilx'dē āxā'faya māemaldēnas āwādzewasē. Wā, lā k'lēx'sōdxā
 k'!ewelx'ustowē hālselaem lālexalagawēsens selt!ax'ts!āna'fēx yīxs
 mōdenaē lāxens q'lwāq'lwax'tsāna'fēx g'āg'ilēla lāx ōba'fayāsē 45
 k'lēx'sōtse'fwas; g'il'mēsē lāx'sāwē k'lēsōda'fayāsēs laē bāl'itsēs
 q'lwāq'lwax'ts!āna'fayaxa malp!enk'ē g'āg'ilēla lax k'lēx'sōda'fayxs.
 Wā, g'il'emxaāwisē lāx'sāxs laē ēt'lēd bāl'idxā malp!enk'ē g'āg'il-
 lēla lāx ālē k'lēx'sōdēs. Wā, ā'misē hē gwē'nākūlax lābēndalāē.
 Wā, g'il'mēsē gwāla l!āl!exenwa'fayxs laē g'a gwālēg'a (*fig.*). Wā, 50

- 51 finished, it is this way:  Then he | puts it down. Then he takes the other one and puts it down by the side of the one that | he has finished, and he marks it according to the first one, so that the hole that he is to make will be in the corresponding place; | and after he has marked it, he cuts the holes through it; and when these are | finished, he takes a square piece of the size of our little finger || and two spans and two finger-widths in length, | which is called "crosspiece for tying on." He measures one | finger-width from the end of it. Then | he takes his straight knife and cuts a notch around it. He cuts off | a little all round, so that it fits into 60 the hole of the side-stick. He || pushes it through the hole that he has cut; and when he has cut off enough | so that it fits in tight for the end to pass through, | he only stops pushing it in when | it fits tightly against the shoulder of the notch, | he does the same with the other end of the | crosspiece as he did to the former end. After | doing so, he 65 continues the same with the others; and || when all of them have been finished, it is in this way:  After this has been done, | he takes cedar-bark and | soaks it in water. After doing so, | he takes the thin pieces of cedar-wood half as | thick as our little finger and one finger-width | in width. These 70 are to be the middle sticks. When he has || put them all down at the place where he is sitting making the drying-frame, after | they have all been brought there, he takes the soaked cedar-bark and puts it

- 51 lā k-āt'alilāq qa's āx'ēdēxa 'nemts!aqē; lā k-ādenodzelilas lāxa la gwāla. Wā, lā xūlt'ēdeq qa naqālitsa k'lek'lex'sewakwē. Wā, g'il'mēsē gwāl xūltaqēxs laē k'leyimxsāla. Wā, g'il'emxaāwīsē gwālexs laē āx'ēdxa k'lewlx'ūnēxa yō 'wāg'itens selt!ax'ts!āna- 55 'yēxxa hāmāldengāla lāxens q!wāq!wax'ts!āna'yēx āwāsgemas. Wā, hēm lēgades k'elx'dema gayēg'ē. Wā, lā mens'itsa 'nemdenē lāxens q!wāq!wax'ts!āna'yēx g'āg'ilēla lāxa ōba'yasēxs laē āx'ēdxēs nexx'āla k'lāwayowa qa's k'limtsē'stalēq. Wā, xāl'lex'ēd k'lax'ūsē'stāla qa hēlādzeqelis lāxa l!al!exenxa'yē. Wā, lānaḡwē 60 l!enxstōts lāxēs k'lex'sōda'yē. Wā, g'il'mēsē hēlālē tek'alaēna'yasēs laē lāx'sāwē ōba'fya. Wā, āl'mēsē gwāl q!omtaqēxs laē wāla lāx k'limtsē'stalaso'x'dās. Wā, lāxaē hēm gwēx'ēidxa āpsba'yasa k'elx'dema gayēg'a'ya, yixēs gwēx'ēdaasaxa āpsba'yasa. Wā, g'il'mēsē gwāla 'nemts!aqaxs laē hēx'sāem gwēg'ilaxa waōkwē; g'il- 65 'mēsē 'wīla gwālexs laē g'a gwālēg'a (*f.g.*). Wā, g'il'mēsē gwālexs laē āx'ēdxa denasē qa's lā pēx'stēnts lāxa 'wāpē. Wā, g'il'mēsē gwālexs laē āx'ēdxa pepats!aakwē pēlspelē k'wēk'wagedzōwaxa k'lōdenas wāgwasē lāxens selt!ax'ts!āna'yēx. Wā, lā 'nemdenē āwādze'wasas lāxens q!wāq!wax'ts!āna'yē, yixa nexts!ā. Wā, g'il- 70 'mēsē g'āx'wīlg'alil lāx k'wāēlasasēxs k'ltk'ledēsēlaē. Wā, g'il'mēsē 'wīlg'alilēxs laē āx'ēdxa pēx'stalilē denasa qa's g'āxē g'ēg'alilāsēxs

down. | He calls his wife to split it into narrow strips, | and she 72
immediately comes and sits down and | splits the cedar-bark into
narrow strips for him to tie on the middle sticks of the || drying-frame. 75
After splitting off one strip, she gives it to her | husband. He takes
it, and also one of the split sticks from | the middle sticks of the
drying-frame, and he puts it on at (1) and close | to (7),¹ and he ties
it on with split cedar-bark, | and he sees to it that there is no turn in
the cedar-bark. After tying it on, he takes up || another one of 80
the split sticks and places it alongside of the first one, | which
he put on also at (1). Then he ties it also to the crosspiece. |
He continues doing this at (1); and as soon as it has been filled up
to (8),¹ | the side-stick, then he ties them on at (2); and after that
has been filled, | he ties them up at (3), (4), and (5). Now the drying-
frame || has been finished; and when all the sticks 85
have been tied on, it is in this way:  After | the dry-
ing-frame has been finished, he gives it to his wife. |

Rack for holding Baskets.—His wife, however, takes easily- | splitting 1
cedar-wood and splits it so that (the pieces are) one finger | thick one
way, and half | a little finger thick the other way. She measures
them || by the inside of the empty oil-box. Then she cuts them off; 5
and when | she thinks she has enough of these sticks, she measures

laē Lē'lālxēs GENEMē qa g'āxēs dzēldzeq!astogwīla dzedzEXSENDxa 72
pēgēkwē DENASA. Wā, lā hēx'īda'mēsē lā GENEMAS k'wāg'alila
qa's dzEDZEXSENDē dzēldzeq!astōgwīlaxa yaēLELALAXA NEXTS!āwasa
k'ltk'!EDēSLē. Wā, g'fl'mēsē dzEXōdxa 'NEMXSāXS laē ts!ās lāxēs 75
lā'wūNEMē. Wā dāx'īdeq. Wā, hē'misa 'NEMXSA pāts!aak^u g'ayōl
lāxa NEXTS!āLASA k'ltk'!EDēSLē qa's k'at!ENDēs lāx (1) lā māx'ē-
NēX (7); wā, lā yīl'āLElōdeq yīsa dzEXEkwē DENASA. Wā, la k'!ēs
hēlq!ālaq k'flp!ēda. Wā, g'fl'mēsē gwāl yīlaqēXS laē ēt!ēd āx'ēdxa
'NEMXSA pāts!aakwa qa's k'ADENōDZENDēs lāxēs g'flx'dē āx'āLElō- 80
dayowa lāxaax (1) k'!Elx'dema gayōlema. Wā, lāxaē yīl'āLElōdeq.
Wā, āx'sā'mēsē hē gwēg'ilax (1). Wā, g'fl'mēsē lēNXEND lāx (8)
L!āl!EXENXA'ya, laē ēt!ēd yīl'ENDālax (2). Wā, g'fl'mēsē lēNXENDEq
laē ēt!ēd yīl'ENDālax (3) 1.ō⁶ (4) 1.ō⁶ (5). Wā, laem gwāla k'ltk'!E-
dēsaxs laē wī'la yeLEkwē (6). Wā, lāg'a gwālēg'a (fg.). Wā, 85
g'fl'mēsē gwāla k'ltk'!EDēsaxs laē ts!ās lāxēs GENEMē.

Rack for holding Baskets.—Wā, lāla GENEMAS āx'ēdxa ēg'aqwa 1
lax xāSEwē k'laxlāwa, qa's xōx'wīdēq, qa 'nāl'NEMDENDāyaa-
kwēs āwāDZEWASē lāXENS q'lwāq'wax'ts!āna'yēX. Wā, lā k'!ōden
lāXENS selt!ax'ts!āna'yēX, yīx wīwāgwasas. Wā, lā hēEM mēNS'ītSē
g'oldōlās ōts!āwasa dengwats!ēmotaxs laē k'!mTS!ENDEq. Wā, g'fl- 5
'mēsē k'ōtaq laem hēlalēs āxā'yaxs lā mēNS'īta 'NEMTS!aqē lāx ts!E-

¹ (7) and (8) are the two long side-sticks.

- 7 with another stick the | width of the empty oil-box. One finger-
width | on each side is the size of these square pieces of cedar-wood. |
She makes four pieces of the same size, and all of the same length. ||
- 10 After they have been cut off, she takes cedar-bark and | puts it into
water and leaves it there until it gets soaked. | When she thinks it is
soaked, she takes it out and splits it | into narrow strips. After
doing so, she takes | one of the shorter cedar-sticks, one of the pieces
15 to which the rack on which || the basket rests is tied when crabapples
are being boiled, and she takes | one of the flat pieces of cedar and
places it lengthwise, so that the two are | in this way.¹ Then she
takes split cedar-bark and ties together | the two ends of the rack
that she is making. After this has been done, | she takes up one of
20 the long cedar-sticks || and puts it down flat on the crosspieces, and
she ties these together with cedar-bark. | She continues doing this
from one end of the crosspieces to the other. | When she reaches the
other end, she takes another one of the shorter | cedar-sticks and
ties it under the rack. | She measures so that equal distances are
25 between the || four cross-sticks. She ties them also with cedar-bark. |
She does this with all four sticks. After she has | done so, it is in
this way.² |

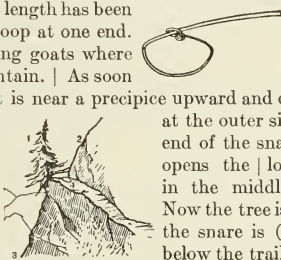
- g'ōlāsa dengwats!ēmōtē, yīxa 'nemdenē'stalās 'wāg'idasē lāxens
q!wāq!wax'ts!āna'yēx lāxēs k'!ewūlx'ūnēna'yā k'!waxlāwē. Wā,
lā mōts!aqa hēx'sū āwāgwitē. Wā, lāxaē hēx'sāemxat! āwāsgemē.
- 10 Wā, g'il'mēsē g'wāl k'!imk'!imts!alaqēxs laē āx'ēdxa denasē qa's
hāpstēndēq lāxa 'wāpē, qa yāwas'īdē hāpstālīla, qa pēx'wīdēs. Wā,
g'il'mēsē k'ōtaq laem pēx'wīdex laē āx'wūstēndēq qa's dzēdzēxs'
ēndēq qa ts!ēlts!ēq!astowēs. Wā, g'il'mēsē g'wālēxs laē āx'ēdxa
'nemts!aqē lāxa ts!ekwagawa'yasa k'!waxlāwē, yīx k'!ilx'demalasa
- 15 hāndzowasa k'!itk'!īdēsēlāsa q!ōlāxa tsēlxwē. Wā, lāxaē dāx'īdxa
'nemxsa lāxa g'iltagawa'yē k'!waxlāwa qa's k'āk'etōdēx ōba'yas
g'a g'wālēg'a¹. Wā, lā āx'ēdxa dzēxekwē denasa qa's lā yālō-
dayonoḡ's lāx ōba'yasēs k'!itk'!ēdēsīlasē'wē. Wā, g'il'mēsē g'wāl-
'ēlēlaxs laē ēt!ēd āx'ēdxa 'nemxsa lāxa g'iltagawa'yē k'!waxlāwa,
- 20 qa's lāxa pāxents lāxa k'!ilx'dema. Wā, lāxaē yālōdēq yīsa de-
nasē. Wā, āx'sā'mēsē hē g'wēg'ilaxs lābēndālaaxa k'!ilx'dema. Wā,
g'il'mēsē lābēndqēxs laē ēt!ēd dāx'īdxa 'nemts!aqē lāxa ts!ekwa-
gawa'yē k'!waxlāwa qa's lā k'ādabōts lāx āwābo'yasa k'!itk'!ē-
dēsē. Wā, laem āem mensi'lāla, qa 'nemēs āwalagālaaslasa
- 25 mōts!aqē k'!ēk'!ilx'dema. Wā, laemxaē yīlōdālasa denasē lāq.
Wā, lā 'nāxwaem hē g'wēg'ilaq lāqēxs mōts!aqāē. Wā g'il'mēsē
g'wālaxs laē g'a g'wālēg'a.²

¹ Tied together at the ends at right angles.

² See figure of frame, p. 171. There are only four cross-sticks.

II. HUNTING, FISHING, AND FOOD-GATHERING

Goat-Hunting.—When the mountain-goat hunter | goes up the moun- 1
tain to hunt goats, he searches for thick, long | cedar-withes. Some-
times these are two fathoms long | and of the thickness of the fourth
finger. They have no branches. || He twists them well, going towards 5
the thick end. | He steps on the top while he is twisting it; and
when | the piece that he has twisted is long, he steps near the end
of the | twisted piece and continues twisting it. He does not stop
until | the whole length has been twisted; and he
puts a knotted loop at one end. Now it forms a ||
snare for catching goats where they have a single 10
trail on a mountain. | As soon as he finds a place
on the trail that is near a precipice upward and downward, | and also
a tree standing at the outer side of the trail, then
he ties | the thick end of the snare to the bottom of
the tree. He opens the | loop and puts it be-
hind the tree, in the middle of the goat-trail,
in this way: || Now the tree is (1); the precipice | 15
above is (2); the snare is (4); | the trail is (4);
the precipice below the trail is (3). |



Goat-Hunting.—Wä, hēmaaxslaēda tēwēnēnoxwaxa mēlxlowē 1
ēk'lēsta lāxa neg'ä. Wä, la alēx'ēidxa hēlag'itē g'ilt!a selbasēdem-
sa wilkwē yīxs nāl'nēn!ēnaē malp!enk'ē wāsgemasas laxen
bālax. Wä, la yōwag'itens selt!ax. Wä, la k'leās l'enk'ēdems.
Wä, lā aēk'laxs laē g'āxtōdexs laē selp!ēdeq gwāyōlēla lax ōxla- 5
'yas yīxs t!ēpalaax ōxtā'fayasēxs laē selpaq. Wä, g'il'mēsē g'āg'il-
tālē selpa'fayasēxs laē wī'x'wīdeq qa's t!ēplidēxa mak'āla laxa lā
selbekwa. Wa, lā'xaē ēt!ēd selp!ēda. Wä, al'mēsē gwālexs laē
lābendex wāsgemasas. Wä, lā ma'x'bendeq (fig.). Wä, laem x'ima-
yōlxa mēlxlowē lāx nēmx'ēdaasas t!ex'ilās lāxa neg'ä. Wä, 10
g'il'mēsē q'lāxa māg'ilx'iwa'yē t!ex'ila laxa ēl!exsdālaa, wä,
hē'mēsa lāsaxs lālaē lāx l'āsōtstā'yasa t!ex'ila; wä, lā mōx'plē-
gents lēx'ba'yasa x'imayō lāx ōxla'yasa lāsē. Wä, la qex'stōtsa
x'imayowē lāx āla'fyas lāx nexstā'yasa t!ex'ilāsa mēlxlowē g'a gwā-
lēga (fig.). Wä, hēem lāsē (1); wä, hē'mēs tsētāla t!ēsemē lāx 15
ēk!anēkwasa t!ex'ila (2); wä hē'mēs x'imayowē (4); wä, hē'mēs
t!ex'ilē (4); wä, hē'mēs ēl!exsdālaa (3).

As soon as he has finished this, he leaves; and after four | days he
 20 goes to look at his snare; and if a goat has been snared, || he can
 see it a long ways off hanging down at (3). Now the | snare has caught
 a goat which has died. He pulls it up, | takes the snare off the
 neck of the goat, | and sets it again. Then he takes the goat | a little
 25 ways off from the place of his snare. || Then he cuts it open and takes
 out the intestines, but he keeps | the tallow. He twists cedar-withes
 and | ties together one fore-leg and one hind-leg | with the cedar-withes,
 and he does the same with | the legs of the other side. Then he puts
 30 the tallow into the || belly. He cuts holes through each | side of the belly
 with his knife, pushes the | thick end of the cedar-withe into it, and
 sews it up. | After he has sewed it up, he puts his arms through | the
 legs that have been tied together, so that the goat lies with its belly
 35 on his back, || and he carries it down the mountain.

1 Sealing.—And they do the same way when hunting | seal as they
 do when hunting porpoise; and | the hunting-canoe for seal-hunting
 is the same as the hunting-canoe for porpoise-hunting. |

5 As soon as it gets dark, at new moon the hunter gets ready, || and
 carries down his small hunting-canoe, | which he launches on the sea.

18 Wā, g'il'mēsē gwālexs laē bās. Wā, g'il'mēsē mōp!enxwa'sē
 'nālāsēxs laē dōqwaxēs x'imayowē. Wā, g'il'mēsē x'imts'lāxa
 20 'melxlāxs laē dōqūlaqēxs tēkwūma'yaē lāx (3). Wā, la'mē x'i-
 maxālāxa x'imayowaxs laē hē'la. Wā, lā nēxōstōdeq qa's x'i-
 mōdēxēs x'imayowē lāx q'lōq!onāsa 'melxlowē. Wā, lā xwēlaxa-
 lōdaem x'imastōtsēs x'imayowē lāq. Wā, g'āxēsa 'melxlowē lāxa
 qwaqwēsala lāx x'imaasāsēs x'imayowē.

25 Wā, lā qwaq'ideq qa's lāwiyōdēx yax'yig'ilas. Wā, lā āxēlax
 yīx'sema'fyas. Wā, lā āx'ēdxa dēwēxē qa's selp!ēdēq. Wā, lā
 q!ap!ēx'īdxa g'alēmg'algiwa'yē g'ōgū'yōs lē'wa āpsōltsēdza'yē
 ālēmxiēs qa's ya!ōdēsa dēwēxē lāq. Wā, laxaē hēem gwēx'īdxa
 ēpsōltsēdza'yē. Wā, lā āx'ēdxa yīx'sema'fyas qa's āxts!ōdēs lāx
 30 tek'lās. Wā, lā āx'ēdxēs k'!awayowē qa's l!ēnqemsālēs lāx wāx'-
 sane'x'ustā'fyas qwaq'afyas tek'lāsa 'melxlowē. Wā, lā l!ēnxsālās
 lēx'ba'fya dēwēxē lāq. Wā, laem q!enk!aēdzendēx tek'lās.
 Wā, g'il'mēsē gwāl q!ēnaqēxs laē p!ēmx'sasēs e'eyasowē lāxa la
 ya!ewak' g'ōg'igū'yōsa 'melxlowē. Wā, la'mē hē gwēk'ēlaqēxs
 35 laē banōlēla lāxa neg'ā.

1 Sealing (Ālēxwaxa mēgwatē).—Wā, hēemxaa gwēg'ilaxs ālēxwa-
 axa mēgwatēs gwēg'ilasaxs ālēxwaaxa k'!ōlōt!ē. Wā, hēemxaāwis
 ālēwats!ēsēs ālēwats'lāxa k'!ōlōt!ēxēs ālēwats'lāxa mēgwatē.

Wā, g'il'em p!ēdex'īdxa x'āsawayaēda 'mekūlāxs laē xwāna!īdē-
 5 da ālēwinowē qa's lā lēlēlēbēdxēs ālēwats!ē xwāxwagūma qa's
 lā hānstālisas lāxa dēmsx'ē wāpa. Wā, lā lāsēsa qa's āx'ēdēxēs

Then he goes up the beach and takes his | canoe-box in which he 7
keeps his harpoon-points and his harpoon-line, | and also the blue
hellebore-root and *peucedanum*-seeds, and also sinew. | Then the
hunter paddles with his steersman. . . . || All these are taken aboard 10
the small canoe. As soon as they go aboard | the little hunting-
canoe, they take their | paddles and paddle; and when they nearly
arrive at the island, | the hunter puts his paddle down on the
second thwart | behind him. The points of the harpoon turn
towards the stern, and the two points || are pushed against the stern- 15
seat on the left-hand side of the little canoe. | The handle of the
harpoon-shaft lies on the left-hand side of the bow, | where the har-
pooneer is seated. |

Then he pulls his harpoon-shaft out of the stern-seat; and he pushes
it, handle first, forward and | places it in the bow of the little canoe. ||
He puts it down on his right side. Then he opens the canoe-box, | 20
takes out the harpoon-line and the harpoon-points, and ties the end of
the | line to the harpoon-line. |

After this has been done, he puts the points on the prongs, | and he
ties the ends of the guide-rope. Then he turns || the harpoon the other 25
way, and ties the line on, where he holds it with his | left hand, as he
is throwing the harpoon at what he is going to spear. As soon as he
has finished, | then he puts the prongs and the harpoon-points

ōdzaxs g'ildasa, yix g'iyimts!ewasas LĒLEG'ikwas LE'wis q!Elkwē; 7
wā, hē'mislēs āxsolē LE'wa q!EXmēnē; wā, hē'misa at!ēmē; wā,
hē'misē alēx'sayuwē sēsewayo LE'wis k!waxlā'yē. . . . Wā, hē'mis lā
'wilxdzems lāxēs ālēwaseLEla xwāxwagūma. Wā g'il'mēsē hōgūxs 10
lāxēs ālēwaseLEla xwāxwagūmxs laē hēx'ida'em dāx'idxēs sēse-
wayowē qa's sēx'widē. Wā, g'il'mēsē elāq lāg'aa lāxa mēk'ālāxs
laēda ālēwinoxwē k'ātasēs ālēx'sayowē sēwayā laxēs gwaap!EXxsē
LEX'EXsa lāx gwāba!EXTS!ēna'yas dzēgūmas mastās qEXENēxa
LEX'EXstewilexsē lāx gēmxōtāga'yasēs ālēwaseLEla xwāxwagūma. 15
Wā, lā gwēxlālē xabats!EXsda'ya lāx gēmxōtāga'yas lāxēs
k!wāxdzasē.

Wā, lā tegulexsaxēs mastowē qa's wīx'widēq xwēlāla qa lās
k'ādeg'iwē lāx āgiwa'fasēs ālēwaseLEla xwāxwagūma. Wā, lā
lāg'ōts laxēs hēlk'!ōtāgawa'yaxs laē x'ōx'widxēs ōdzaxsē qa's 20
āx'wuts!ōdēxa q!Elkwē LE'wa LEG'ikwē. Wā, lā mōx'ubentsa
LĒLEG'ikwē lāxa max'ba'yasa q!Elkwē.

Wā, g'il'mēsē gwālexs laē k'!ox'ubentsa LĒLEG'ikwē lāxa dzēdzē-
gūmē. Wā, lā yil'ēdex ōba'yasa t!amak'!EXawa'yē. Wā, lā xwēl'id-
xa mastowē qa's max'walelōdēsēs q!Elkwē lāx dālaaslasēs 25
gēmxōlts!āna'fas qō sex'idlō. Wā, g'il'mēsē gwālexs laē

28 into the sea-water, | so that the prongs swell and hold the harpoon-points better. |

After he has done so, he puts it down in the bow of the little ||
30 hunting-canoe. He coils up his canoe-line in the canoe-box. | When he comes to the middle, he takes his bladder and puts it into | the sea-water and pushes it down so as to moisten it. He | takes the middle of the harpoon-line and ties on the neck of the | bladder with
35 two half-hitches. Then he pulls it tight and puts it || into the bow of the little hunting-canoe just above the | canoe-box. He coils up the other half | of the other end of the spearing-line underneath it. |

As soon as this has been done, he begins to paddle. He keeps close | to the shore of the island and watches. As soon as he sees a
40 seal diving,— || which he recognizes by the phosphorescence,—he puts his paddle (into the water). Then | he grasps the end of his harpoon-shaft. If the seal should be frightened away, | the steersman puts his paddle | edgewise into the water and moves it about so as to |
45 produce phosphorescence. When the seal sees this, it comes || back to look at the phosphorescence around the paddle. Then | the harpooner harpoons it as it comes swimming along on the left-hand side | of the hunting-canoe. |

As soon as he hits it, he hauls in the line, so | that the seal kicks

27 L!enstentsa dzēdzēgūmē Lē'wa LēLEG'ikwē lāxa demsx'ē 'wāpa qa pōs'idēsa dzēdzēgūme qa elba'yēsa LēLEG'ikwē.

Wā, g'il'mēsē gwālexs laē k'adeg'iyōts lāxēs ālēwaselela xwā-
30 xwagūma. Wā, lā qeseyindālasēs q'elkwē lāxa ōdzaxsē. Wā, g'il'mēsē negōyōxs laē āx'ēdxēs pōxūnsē. Wā, lā me'x'stents lāxa demsx'ē 'wāpa qa's lāgūnsēs qa pe'x'semx'īdēs. Wā, lā āx'ēdex negōyā'yasēs q'elkwē qa's q'lūdzemk'īndēs lāx ōwaxsta'yasa pōxūnsē. Wā, lā nēx'ēdeq qa lek'ūt!alēlēs. Wā, lā g'ēts!ālg'ī-
35 yōts lāx ōgiwa'yasēs ālēwaselela xwāxwagūma lāx ēk'īlēxsasa ōdzaxsē. Wā, laxaē qeseyindālas lāxa āpsex'sē. Wā, laem benaxsē āpsba'yasa q'elkwē.

Wā, g'il'mēsē gwālexs laē sēx'wida. Wā, laem mā'k'īl!āla lāxa 'mek'ālāxs laē hēla'yā. Wā, g'il'mēsē dōx'walelaxa mēgwa-
40 taxs mā'l!alāē bēx'semalaxs laē k'ātasēs sēwayowē. Wā, lā xapstōdex xābats!exsda'yasēs māstowē. Wā, g'il'mēsē hāwīnāl'īdēda mēgwataxs laē k'lwaxlā'yas k'īkwālamasxēs sēwayowē qa's L!enxstendēs lāxa demsx'ē 'wāpa qa's yāwix'īlēq qa bendzālēs. Wā, g'il'mēsē dōx'walelēda mēgwataqēxs g'āxaē
45 aēdaaqa qa's āwūlp!altewēx bēx'āsa sēwayowē. Wā, hē'mis lā sex'idaatsa ālēwinowxaqēxs g'āxaē ma'nakūla lāx gēmxañōlema'yas ālēwats'lās xwāxwagūma.

Wā, g'il'mēsē q'lāpaqēxs laē hēx'īdaem nēx'ēdxēs q'elkwē qa kwats!exlasx'ā yīsēx k'lēgemasa ālēwats'lē xwāxwagūmaxs laē

against the bow of the hunting-canoe as it || is diving down. When 50 the seal is going to a patch of kelp or | seaweed, then the hunter takes his harpoon-shaft and pushes it | at the side of the seal's head as it is diving along swimming under | the water. Then it turns and leaves | the seaweed; for the seal, when it is harpooned, || searches first for 55 seaweed or a kelp-patch, and wriggles through it. | Then it often happens that the harpoon-line breaks or that the seal pulls out | the harpoon-points. Therefore an expert hunter | hauls in his harpoon-line as soon as he hits the seal, to watch that it | does not go to a kelp-patch. ||

If the hunter is inexperienced and spears a seal, he lets | the line 60 run out when the seal is swimming; and when | the line has run out entirely, then (the seal) hauls the hunting-canoe, and | the hunter is surprised to find his line twisted in the kelp as the seal | goes to and fro in it; and then it comes off, || and the hunter has difficulty in 65 pulling back his line and clearing it | from the kelp. |

An expert hunter just steers the seal with his harpoon | to make it go seaward. When | it comes up, as its breath is at an end, he takes the harpoon, || he puts the prongs close to the harpoon-line and the | 70 barbed points, and pushes it down. It does not take long before the

māx'ida. Wä, g'il'mēse lalaēda mēgwatē lāxa wādol'āla lē'wa 50 q'lax'q'elēsaxs laē āx'ēdēda ālēwinoxwaxēs māstowē qa's l'ENx'ēdēs lāx ōnōlēmā'yasa mēgwatē lax t'EPSEMālaēnā'yasēxa wāpaxs mā'nakūlaē. Wä, hēx'ida'mēsē melg'ilā'ya qa's bewēsa wādol'āla qaxs hē'maē g'il ālāso'sa mēgwataxs g'ālae SEX'ē-tse'wa q'lax'q'elīsē lē'wa wādol'āla qa's lā x'īlx'īlk'ūt!Eqaq. 55 Wä, hē'mis q'lūnāla ālēdaatsa q'lēkwē lōxs ā'maē k'!Eqowa lōLE-g'īkwē lāxa mēgwatē. Hēm lāg'ilasa ēg'ilwatē ālēwinox' hēx'idaēm nēx'ēdxēs q'lēkwaxs g'ālaē SEX'ida qaxs q'lāq'lalalaaq qa k'!ēsēs lā laxa wādol'āla.

Wäx'ē yāg'ilwata ālēwinoxwaxs SEX'idaaxa mēgwatē, lā āem 60 ts!Engwēg'ēxēs q'lēkwaxs laē max'ida. Wä, g'il'mēse 'wī'lastē q'lēkwasēxs laē sep'lēdēda ālēwats!ēs xwāxwagūma. Wä, ā'mēsē q'layaxaxs laē x'īmsgemā'yēs q'lēkwē lāxa q'lax'q'elīse qaxs hēx'ida'mae ts!āts!ēlxsālax'idēda mēgwatē laqēxs laē lāwā. Wä, la lāxumalēda ālēwinoxwaxs laē nēxsawī'lālaxēs q'lēkwē 65 lāxa q'lax'q'elīsē.

Wäx'ēda ēg'ilwatē ālēwinoxwa ā'mēsē nānaqasilasēs māstowē lāxa mēgwatē qa lās māxt!anō lāxa l'āsakwē. Wä, g'il'mēsē q'lō'nakūlaxs laē lāba'nakūlē hāsa'yasēxs laē āx'ēdxēs māstowē qa's qEXENDēs dzēdzēgūmas lāxēs q'lēkwē lāx mag'aanā'yē lāxa 70 LĒLEG'īkwaxs laē q'lōdēnsaq. Wä, k'!ēst!a g'ālaxs laē 'wībalisēmēda

72 seal's breath is at an end. | As soon as it stops moving, the hunter rises in the canoe | and stands in the middle of his canoe, a little towards the stern. | He holds the nose in the right hand, and with
75 the left hand || he takes the fore-flipper. He pushes the seal down, pulls it up suddenly, | and hauls it aboard. He lays it crosswise in the stern of the hunting-| canoe. |

Then he twists out the harpoon-heads and washes them; and when | the blood is all off, he puts them back at the end of the harpoon. ||
80 When this is done, he starts to paddle. |

Late at night he knows that the seals | finish swimming among the islands, for they all are then on the sleeping-rock. | The hunters know all the sleeping-rocks | of the seals. As soon as he comes near the ||
85 sleeping-rock, he paddles strongly in his hunting-canoe; and when he comes in sight of | the sleeping-place and the seals tumble into the water, then | the hunter stands up in the canoe, grasps the end of his harpoon, and | spears the seals as they swim under water, where they are seen by the phosphorescence; | and he does the same as I described before. || When his hunting-canoe is full of hair-seals he goes |
90 home. |

1 **Catching Flounders.**¹—When it is a fine day, the | wife of the man gets ready in the morning to go and get clams | and cockles for bait;

72 mēgwatē. Wā, g'íl'mēsē neq!ōx'wídxs laē ɬax'ūlexsa ālēwinoxwē qa's g'āxē lāx gwak'ōdoyā'fāsēs ālēwaseLEla xwāxwagūma. Wā, lā dālē hēlk'ōtts!āna'fāsēx x'indzasas. Wā, lā dālē gēmoxlts!ā-
75 na'fāsēx gēlq!a'yās laē wīgūnsaq qa's ōdax'īdē nēxōstōdeq qa's nēx'aēxsēq. Wā, lā gēyaxs lāx gwak'ōdoyāwēlexsasa-ālēwaseLEla xwāxwagūma.

Wā, lā selpōdxēs LēLEG'ikwē qa's ts!ōx'wídeq. Wā, g'íl'mēsē 'wīlāwēda elkwāxs laē xwēlaqa āxbents laxēs māstowē. Wā,
80 g'íl'mēsē gwālexs laē sēx'wida.

Wā, laEM gāla gānula. Wā, laEM q!ōLElaxa mēgwataxs lē'maē gwāl māl!āla lāxa 'maemk'āla qaxs lē'maē 'wīl'gāala lāxēs k!wē-k!wāsē. Wā, lā 'nāxwam q!ōLElēda ēsēlēwinoxwax k!wēk!wāsasa mēgwatē. Wā, lā g'íl'mēsē lāg'aa lāxa la 'nēxwāla lāxa k!wāsaxs
85 laē ālax'īd sēx'wida qa yix'ēs ālēwaseLElēxsēs laē tēkūlōdxa k!wāsē. Wā, g'íl'mēsē Lēx'stēda mēgwataxs laē ɬax'ūlexsēda ālēwinoxwē xapstewēx xabats!Exsda'fāsēs māstowē. Wā, hē'mis la sex'īdaatsēxa mēgwataxs laē bēx'semāla maxt!āla lāxa ba'nē. Wā, laxaē hēem gwēg'ilaqēs gwēg'ilasaxen g'īlx'dē gwāgwēx'sa-
90 lasa. Wā, g'íl'mēsē qōt!a ālēwaseLElēxsēxa mēgwataxs laē nā'nak'ū lāxēs g'ōkwē.

1 **Catching Flounders.**¹—Wā, g'íl'mēsē ēk'a 'nālāxa gāālāxs laē gēnemasa begwānemē xwāna'īda qa's lā tatēlaxa g'āwēq!ānemē

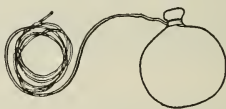
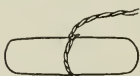
¹ Continued from p. 159, line 49.

and when she has many clams and | cockles, she goes home to her house. As soon as she arrives on the || beach of her house, she takes 5 a piece of broken shell of a horse-clam | and cuts open the small clams and cockles to take off | the shells. She throws these into the water, and puts the edible insides | into a basket. When she has done so, the woman goes ashore. | Her husband takes the flounder-fishing line and the || cross-bones with the hair, and he carries them down to the 10 beach where the | fishing-canoe is. He lays out the fishing-line on the beach | near the canoe; and when | it is stretched out straight, he takes one of the | cross-bones with the hair-line, measures off two fathoms, || and ties the end of the hair-line of the cross-bone to the 15 fishing-| line. When this is done, he takes another | one of the cross-bones with the hair-line, measures half a fathom, | and ties the end of the hair-line of the cross-bone to the | fishing-line. The fifty are all the same distance apart; || namely, half a fathom. When they are | 20 all on, he takes the cleaned clams and cockles for bait, and he | puts on the bait. The cross-bone is pushed through the | clams and cockles when they are baited. | As soon the fisherman || coils up the fish- 25



Łe^{wa} dzâlê. Wä, g'il^{mēsē} q!eyōlxa g'āwēq!ānemē Łe^{wa} dzâlāxs laē nā^{nakwa} lāxēs g'ōkwē. Wä, g'il^{mēsē} lāg'alis lāx 5 L'ēma^{sisasēs} g'ōkwaxs laē hēx^{ida^{em}} āx^{ēdxa} tēp!āyasōx mētlā- nā^{yēx} qā^s elx^{idēxa} g'āwēq!ānemē Łe^{wa} dzâlê qa lawāyēs xōxūlk'!mōtas. Wä, la ts!exstālaq. Wä, lāla āxts!ālas hāmts!ā- was lāxa lexā^{yē}. Wä, g'il^{mēsē} w'īla gwālēxs laē lāltāwēda ts!edāqē. Wä, lā lā^{wūnemas} āx^{ēdxa} L!āgēts!aanā^{yē} Łe^{wa} 10 gālōdaanā^{yē} sēsē^{yak'!ena} qā^s lā dēnts!ēselaq lāx hānēdzasasa L!āgēdzats!ē xwāxwagūma. Wä, lā L!ax^{ālisaxa} L!āgēdaanā^{yē} dēnema lāx ālaxsdza^{yasa} L!āgēdzats!ē xwāxwagūma. Wä, g'il- ^{mēsē} la neqelē L!āgēts!ēnā^{yasēxs} laē āx^{ēdxa} 'nemts!aqē gālō- daanāwē sē^{yak'!ena}. Wä, la bāl'idxa malp!enk'ē lāxēns bālāxs 15 laē yil^{ālelōts} ōbā^{yasa} gālōdaanāwē sē^{yak'!en} lāxa L!āgēdza- anā^{yē} dēnema. Wä, g'il^{mēsē} gwālēxs laē ētlēd āx^{ēdxa} 'nemts!aqē galodaanāwē sē^{yak'!ena}. Wä, lā bāl'idxa neq!ēbōdē lāxēns bālāxs laē yil^{ālelōts} ōbā^{yasa} gālōdaanāwē sē^{yak'!en} lāxa L!āgēdzaanā^{yē} dēnema. Wä, lā hē^{staem} āwālagālēda sek'!as- 20 gēng'rostā nēneq!ēbōdēs āwālagālaasē. Wä, g'il^{mēsē} w'ilg'aale- lāxs laē āx^{ēdxa} elg'ikwē tēlālas g'āwēq!ānema Łe^{wa} dzâlê qā^s lā tēl'its lāq. Wä, laem L!EL!enq!eqasa galodayowē xāq lāxa g'āwēq!ānemē Łe^{wa} dzâlê. Wä, la g'a gwālēg'axs (*fg.*) laē tēlkwa. Wä, g'il^{mēsē} w'īla tēlkūxs laēda L!āgēts!ēnoxwē begwānem 25 qēs^{ēdxa} L!āgēdzayowē qā^s lā qēs^{ālexsaq} lāxēs L!āgēdzats!ēlē

- 26 ing-line in his fishing-| canoe in front of the stern-thwart. When he has done so, | he looks for two medium-sized elongated stones for anchors at each end of the | fishing-line. When he has found them, he puts them into his | fishing-canoe. Then he goes up
 30 the beach and || takes his fishing-paddle from his house. He goes down, carrying it, | to the beach, and goes into the stern of his fishing-| canoe. Then he paddles and goes to the fishing-place where the water is not | very deep. It is sufficiently deep if the fishing-line
 35 lies three | fathoms deep. As soon as he reaches it, || he takes up one of the elongated stones | and the end of the fishing-line, and ties the end of it to the middle of the | elongated stone. When this is done, he puts it overboard; and | when the anchor reaches the bottom, he takes his paddle and paddles. | When the small canoe begins
 40 to go ahead, the line runs out into the water. || When it is all in the water, he takes the | other elongated stone and ties it on, four fathoms | from the end of the fishing-line. Then he takes his paddle | and paddles again, so as to stretch the fishing-line, and he puts overboard the | stone anchor. When it touches the bottom, he takes
 45 float of this shape of the fishing-line. into the water. Then he goes home




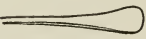
- 26 ɣwāɣwagūma lāx ōstewilexsas. Wā, g'il'mēsē gwālēxs laē alēx'idex maltsema hā'yāl'a seSEX'sEM t'lēsēma qa q'!ēlq'!ēlsbēsa L'lāgēdzaanā'yē. Wā, g'il'mēsē q'lāqēxs laē t'lāx'ālēxsaq lāxēs L'lāgēdzats'lēLē ɣwāɣwagūma. Wā, lā lāsdes lāxa L'lēma'isē qa's
 30 lā āx'ēdxēs L'lāgētsa'yasē sēwayowalāxēs g'ōkwē qa's lāxat!dents!ē-sēlaq lāxa L'lēma'isē. Wā, lā lāxsa lāx ōxlā'yasēs L'lāgēdzats'lēLē ɣwāɣwagūma. Wā, lā sēx'wida qa's lā lāxa L'lāgēdzasēxa k'lēsē wunqelas 'wāpē, yīxs hēmaē hēlaēsa yūduɣ'p!eng'esē lāxens bālax yix 'walaēdzasasa L'lāgēdzasē. Wā, g'il'mēsē lāg'aa laqēxs
 35 laē hēx'idaem āx'ēdxa 'nēmsgēmē lāxa sex'sEM t'lēsēma (fig.) Lo' ōba'yasa L'lāgedzayowē qa's yīlōyōdēs ōba'yas lāx negoyā'yasa sex'sEM t'lēsēma. Wā, g'il'mēsē gwālēxs laē q'!ēlstents. Wā g'il'mēsē lāg'alisa q'!ēltsemaxs laē dāx'ēdxēs sēwayowē qa's sēx'widē. Wā, g'il'mēsē sep'lēdēda ɣwāɣwagūmaxs laē q'lūlēx'sEM la ts!ēnɣ'
 40 stalēda L'lāgedzayowē. Wā, g'il'mēsē 'wīlā'stāxs laē āx'ēdxa 'nēmsgēmē sex'sEM t'lēsēma qa's yīlōyōdēsa mōp!enk'ē g'āg'ilela lāx āpsba'yasa L'lāgedzayowē lāqēxs laē ēt'lēd dāx'ēdxēs sēwayowē qa's sēx'widē qa lēklūt!alisēsa L'lāgedzayowāxs laē q'!ēlstentsa t'lēsēmē. Wā, g'il'mēsē lāg'aliseXS laē āx'ēdxa lōxsemē k'wāxsemē
 45 pewāxbē g'a gwālēg'a (fig.) qa's yīl'alelōdēs ōba'yasa L'lāgēdzaanā'yē laqēxs laē ts!ēxstents. Wā, lā nā'nakwa lāxēs g'ōkwāxs laē

to his house | after having finished on the water. In the evening 47
 he goes into his fishing- | canoe and paddles to the place where
 he left his fishing-line; and | when he reaches the round cedar-
 wood float at the end, he takes it || and puts it into his small canoe, 50
 and he hauls in his | fishing-line. Then he takes off the flounders,
 and black-edged(?) flounders | which hang on the hooks; and as soon
 as he has them all off, he takes | clean clams and baits his fishing-
 line; and | after he has baited it, he takes his paddle and paddles; ||
 and when his small canoe starts, then the line runs out into the 55
 water. | When it is all in, he puts the | stone anchor into the water;
 and when it touches the bottom, he takes the round cedar- | float at
 the end and throws it into the water. Then he goes home. He picks
 up some | dry driftwood. When he thinks he has enough to steam ||
 the flounder standing on edge, he goes home | to his house. When it is 60
 high water he throws out the | driftwood on the beach of his house.

Fishing Kelp-Fish.—The woman takes the harpoon for getting large 1
 sea-eggs | and a flat-pointed prying-stick of yew-wood used for prying
 off mussels, | and she puts them aboard her small canoe in which
 the fish-trap is kept, | and she also puts aboard her new fish-trap.
 Then she takes the harpoon, || which is made of a thin rod of red pine.
 Sometimes it is three fathoms long. | Two points of tough wood are 5

g^wāl^ala^aya. Wā, hēt^a la dzāqwaxs laē lāxs lāxēs L^agēdzāts^lē 47
 xwāxwagūma qa^s lā sēxūt^a lāx āxālasasēs L^agēdzayowē. Wā,
 g^rīl^mēsē lāg^aaa lāx lōxsemē k^lwaxsem pewāxbēxs laē dāxⁱdēq
 qa^s mēx^uwālexsēs lāxēs xwāxwagūmaxs laē denxⁱdxēs L^agē- 50
 dzaanā^yē. Wā, la^mēsē k^lūdzelēnēxa paēsē L^ewa k^lāda la
 tētē^xubēq. Wā, g^rīl^mēsē wī^lāmāsa laē xwēlaqaem āxⁱdxa
 elgⁱk^wē g^awēq^lānema qa^s tēlⁱdēs lāxēs L^agēdzayowē. Wā,
 g^rīl^mēsē wī^lā la tēlkūxs laē āxⁱēdxēs sēwayowē qa^s sēxⁱwidē. 55
 Wā, g^rīl^mēsē sebelaya xwāxwagūmaxs laē q^lūlēx^sēm ts^lēnx^u-
 stalē L^agēdzayās. Wā, g^rīl^mēsē wī^lastaxs laē q^lēlstentsa t^l-
 semē. Wā, g^rīl^mēsē lāg^alisexs laē āxⁱdxa lōxsemē k^lwāxsemē
 pewāxbē qa^s ts^lēxstendēs. Wā, lā nāⁿakwa. Wā, lā ānēxbālaxa
 lem^xwa q^lēxala. Wā, g^rīl^mēsē k^lōtaq laem hiēla lāx t^lēqwapde-
 maxa k^lōt^lāakwēlē t^lēqwabek^u paēsa, wā, lawis^lē nāⁿakwa 60
 lāxēs g^rōkwē. Wā, g^rīl^mēsē yīxūlaxs laē hēxⁱidaem sepⁱūltōdxa
 q^lēxalē lāx L^emaⁱisasēs g^rōkwē.

Fishing Kelp-Fish.—Wā, lē^ada ts^lēdā^aqē āxⁱē^adxēs ma^amasēq^lwa- 1
 yop^lē^aqē sa^ants^lō L^ewa pēxaa^akwē L^em^qla xō^alayāxa xō^alē
 qa^s lē LEX^awalexsēlas lā^axēs LEGats^lē^aLē xwā^axwagūma. Wā,
 hē^amis^lēs ā^altsēmē LEGē^ama. Wā, lae^am wī^lxsā sa^ants^lō, yīxa
 wī^lē wū^anxⁱūna. Wā, la nāl^ahēmp^lēna yū^adu^xp^lēnkⁱē wā^asge- 5
 masas lā^axens bā^aLax. Wā, la k^līlxbā^alaxa ma^alts^laqē e^aē^ax^aba

- 7 tied to its end, | in this manner:  The tying
is made of split | spruce-root. The im-
plement for prying off mussels is made of a broken | paddle in
10 this way:  It is four spans long, || and the flat end
is four | fingers wide. | The handle is round. |
That is | all about it. |

- The woman carries her paddle as she goes aboard her small fishing- |
15 canoe, and she first goes to search for sea-eggs, for || these are the bait
for the fish-trap. As soon as she finds the sea-eggs, she spears them |
with the harpoon; and when she has enough for baiting the fish-
trap, | she breaks the sea-eggs and puts them into the fish-trap; and |
when there are no sea-eggs, she pries off mussels with the prying-
20 stick; | and when she has enough bait for the fish-trap, || she breaks
them to pieces and puts them into the trap. Then she looks | for a
place where eel-grass is growing under water. She selects a place
about two | fathoms deep. Then she | takes her fish-trap and puts
it overboard, so that it is placed on the bottom among the eel-grass, |
25 so that the kelp-fish do not see distinctly that it is a fish-trap. || Evi-
dently the kelp-fish smell the bait inside and go in. | After the fish-
trap has been under water for some time, she hauls | it up and takes
the fish out. There may be six | or eight fish in it. When she has

- 7 ts!ā'x'ensa g'a gwālēg'a (*fig.*). Wā, la ye!emnō'x'sa dzedekwē' L!ō'-
p!ek'sa ālē'wasē. Wā, lā'lēda xō'layāxa xō'lē k'ō'q!ewēsōx
sē'wayāx g'a gwālēg'a (*fig.*). Wā, la mōp!enk'ē 'wā'sgemasa lā'xens
10 q!wā'q!wax'ts!āna'yēx. Wā, lā mō'den lā'xens q!wā'q!wax'ts!ā-
na'yēx yīx 'wa'dzobaasas tsē'gwayoba'yas. Wā, lā'lē lē'x'ēēn
ō'x!ā'yas. Wā, lae'm gwā'lēk'.

- Wā, lē'da ts!edā'qē dā'laxēs sē'wayāxs la'ē lāxs lāxēs Legats!ēlē
xwā'xwagūma, lē hē g'il la alā'se'wē mesē'qwa, qaxs hē'ēmaē
15 tēlts!āsa LEgē'mē. Wā, g'il'mēsē q!ā'xa mesē'qwa lā'ē sex'ī'tsa
sa'ents!ō lāq. Wā, g'il'mēsē hē'lala lāx tē'ts!āwasa LEgē'maxs la'ē
tsō'tsox'sendx mesē'qwē qa's mō'ts!ōdēs lāxa LEgē'mē. Wā, g'il-
'mēsē k!ēā's mesē'qwa la'ē hē tsē'x'widaasa xō'lē yīsēs xō'la-
yowē. Wā, g'il'femxaa'wisē hē'lala lāx tēlts!ā'wasa LEgē'maxs la'ē
20 tētepe's'ndeq qa's lā mō'ts!ōdēs lā'xa LEgē'mē. Wā, lē ā'lex'īdex
ts!ā'ts!ek!wāxa ts!ā'ts!ayimē. Wā, hē'ēmis qa malp!ēnk'ēs lā'-
xens bā'lāqē 'walenselasa'sa 'wā'pē. Wā, hē'x'ida'mēsa ts!edā'qē
dā'x'īdex LEgē'mē qa's ts!enx'ste'ndēs qa hānā'qēsēxa ts!āts!a-
yī'mē qa k!ē'sēs q!ūlp!altā'lēda pex'itaqēxs LEGēma'ē. Wā, lā'-
25 xentēda pex'ī'tē mē'selax tēlts!ā'was, lā'gila lats!ā'laq. Wā, g'il-
'mēsē gagū'la g'eyī'nseleda LEgē'mē lā'xa 'wā'paxs lā'ē de'nx'ēi-
tse'wa qa's k!ūlsītse'waēda pex'ī'tē. Wā, lae'm q!ē'ts!āxs q!ēl!a'ē
lōxs malgūnala'ē. Wā, g'il'mēsē la hē'ō'lēda LEqa'sa LEgē'maxs

caught enough fish in the trap, | she goes home. She goes right up from the || beach into her house. She takes up her small basket | 30 and carries it down to the beach. She carries it in her hand | and puts it into her small canoe, and she | puts the fish into the little basket. As soon as the small basket is full of kelp-fish, | she carries it up in her hand from the fishing-canoe. She | carries it in one hand up the beach and into the || house. Then she puts it down in the 35 rear of the house. |

Fishing Perch (Taking perch out of the fish-trap). | —The time when 1 the perch go into the trap is at | high tide, when the trap is under water. As | soon as the ebb-tide goes way down, the trap is dry on the beach. || The owner just watches for the splashing of the perch | 5 that are caught and are splashing in it. As soon as they are quiet, | the perch fisherman takes a medium-sized basket and carries it down to the beach | to where his trap is; and he takes off the four | ballast stones and puts them down, and he takes off the hemlock-branches || and puts them down on the beach, and he takes off the roof and he | 10 lays it down on the beach, and finally he takes out the fish from the | trap and puts them into the basket. When | he has taken them all out, he takes out the broken shells of the clams that served for bait; | and when they are all out, he carries up his || fish-basket and takes it 15

la'ē nā'ēnakwa la'xēs g'ō'kwē. Wā, hē'x'ida'ēmēsē lā lā'sdēs la'xa L'ema'isē qa's lā laē'l lā'xēs g'ō'kwē, wā, lā, k'lo'qūlilaxa lā'laxamē 30 qa's lā k'lo'qūnts'lē'selaq lāxa L'ema'isē. Wā, lā k'lo'x'walēxa la'xēs LEGa'ts'lē xwā'xwagūma. Wā, lā dā'x'idxa pex'i'tē qa's k'lixts'lō'dēs lā'xa lā'laxamē. Wā, g'il'ēmēsē qō'tlaaxa pex'i'tēda lā'laxamāxs la'ē k'lo'gulexsaq lā'xa LEGa'ts'lē xwā'xwagūma qa's lā k'lo'x'wūdeselaq lā'xa L'ema'isē qa's lō k'lo'gwēlelaq lā'xēs 35 g'ō'kwē. Wā, lā k'lo'x'walilaq lax onē'g'wilasēs g'ō'kwē.

Fishing Perch.—K'ūlsāxa lāmawē lāxa LāLEMwayowē lāwa- 1 yowa. Wā, hēem la lats'lātsa lāmawē lāxa lāwayāxs laē wā-welgema'yaaxs laē g'iyinsela lāxa demsx'ē 'wāpa. Wā, g'il-ēmēsē k'lwayaxaxs laē x'ats'lē'staxs laēda lāwayowē lem'xwalēsē. Wā, ā'mēsa āxnōgwadās x'its'lax'ilaqēxs laē kūsx'esgemlisēxs laē 5 dēlak'ilēda mātslāwas lāmawa. Wā, g'il'ēmēsē sel'tēdexs laēda LāLEMwaēnoxwē ā'ēdxa hē'fa lexa'ya qa's lā k'lo'qūnts'lēselaq lāx āx'ēdzasasēs lāwayowē. Wā, lā t'lāqemaxōdxa mōs-gemē elg'ās t'lēsema qa's t'lax'ālisēq. Wā, lā xesāxōdxa q'lwāxē qa's xesālisēs lāxa L'ema'isē. Wā, lā paqōdex sūlās qa's pax'a- 10 lisēs lāxa L'ema'isē. Wā, lāwislē k'ūls'idxa mātslāwasa lāwayowē qa's k'exts'lāls lāxa k'lūlyats'lē lexa'ya. Wā, g'il'ēmēsē 'wīlōlts'lāxs laē āx'wūlts'lōdxa tapēsawa'fē xōx'ūlk'īmōtasa tēlē g'ū-wēqlānema. Wā, g'il'ēmēsē 'wīlōlts'lāxs laē k'lo'x'ūsdsēxēs LEM-wats'lē lexa'ya qa's lō k'lo'gwēlelas lāxēs g'ō'kwē. Wā, lā āx'ēd 15

16 into his house. Then he takes | the clams and carries them down to the beach | and breaks them and puts them into his trap; and after he has done so, | he puts the roof on again. He puts the hemlock-branches over it | and puts on medium-sized stones over the ||
20 hemlock-branches. Then it is ready again when the tide comes in. | Then he goes up. |

1 **Gathering Herring-Spawn.**—When the herring is about to spawn, | the man who goes after herring-spawn looks for fine | hemlock-branches with smooth leaves. When he finds them, | he goes home. Then he
5 watches for the herring to spawn. || As soon as the sea begins to look milky, the man goes | for the hemlock, and breaks off long branches of the | hemlock; and after he has broken off many, | he carries them to the spawning-place. Then he takes long | cedar-poles and takes
10 them to the spawning-place; and he also || takes stout rope and long stones, and he ties the end | to the long stones. Then he takes a thin, long | rope and takes a long pole and puts it | into the sea. Then he takes the hemlock-branches and ties them to the | pole with the long,
15 thin rope; and he only stops when || the hemlock reaches the end of the long pole. Then he puts it into the water at the | spawning-place of the herrings, and he takes the big rope and | ties its end to the pole, and he puts the stone into the water. | Then it is an anchor when it is in the water. |

16 lāxa g'āwēq'lānemē qa's lā dālaqēxs laē hentslēsele lāxa l'ēma'isē qa's lā tepts'lālas lāxēs lāwayowē. Wā, g'ī'f'mēsē g'wālexs laē xwēlaqa pāqīmts sālas. Wā, lāxaē ēt'lēd xese'yīntsa q'hwaxē laq. Wā lāxaē ēt'lēd t'lāqeyīntsa mōsgemē hā'yāl'a t'lēsema lāx ōkū'yā'yasa
20 q'lwāxē. Wā, laemxaē g'wālēs qō yīxwalō. Wā, laem lāsdēsa.

1 **Gathering Herring-Spawn.**—Wā, hē'ēmaaxs la'ē p'lēxülē'da wā'-ēna'yē; wā, lē'da wa'ts'lēnoxwē begwā'nem, hē'x'idaem la ā'lāx ē'k'a q'lwā'xa, yī'xā ē'nema'xlās k'lā'momo. Wā, g'ī'f'mēsē q'lā'qēxs la'ē nā'ēnakwa. Wā, la q'lā'q'lālālaxa wā'ēna'yē qa wā's'idēs. Wā,
5 g'ī'f'mēsē dzemō'ēna'kūlēda dē'msx'āxs laē'da begwā'nemē qā's'id qa's lē lā'xa q'lwā'xē qa's l'ēx'ēwidēxa g'ī'lsq'ilt la lāx wīlts'lānāsa q'lwā'xasē. Wā, g'ī'f'mēsē la q'lē'nemē l'ēg'wā'nemasēxs la'ē gē'mxelaq qa's lēs lā'xa wā'yadē. Wā, la ē't'lēd āx'ē'dxa g'ilt la dzexeqwa' qa's lēxat! āx'ā'lisaq lā'xa wā'yadē. Wā, lā'ēxaa
10 āx'ē'dxa lē'kwē dene'ma lē'wa g'iltsemē t'lē'sema. Wā, la mō'x'ubents lā'xa g'iltsemē t'lē'sema. Wā, la āx'ē'dxa wī'tōwē g'ī'lt la dene'ma. Wā, la āx'ē'dxa g'ī'lt la dzeseqwa' qa's k'atstē'ndēs lā'xa dē'msx'ē. Wā, la āx'ē'dxa q'lwā'xē qa's lē yīlēndā'las lā'xa dzeseqwē' yī'sa g'ilt la wī'tō dene'ma. Wā, ā'f'mēsē g'wā'lexs la'ē
15 lā'bēndēda q'lwā'xaxa g'ī'lt la dzeseqwa'. Wā, la l'ēste'nts lāx wā'yaslāsa wā'ēna'yē. Wā, la āx'ē'dxa lē'kwē dene'ma qa's mō'x'ubēndēs lā'xa dzeseqwē'. Wā, la āx'ē'ste'ntsa t'lē'semē. Wā, lae'm q'lē'ltsema yīxs la'ē āxā'la.

For four days it is left in the water. || After it has been in the water 20 for four days, the herrings have finished spawning. | Then the man takes his canoe and washes it out. | When it is clean, he goes out to where the hemlock is in the water. | He unties the rope, and puts the hemlock with the spawn on it | into the canoe. ||

Catching Devil-Fish.—There is no hook at the end of the long pole | 1 for fishing devil-fish, for the only end with which they spear the devil-fish is the thin end.¹ | When the man who fishes for devil-fish in deep water | feels for it in its hole, for || that is the name of the stone house 5 of the devil-fish, he feels for its | body and he strikes for the hard part. | He makes a thrust at it twice. Then he pulls out the pole and | puts it into his small fishing-canoe. | Then it does not take long before the devil-fish comes out of its hole; and he takes || his long 10 spear and spears it, lifts it up, | and puts it into the small canoe. Immediately | he takes out the intestines. He never strikes it on the rock to kill it, | for he wishes (it to be hard).² . . .

Gathering Seaweed.—When a woman goes to gather || seaweed at a 15 place where there are nice smooth stones, she plucks it off | when the rock on which it is is wet. When the sun shines, she just | peels it off from the rock when it is dry all over. Then she puts it into her |

Wā, la mō'p!enxwā'sē 'nā'lās hē gwē'wāla lā'xa de'msx'ē. Wā g'í'fmesē mō'xsē 'nā'lās tlēwāxas la'ē gwā' wā'sēda wā'na'yē. 20 Wā, lē'da begwānemē āx'ē'dxēs xwā'k'lūna qā's ts!ō'xūg'indēq. Wā, g'í'fmesē ē'g'ig'axs la'ē l!ā'sta lax āxā'lasāsēs tlē'yō. Wā, la qwē'l!idxa dene'mē qā's āx'ā'lēxselēxa q!wā'xē la ān'ā'ndexlāla lā'xēs xwā'k'lūna.

Catching Devil-Fish.—Wā, laem k'leās galbala yīxēda g'iltagawa'yē 1 nēdzayāxa teq!wa' qaxs lēx'amaē sē'qelaxa teq!wē'da w!lba'yasa g'í'ltagawa'yē. Wā, hē'emaaxs la'ē plē'xwalelēda nanēsamensāxa teq!wā'xs k!wāē'laē la'xēs g'o'kwē tlē'sema lāxēs tegwa'ts!ē qaxs hē'emaē lē'gēmsa g'o'kwasa teq!wa' tlē'sema. Wā, lā plē'x'ēwīdxā 5 ba'k'awa'yasa teq!wa'. Wā, hēx'ida'mēsē l!ēnx'ēdxa plē'sa. Wā, malplēna'fmesē l!ēnx'ēdqēxs la'ē lē'x'wīdxēs nanēsamendzayowē qā's k'at!lā'lēxsēs lā'xēs nanēsamendza'ts!ē xwā'xwagūma. Wā, k!lēst!a gū'laxs g'ā'xāē mō'lts!āwēda teq!wa', wā, lā dā'x'ēid-xa g'í't!a nanēsamendzayo qā's sex'ī'dēq. Wā, lē k!wē't!a- 10 lēxsaq lā'xēs nanēsamendza'ts!ē xwā'xwagūma. Wā, hē'x'ida'mēsē lā'wīdēx bē'x'bēk'lās. Wā, la'mē hewāxaem k!lē'lax'ēideq qaxs ēnē'kaē (qa plē'sēs).

Gathering Seaweed.—Wā, hē'emaaxs la'ēda ts!edā'qē leqa'xa teq!estē'nē lā'xa ē'k'ē 'nema'a tlē'sema. Wā, la klū'lg'ilalaq yīxs 15 k!ū'nq!āē āxa'sas. Wā, g'í'fmesē l!ē'sasōsa l!ē'selāxs la'ē ā'ēu qūselālaq lā'xa tlē'semāxs la'ē lemle'mxūya qā's āxts!ā'lēs lā'xēs ēwā'lasē lexa'ya. Wā, g'í'fmesē qō't!ēda lexa'yaxs la'ē gūx'alexsas

¹ See figure on p. 152.² The end of this description is missing.

large basket. When the basket is full, she pours it | into her canoe,
20 and she spreads a mat over the || short boards in the canoe. As soon
as the canoe is full of seaweed, | she goes home. |

1 **Digging Clover.**—Now she is ready when the | season for digging
clover arrives; that is, when the leaves of the clover | are killed by
the frost, and winter is coming. |

5 As soon as there is frost at night, the woman || gets ready in the
morning. She takes her clover digging-stick | and her flat-bottomed
basket, her back-protector, | and her cedar-bark belt, and she walks
down to the | clover-garden. There she puts down her tools in the
direction towards | sunrise, so that the sun is at her back when it
10 rises, and || it does not shine into her eyes, so that she can see dis-
tinctly the | clover which she is digging, for generally the women
pick up | other kinds of roots when they are digging clover. When
she | has put down her tools, she takes her mat and spreads it over
15 her | back so that the lower end is a little above the || heels. Then
she takes the cedar-bark belt | and puts it around her waist, and she
puts the cedar-bark | rope over it; that is to say, the end of the belt.
She ties on | the end. Then she takes her flat-bottomed basket and
puts it down | in front in the direction where she is going to dig.
20 Finally she takes || her digging-stick and sits down on the back-

la'xēs ya'yats!äxs la'ē LEBE'xsa lē'wa'yē lāx ō'küya'yasa pa'xsē
20 ts!ä'ts!äx'sema. Wä, g'il'mēsē qō't!ēda yā'yats!äsēxa leq!estē'-
naxs la'ē nā'nakwa.

1 **Digging Clover.**—Wä, la'mē gwālala qō lāg'aal lāxa ts!ōts!E-
yinxaxa LEX'semē yīxs laē xūls'idē māmāmasa LEX'semaxs laē
g'iwēs'etsō'sa g'iwēsāxa la ts!äw'nēs'ida.

Wä, g'il'mēsē g'iwēsaxa gānolaxs laē hēx'ida'mēda ts!ēdāqē
5 xwānal'idxa gaāla. Wä, la'em āx'ēdxēs ts!ōyayolaxa LEX'semē
Lē'wis LEq!EXsdē lex'a'ya Lē'wis LEBōg'a'yē lē'wa'ya. Wä,
hē'misēs denēdzowē wūsēg'anā. Wä, lā qās'id qa's lā lāxēs
LEG'edzowē. Wä, hēt!a āx'ālisasēs ēaxelayola gūyinxēlisē lāx
nēlasasa L'ēsēla qa's ōxlalalisēxa L'ēsēlāxs g'āxāē nē'ēda qa's
10 k'lēsē L'lāl'ts!ēlexstālā lāqēxs g'āxāē nē'ēda qa's q!ūlp!altālēxa
LEX'semaxs laē ts!ōsaq qaxs q!ūnālāē dādak'inēda ts!ēdāqaxa
ōgūq!ēmasē L!ōp!ēk'EXs ts!ōsaaxa LEX'semē. Wä, g'il'mēsē āx'ā-
lisaxēs ēaxelayolaxs laē āx'ēdxēs lē'wa'yē qa's LEBōg'indēs lāxēs
āwīg'a'yē. Wä, ā'misē gwānala aēk!alagawa'yēs benba'yasa
15 lē'wa'yasēs ōxlax'sēdza'yaxs laē āx'ēdxa denēdzowē wūsēg'ano
qa's qek'iyindēs lāq lāxēs qēnasē. Wä, lā qek'iyintsa wilē melk'
densen denem ōbēsa wūsēg'anowē lāq qa's mōx'walelōdēs
ōba'yas. Wä, lā āx'ēdxēs LEq!EXsdē lexē qa's hang'alīsēs lāxēs
neqemālisē lāxēs gūyōlēlaslē qō ts!ōs'idlo. Wä, lawēs!ē āx'ēd-
20 xēs ts!ōyayowē qa's k!wadzōlisēxēs LEBōg'a'yē lē'wa'ya. Wä,

protecting mat. | Now she works while she is sitting. She pokes down 21
her digging-stick so that | the point is one span deep in the ground. |
Then she pries up the clover | easily, turning down the stick, for she
does not wish to break the || clover-roots, and she pokes it again into 25
the ground so that it stands up, | and she picks out the clover-roots
and throws them into her flat-bottomed basket. When | she has
picked all the clover-roots out of the soil, she | pries up some more
clover with her digging-stick, and she again | puts the digging-stick
standing where she is going to pry up || the roots next time, after she 30
has finished picking out what she has just pried up; | and she con-
tinues to do so. | She does this every day, for sometimes | it takes the
woman five days to work over her | clover-garden when it is large.
In the evening || she takes the mats and pours the clover on several | 35
mats, and covers it with others where she has dug it up; | and in the
morning she takes the mat-covering off and | spreads it out, and
scatters the clover-roots on them so as to get dry, if | it should be a
fine day in the morning; but if it should be a bad day in the || morn- 40
ing, then she does not take off the mat-covering until | the sky clears
up, for it is said that it is not good for the clover | to be dried in the
house. They say that if it is dried in the house, | it shrinks up; but

la'mē k'wak!wasdēnaqexs laē ts!ex^betalisaxēs ts!ōyayowē qa 21
'nemp!enk'ēs lāxens q!wāq!wax'ts!āna'yēx yīx 'wālabetalidzasasa
ōba'yas ts!ōyayāsēxs laē k'wēt!eqālisaxa ɬEX'semē lāxēs k'lets!ē-
na'yē ēāłtsilaxs laē k'wēt!ēdeq qaxs gwaq!Elaaq eelts!alēda
ɬEX'semē. Wā, lā ēt!ēd ts!ex^betalisaxēs ts!ōyayowē qa ɬaēsēsēxs 25
laē menx'fīdx ɬEX'semē qa's ts!exts!ālēs lāxēs lexaya. Wā, g'il-
'mēsē 'wīlg'īlk'amenaxa ɬEX'semē lāxa dzeqwaxs laē ēt!ēd
k'wēt!eqālisaxa ɬEX'semē yīsa ts!ōyayowē. Wā, laxaē ēt!ēd
ts!ex^betalisaxēs ts!ōyayowē qa ɬaēsēs lāx ēt!ēd!ē k'wēt!eqālē-
dzemles qō lāl g'wāl mennaqaxēs la āl k'wēt!eqālēdzema. 30
Wā, laemxaē āem nāqemg'iltewēxēs g'īlx'dē gwēgilasa. Wā,
āx'sā'mēsē la hē gwēgilaxs laē ts!ōsaxa 'nē'nāla yīxs 'nāl'nem-
p!ēnaē sek!āxsē 'nālīsa tsedāqē senyenbendxa 'nāla ts!ōsaxēs
ɬEG'edzōwaxs lēxedzāē. Wā, g'ilna'xwa'mēsē dzāqwaxs laē āem
āx'ēdx lēelwa'yē qa's lā gūgedzōtsa ɬEX'semē lāxa waōkwē 35
lēelwa'ya qa's na'xūyīndēsa waōkwē lāq lāxēs ts!ōyasaq. Wā,
g'ilna'xwa'mēsē lāxa gaālāxs laē āx'ēdx na'xūya'yē lēelwa'ya qa's
lep!ālīseq. Wā, lā lendzōtsa ɬEX'semē lāq qa's x'il'ālīseqēxs
ēg'īdzālaēda 'nālāxa gaāla. Wā, g'il'mēsē yax'delxelēda 'nālāxa
gaālāxs laē hewāxa āxōdex nā'xūya'yas lēelwa'ya, lālaa lāx 40
ēg'īdōx'wīdex'demlasa 'nāla, qaxs k'lesaael ēk'n ɬEX'semāxs
x'ilalēlēmāē lāxa g'ōkwē. G'il'em!laē x'ilalēlēm lāxa g'ōkwaxs
laē hēx'īdaem xūłs'īda. Wā, lū'laē k'les xūłē'nakūlaxs x'il'alē-

it does not shrink when it is dried | at the place where it is dug. The
 45 soil || is not washed off. If the sky has been clear for two days, | the
 roots are dry all over. Then the dirt drops off. | Then the woman
 takes her basket, goes to the | pile of clover, and puts (the roots) into
 50 the clover-basket. | When all the baskets are full, || the woman takes
 dry grass and places it on top of the | clover-baskets. After she has
 done so, she takes a | thin cedar-bark rope and ties up the top of the
 baskets. | Then she puts them into the canoe and goes home to the
 55 winter house, | for they dig clover at another place, for || the best
 clover grows at Knight Inlet and at Gwaŋyē. Now she arrives at her |
 winter house. She does not put down the clover-| basket near the fire
 of the house, but she | puts it in a cool corner of the house. Now
 she waits for | the winter before cooking the clover-roots. As soon
 60 as the people begin the winter ceremonial, then || the people are in-
 vited to eat the clover. |

- 1 **Digging Cinquefoil-Roots.**—The same digging-stick | is used for
 digging cinquefoil-roots which is used for clover. Sometimes | the
 man who makes the digging-stick makes a smaller digging-stick | for
 5 the cinquefoil-roots, for it is thinner and it is one span || shorter than
 the clover digging-stick; | and the basket for cinquefoil-roots has | no

dzemaē lāxa ts!ōyasaq. Wā, lāxaē k!ēs ts!ōxwālasē^{wa} dzex-
 45 ŋna^{ya}s. Wā, g!il^{mēsē} ma!p!en^{xwa}s ēg!dzālēda ŋnālāxs laē
 lemlen^xŋn^x!da. Wā, hē^{mis} la q!ūpālats dzēdzex^{ŋna}ya.s.
 Wā, hē^{mis} la āx^ēdaatsa ts!edāqaxēs L!āl!ēbatē qa^s lās lāx
 mōdzasasa LEX^{SEMē} qa^s lā lēxts!ālas lāxa Lēg^{ats}!ē L!āl!ēbata.
 Wā, g!il^{mēsē} wī^{la} la qōqūt!ēda LēLēg^{ats}!ē L!āl!ēbatexs laēda
 50 ts!edāqē āx^ēdxā lēlēlxlowē k!ēt!ema qa^s ts!āk!yīndalēs lāxa
 LēLēg^{ats}!ē L!āl!ēbata. Wā, g!il^{mēsē} g^{wā}lexs laē āx^ēdxā
 wīlēnē melk^u densen denema qa^s t!emāk!yīndalēs lāq. Wā,
 laem mōxsas lāxēs yā^yats!ē qa^s lā nā^{nakwa} lāxēs ts!ēwenxē-
 lasē g!ōkwa qaxs ōgū^{la}maē āwīnagwisē āxāsaxa LEX^{SEMē} yīxs
 55 hāē Dzāwadē lō^ē Gwa^{yē} ēk q!wāxats. Wā, laem lāg^{aa} laxēs
 ts!ēwenxelasē g!ōkwa. Wā, k!ēst!ā hē mōgwalīlasēs LēLēg^{ats}!ē
 L!āl!ēbata lāxa ŋnēxwāla lāxa lēg^{wī}lasēs g!ōkwē, yīxs hāē
 mōgwalīlaqē wūdanēg^{wī}lasēs g!ōkwē. Wā, laem lālaal lāxa ts!ā-
 wūn^x!dla qō hamēx^{silax}!dLEq. Wā, g!il^{mēsē} ts!ēts!ēx^ēdē
 60 g!ōkulōtasēxs laē Lē^{lā}lasēs LEX^{SEMē} lāq.

- 1 **Digging cinquefoil-roots** (Ts!ōsaxa t!EX^{sosē}).—Hēemxat! ts!ōse-
 laxa t!EX^{sosē} ts!ōyayāxa LEX^{SEMē}. Wā, lāla ŋna^fnemp!ēnēda
 ts!ōyayogwīlāenoxwē ts!ōyayogwīlaxa hēk!ūmg!il^lē^{em} qa ts!ōya-
 yōxa t!EX^{sosē}, yīxs ēwāwīlalaē. Wā, lāxaē ŋnemp!ēnk^{lā}xens
 5 q!wāq!wax^{tslāna}yēx yīx ts!ēkwagawayanemasa ts!ōyayāxa t!EX^{sō}-
 sasa ts!ōyayāxa LEX^{SEMē}. Wā, hē^{misa} ts!ōyats!ē lex^aya yīxs

flat bottom, as the one that is used for digging clover, for the same | 7
 basket that is used for clams is used for cinquefoil-roots; | and the
 other cinquefoil-basket is smaller. It is for the lower roots, || for 10
 these are very long, and they grow under the curly | cinquefoil-roots.
 As soon as the season for digging cinquefoil-roots in the autumn
 arrives, then | the woman who owns a cinquefoil-garden takes her
 cedar-bark belt and | mat, two cinquefoil digging-baskets, and her |
 digging-stick, and goes to the cinquefoil-garden. || When she arrives 15
 there, she puts down her baskets | and her digging-stick, and she
 spreads the mat on her back. | She takes her woven cedar-bark belt
 and puts | it around her body over the mat. After | she has done
 so, she sits down on the lower end of the back-protector mat. || Then 20
 she takes her digging-stick and pokes the end into the ground in one
 corner of her | cinquefoil-garden. The point of the digging-stick does
 not go in deep. | Then she pries it up. Then the cinquefoil-roots
 show themselves, and | the woman picks out the short, curly |
 cinquefoil-roots and puts them into the larger || basket which stands 25
 at her right side. She puts down | the smaller basket on the left-hand
 side. After | she has picked out the cinquefoil-roots, she takes her
 digging-stick again and pushes | the end into the ground at the place
 where she dug first, for the small cinquefoil-roots are only four fingers


k'lēsaē LEQ!exsda hē gwēx'sē ts!ōyats!āxa LEX'sēmē, yīxs yūq!ā- 7
 la'maōxda dzēg'ats!āxa g'āwēq!ānemē ts!ōyats!āxa t!EX"sōsē. Wā,
 lā a'ma'yālēda 'nemsgemē ts!ōyats!ēs qa's āxts!ālāsxa Laxabālisē
 yīxa g'ilsg'ilstowē t!EX"sōsa. Wā, q!wāxa lāx ēwaabālisasa t!Emkwa 10
 t!EX"sōsē. Wā, g'il'mēsē ts!ōts!eyīnxxa lāyīnxxa laēda t!ēk'ila-
 gwadē ts!ēdāq āx'ēdxēs denēdzowē k!ēdek" wūsēganowa Lē'wa lē-
 'wa'yē. Wā, hē'mēsēs maltsemē ts!ēts!oyats!ē lāēlxa'ya Lēwis
 ts!ōyayowaxs laē qās'id qās' lā laxēs t!ēk'ilakwe t!ēgūdzōwa. 15
 Wā, g'il'mēsē lāg'aa laqēxs laē āxēmg'alisaxēs ts!ēts!oyats!ēlē laēl-
 xa'ya Lē'wis ts!ōyayowē. Wā, lā LEBēg'intsēs LEBēg'a'yē lē'wa'ya.
 Wā, lā āx'ēdxēs dendzedzowē k!idek" wūsēganowa qa's qēk'ī-
 yīndēs lāxa LEBēg'a'fya lē'wa'yaxs laē wūsēx'its. Wā, g'il'mēsē
 gwālēxs laē k!wadzōdex benba'yasēs LEBēg'a'yē lē'wa'yaxs laē
 dax'īdxēs ts!oyayowē qa's ts!EX"betalisēx āwūnxēlisasēs t!ēk'ila- 20
 kwē t!ēgūdzowa. Wā, lā k'lēs wūngēgilē ōba'yasa ts!ōyayo-
 waxs laē k!wēt!ēdeq. Wā, hē'mis la nēl'ēdaatsa t!EX"sōsē. Wā,
 hē'mis la menx'idaatsa ts!ōyēnoxwē ts!ēdāqxa t!ēm!emgūxlowē
 ts!ēlts!EX"stowē t!EX"sōsa qa's lēxts!ālēs lāxa 'wālasagawa'yē ts!ō-
 yats!ē lexāxs hanēsaē lāx hēlk'!ōtagawalisas. Wā, hēt!a hanēsa 25
 āmayagawā'yē lexā'yē gēmxagawalisas. Wā, g'il'mēsē 'wīl'el-
 qaxa t!EX"sōsaxs laē ēt!ēd āx'ēdxēs ts!ōyayowē qa's ts!EX"betalisas
 ōba'yas lāxēs g'ilx'dē 'lāpa'ya qaxs ā'maē mālđenē 'wālabetalasasa
 t!EX"sōsē lāxēns q!wāq!wax'ts!āna'yēx. Wā, lāla mōdenē 'wāla-

30 deep, | but the long lower roots are four fingers || deeper, if the sand |
 is good and does not contain pebbles. The reason why there are no
 long cinquefoil-roots | at Nimkish River is that there are many small
 pebbles. Gwa'yē | in Knight Inlet is the only place where the long
 cinquefoil-roots grow, | for the soil in the cinquefoil-gardens is half
 35 sand and half light || clay, and therefore the cinquefoil-roots and
 the | long roots grow well. As I said before, the short cinque-
 foil-roots are on top, | of the long roots below. Therefore the
 woman who is digging cinquefoil-roots | pushes down her digging-
 stick again after she has picked up all the short roots; for the | short
 roots and the long roots do not keep together, although they belong
 40 to one || stem. Now I will stop talking about this, and I | will talk
 again about the woman who is digging. She | does not pry up the
 sand quickly, but she digs up the sand and clay slowly, | so that the
 long cinquefoil-roots do not break and that they come up in
 long strings | when she is picking them out of the sand; and she puts
 45 them into the || basket for the long cinquefoil-roots. She keeps on
 doing so over the whole garden- | bed, and she only stops digging
 after she has worked over the whole ground. | In the evening, when
 it gets dark, the woman who is digging cinquefoil-roots | takes her
 short roots and puts them on a pile, and covers them over with | mats;
 50 and she does the same with the long roots, for || sometimes it takes

30 betalasasa lāxabālisē lāxens q!wāq!wax'ts!āna'yēx lāqēxs ēk'aēda
 ēgīsē yīxs k'!ēasāē t!āt!ēdzema. Hēm lāg'ilas k'!ēas lāxabālisē
 Gwānāxs q!lēnamaēs t!āt!ēdzemē. Wā, lēx'a'mēsē Gwa'yē, yīx
 wāsa Dzāwadeēnoxwē ēx' q!wāxatsa lāxabālisē lē'wa t!ēx'sōsē
 qaxs nāxsaap!aēs t!ēk'ilakwē t!ēgūdzō lō' ēgīsē lē'wa k'lūsē
 35 L!ēq!a. Wā, hē'mis lāg'ilas ēk'ē q!waxēna'yas t!ēx'sōsas lē'wis
 lāxabālisē. Laxen laēm'x'dē wāldemāxs ēk'!ayaēda t!ēx'sōsasa
 lāxabālisē. Wā, hē'mis lāg'ilasa ts!ōyēnoxwē ts!ēdāq ēt!ēd ts!ōx'
 betalisasēs ts!oyayowāxs laē 'wī'lōlxa t!ēx'sōsē qaxs k'!ēasē lāwa-
 gālēda t!ēx'sōsē lē'wa lāxabālisāxs wāx'ēmaē 'nemēs yīx'enēxa
 40 t!ēgwanowē. Wā, la'men g'wāl g'wāgwēx's'āla lāxēq. Wā, la-
 'mēsēn ēt!ēdēl g'wāgwēx's'āla lāxa ts!ōyēnoxwē ts!ēdāqēxs laē
 k'!ēs eāltsilāxs laē k'!wēt!qālisaxa ēgīsē lē'wa k'lūsē L!ēq!a qa
 k'!ēsēs āeltslēda lāxabālisē qaxs sāyēnaaq qa g'ilsg'ilstowēsēxs
 laē sex'ālaq lāxa ēgīsē qas lā LEX'ts!ālas laxēs sēnats!āxa lāxa-
 45 bālisē lēx'a'ya. Wā, hēx'sāem g'wēg'ilax wādzegasasēs t!ēk'!lakwē
 t!ēgūdzōwa. Wā, al'mēsē g'wāl ts!ōsaqēxs laē 'wīlg'ildzowa. Wā,
 g'ilnaxwāem k'!ilto'nakūlaxa dzāqwāxs laēda ts!ōyēnoxwē ts!ēdāq
 āx'ēdxēs t!ēx'sōsē qas q!ap!lēsg'emg'alīsēq. Wā, lā nōx'semtsa
 lēlwa'yē lāq. Wā, lā hēm'xat! g'wēx'īdxa lāxabālisē qaxs 'nal-
 50 'nemp!ēna'ē mōp!ēnxwā'sē 'nālāsa ts!ōyēnoxwē ts!ēdāq ts!ōsaxēs

the woman four days to dig over her | cinquefoil-garden. In the 51
 morning, when day comes, the | owner of the cinquefoil-garden goes
 to the pile of short roots | and of long roots and takes off the mat
 covering of the piles | of short and long roots, and spreads the roots
 out so that they are close together. || After she has done so, she 55
 takes the roots and scatters them, | and she does the same with
 the long roots. After she has done so, | she leaves and goes home to
 her cinquefoil-digging house. Now | she dries the short roots so that
 the sand on them gets dry. When | she arrives at her house, she
 takes her cinquefoil-baskets and looks them over, || and she takes 60
 them to the place where she left her | short roots and long roots dry-
 ing. As soon as she arrives there, she | takes up the short roots and
 puts them into the baskets; | and when they are all in, she takes dry
 grass and | puts it on top as a cover; and after it has been put on, ||
 she takes cedar-bark split for this purpose one finger | wide and ties 65
 up | the cinquefoil-baskets. After she has done so, she gathers |
 them together and covers them with mats. Then | she takes cedar-
 bark and splits it into narrow strips. || She lays down one of the pieces 70
 of split cedar-bark, | takes the long cinquefoil-roots and puts the ends
 together, laying them down | on the strip of cedar-bark. When she

t!ek'īlakwē t!egūdzwōa. Wā, g'īl'mēsē 'nax'ēidxa gāālxas laēda 51
 t!egwadāsa t!EX^usōsē qās'īd qas lā lax mex'mewēdzasēs t!EX^usōsē
 lē'wa lāxabālisē qas āx'ēdēxa nēnax'sema'fye lēl'wēsa mex'me-
 wīsē t!EX^usōsa lē'wa lāxabālisē qas memk'ālēxs laē lēp'alīselaq.
 Wā, g'īl'mēsē gwālēxs laē āx'ēdxa t!EX^usōsē qas lēndzodalēs lāq. 55
 Wā, laxaē hēemxat! gwēx'ēidxa lāxabālisē. Wā, g'īl'mēsē gwālēxs
 laē bās qas lā nā'nak^u lāxēs ts!ewēdzats!ē g'ōkwa. Wā, laem
 x'īhelsaxa t!EX^usōsē qa lemχ'widēs ēgrisenafyas. Wā, g'īl'mēsē
 lāgraa lāxēs g'ōkwaxs laē hēx'idaem k'lenemgralilaxēs t!ēt!egwa-
 ts!ēlē L!āl!ēbata qas lā dālaqēxs laē aēdaaqa lax x'īlēdzasasēs 60
 t!EX^usōsē lē'wa lāxabālisē. Wā, g'īl'mēsē lāgraa lāqēxs laē hē
 g'īl q!ap!ēx'ītse'wēda t!EX^usōsē qas lēxts!ālēs lāxa L!āl!abatē.
 Wā, g'īl'mēsē 'wiltslāxs laē āx'ēd lāxa lemχwa k'let!ema qas
 ts!āk'fīyīndālēs lāq. Wā, g'īl'mēsē gwāl ts!āk'fīyīndālaqēxs laē
 āx'ēdxa hēk'lūmg'īlilafye dzexek^u denasaxa 'nā'nemēdenas āwā- 65
 dze'was lāxēns q!wāq!wax'tslānafyēx. Wā, lā t!emāk'fīyīndālas
 lāxa t!egwats!ē L!āl!abata. Wā, g'īl'mēsē gwālēxs laē q!ap!ēg'a-
 lisaq qas nax'semēdēsa lēl'wafye lāq. Wā, g'īl'mēsē gwālēxs laē
 āx'ēdxa denasē qas helox'sendē dzedzēxsēndeq qa 'wīs'wīla-
 dzowē. Wā, lā k'at!ālisaxa 'nemts!aqē dzexek^u denasa, wā, lā 70
 āx'ēdxa lāxabālisē qas 'nemabēndālēq qas lā k'at!ēts lāxa de-
 nasē. Wā, g'īl'mēsē hēlts!ēstaax'sēns q!wāq!wax'tslānafyēx

- 73 can put her fingers | around them, she squeezes them together
and ties them firmly in the middle. | They are this way when
75 they have been tied: When || this has been done, she
does the same with  the others, and she only stops |
when they are all tied in bundles in the middle.
Sometimes | she has more than a hundred bundles of
long cinquefoil-roots belonging to one woman who has a good |
cinquefoil-garden. After this has been done, she puts the | long
cinquefoil-roots into the basket; and when they are all in, she
80 takes || grass and puts it on top, and she ties it down with
cedar-bark. | Then in the evening she gathers up | the baskets
for long cinquefoil-roots, and she spreads mats over them. |
After she has done so, she goes home to her digging-house. | In the
morning, when daylight comes, the woman and her husband get
85 ready. || They launch their canoe into the sea, | push down the roof-
boards of the digging-house | and place them in the bottom of the
canoe. When | the bottom of the canoe is all covered, the baskets
with short roots | are placed on the boards in the canoe; and when
90 they are all in, || they take the baskets with long roots and put them |
on top of the baskets with short roots; and when they are all in, |
they put the bedding and provisions on top. When everything is in, |
they take the mats and spread them over the load. | When everything

- 73 lāx q!wēdzoyodāq laē qenō'yodeq qas lek!ūt!ēdē yīl'ēdēq.
Wā, laem g'a g'wālēg'axs laē yīloyāla (*fig.*). Wā, g'il'mēsē
75 g'wāla laē hanal hē g'wēgilaxa waōkwē. Wā, āl'mēsē g'wālexs
laē 'wīla la qēqenō'yālēda lāxabālisē yīxs 'nāl'nemp!Enaē g'ēx-
sōgūg'eyōx'sayōkwa lāxabālisasa 'nemōkwē ts!ēdāqaxa ēk'as
t!Ek'īlakwē. Wā, g'il'mēsē g'wālexs laē LEX'ts!ālas lāxa lāxa-
bats!ē L!āl!Ebata. Wā, g'il'mēsē 'wiltslāxs laaxat! āx'ēdxa k'lē-
80 t!ēmē qa's ts!āk'iyīndēs lāq. Wā, laxaē t!Emak'iyīntsa denasē lāq.
Wā, g'il'mēsē 'wīla la g'wālexs lāaxat! q!ap!lēgalēsaqēxa dzā-
qwaxa Lēlaxabats!ē L!āl!Ebata qa's LEPsemdālēsa lēel'wa'yē lāq.
Wā, g'il'mēsē g'wālexs laē nā'nak'u lāxēs ts!ēwēdzats!ē g'ōkwa.
Wā, g'il'mēsē 'nāx'ēdxa gaālāxs laē xwānāl'ida ts!ēwēsdē ts!ēdāqa
85 Lē'wis lā'wūnemē qa's wīx'stēndēxēs xwāk'lūna lāxa demsx'ē
'wāpa. Wā, lā wēqwaxelax sālasēs ts!ēwēdzats!ēx'dē g'ōkwa
qa's lā pāxsela lāxēs xwāk'lūna. Wā, g'il'mēsē hamelxalēxs lāx
ōxsasa xwāk'lūnāxs laē hē g'il mōxdzema t!ēgwats!ē L!āl!Ebata qa
māg'īdzā'yēs lāxa paxsaxs laē mēxedzewēq. Wā, g'il'mēsē 'wil-
90 xsa laē mōxselaxa lāxabats!ē L!āl!Ebata. Wā, laem mēxē-
yīndālas lāxa t!ēgwats!ē L!āl!Ebata. Wā, g'il'mēsē 'wīlxsasēxs
laē mōkūyīndālasēs memwāla lāq. Wā, g'il'mēsē 'wīlxsasēxs laē
āx'ēdxa lēel'wa'yē qa's LEPeyīndālēs lāx ōkūya'yasēs mā'yē. Wā,
g'il'mēsē g'wālexs laē hōgūxs lāxēs yā'yats!ē xwāk'lūna. Wā, lāda

is aboard the canoe, the || man stands in the stern of the canoe, 95
which he steers. | He looks at his clover-digging house and prays to
it.¹ . . . |

As soon as he arrives at the beach of his winter house, | he puts the
stern of his traveling-canoe landward and backs in. | The man gets
out of the traveling-canoe, and || unloads the cargo when the tide is 100
high. If it is low tide, he | ties a long cedar-bark rope to the stern
seat of his | traveling-canoe and carries up the end of the rope to
high-water mark, | where he ties it to a stone which serves as an
anchor. After he has done so, | the (couple) are invited by their
relatives to eat, if it is || low tide when they arrive. If it is high tide, 5
they are only | invited when the cargo has been carried up the beach.
They | put the baskets with the long roots and those with the short
roots in two different places. | The baskets with the long roots are put
on the right-hand side of the | house, and the baskets with the short
roots are placed on the left-hand || side of the house, for these corners 10
are cool. As soon as | all have been carried up, they go to the one
who invited them. . . . As soon as this has been done, | (the man) takes
the baskets with long cinquefoil-roots and puts them across | the
two beams.² If there are many baskets with long roots, there may
be four layers, one on top of the other, | from one end of the staging

begwāneme lāxlēxa xwāk!ūna qaxs hēmaē lēnxlāya. Wā, 95
dōqwałaxēs ts!ēwēdzats!ēx'ē g'ōkwa qa's ts!ēlwaqē.¹ . . .

Wā, grīl'mēsē lāg'aa lāx l!ēma'isasēs ts!āwūnxelasē g'ōkwa lāē
ālaxlā'nakūłaxēs yā'yats!ē xwāk!ūna qa's k!ēx'ālisēxs lāē lāl-
tāwēda begwānemē lāxēs yā'yats!ē xwāk!ūna. Wā, hēx'ida'mēsē
mōltōdxēs māyaxs yīxūlālisaē. Wā, grīl'mēsē x'ats!aēsēxs lāē 100
āem mōgwanōtsa g'ilt!a denem lāxa lēx'eq!ēxlaya'yasēs yā'y-
ats!ē xwāk!ūna qa's lā's ōba'yas lāxa ya'x'motasa yīxwa qa's
mōx'ēbendēsa t!ēsemē lāq qa q!ēlsbēs. Wā, grīl'mēsē gwāl hē
gwēx'ēdqēxs lāē lālēlalasōsēs lēlēlāla qa lās l!ēxwa lāq, yīxs
x'ats!aēsāē lāg'alits!ēnxas. Wā grīl'mēsē yīxūlālīsēxs lāē ā'ēm 5
lālēlalasōxs lāē 'wī'lōsdēsē memwālās. Wā, laem ālewīlā
mōgwalīlēlasasa lāxabats!ē l!āl!ēbāta lē'wa t!ēgwats!ē, yīxs
'na'f'nemp!ēnaē hē mōgwālīlema lāxabats!ēda hēk!ōtēwalīlasa
g'ōkwē. Wā, lā hē mōgwālīlema t!ēgwats!ē l!āl!ēbata gēinxō-
tēwalīlasa g'ōkwē, yīxs wūdanēgwīlāē. Wā, grīl'mēsē 'wī'lōsdē- 10
sēxs lāē lāx'ēwid lāxa lālēlālāq.² . . . Wā, grīl'mēsē gwālēxs
lāē āx'ēdxa lāxabats!ē l!āl!ēbata qa's mēxendalēs lāq, yīxs
grīl'maē q!ēnema lāxabats!āxs lāē mōx'ēwēdgrustāla mōx'ōnakūla
hayīmbēndēx āwāsgemasasa k!āgilē. Wā, grīl'mēsē 'wīl'gaa lē-

¹ See page 618.

² Then follows the description of the making of a raised platform for keeping provisions (p. 166).

15 to the other. When they are all on, || he takes mats and spreads them over them, so that the | frost can not get at them, for he does not wish them to freeze. Now | it is called "staging for long cinquefoil-roots," and it is also called | "staging on which long cinquefoil-roots are thrown." After this has been done, | he does the same, putting
20 on the stage the || baskets with short roots; and after this has been done, he spreads | mats over them. Generally he does not put up one | basket of long cinquefoil-roots when the baskets are piled up; | and when there are many people in his tribe, he keeps out four | baskets with short cinquefoil roots to cook them for the people; but ||
25 more than one basket of long cinquefoil-roots is never kept out, for only the chiefs | eat the long cinquefoil-roots. The common people | eat the short roots. |

1 Digging Sea-Milkwort.¹—When the | plants first begin to grow and the tops begin to sprout, | the woman takes her digging-stick which she uses for clams, | and her small basket, and goes to a place where
5 she has seen || milkwort growing. In the following year there is nothing to be seen in the springtime, | and she just digs for it. She sits down and pushes | the point of her digging-stick into the sand, and she pries up the sand. | Then she picks out the milkwort-roots

15 laxs laē āx^ēōdxa lēl^ēwa^ēyē qa^s LEPEYĪNDĀLĒS lāq qa k^lēsēs lax^sāwēda g^ēwēmīsē lāq, qaxs gwaq^lēlaaq wūdāla. Wā, laem lēgades lāxapdemil k^lāgil lāxēq. Wā, lā, lēqelēda waōkwās k^lāxdemilasasa lāxabats^lē L^lāl^lēbata lāq. Wā, g^līl^lmēsē gwā-
20 hexs laē āem neqemg^līlewēqēxs laē āx^ēālīlāsa t^lēxdemilasasa t^lē- t^lēgwats^lē L^lāl^lēbata. Wā, g^līl^lmēsē gwālēxs laaxat^l LEPEYĪNTSA lēl^ēwa^ēyē lāq. Wā, lā q^lūnālaqas k^lēs lāsa ēnemsgēmē lāxabats^lē L^lābat lāxēs la māla^lēla lāxa lāxapdemilē k^lāgilā. Wā, g^līl^lmēsē q^lēnemē g^lōkulōtasēxs laē āxēlaxa mōsgēmē t^let^lē- gwats^lē L^lāl^lēbata qa^s t^lēqūlasē^ēwa. Wā, lālē k^lēs hāyāqax
25 ēnemsgēma lāxabats^lē L^lābata qaxs lēx^ēāmaēda g^līgēgāma^ēyē LELāxap^gēxa lāxabālisē. Wā, lālēda bēbegwānemq^lalā^ēmē t^lēx^ut^llaq^uxa t^lēx^usōsē.

1 Digging Sea-Milkwort¹ (Ts^lōsaxa hōq^lwalē).—Wā, hē^ēmaaxslaē g^līl q^lwāxēnxa laē elāq tēm^xālīsē oxtā^ēyasa q^lwāq^lwūxēma laē āx^ēēdēda ts^lēdāqaxēs k^līlakwēxa dzēg^ēayāxa g^ēāwēq^llānemē lē^ēwēs lālaxamaxs laē qās^ēīd qa^s lā lāxēs q^lāētse^ēwē q^lwāxatsa
5 hōq^lwalāxa āpseyīnxdē qaxs k^lēāsaē dōgū^l q^lwāxaxa q^lwāxēnxē qaxs ā^ēmaē ts^lōsēlaq. Wā, lā k^lwāg^ēālīs qa^s ts^lēx^ubetālīsēx obā^ēyasēs ts^lōsēlaxa k^līlakwē. Wā, lā k^lwēt^lēqālisaxa ēg^ēīsē. Wā, hē^ēmis lā menx^ēīdaatsēxa hōq^lwalē qa^s lā ts^lēxts^lālās lāxa

¹ *Glauz maritima*, v. Fernald.

and throws them into | the small basket which stands on the ground in front of her. She continues doing so || while she is digging. When 10 her basket is full, she goes | home, carrying the basket in her hands. |

Digging Bracken¹-Root.—The woman | takes her back-protecting mat and her cedar-bark belt, | and her digging-stick which she uses for digging clams. Then || she goes to a place where she knows fern is 15 growing and where | the soil is soft. As soon as she arrives, she spreads the mat over her back | and she puts on the woven cedar-bark belt. After | she has done so, she sits down on one end of the mat, holding the | digging-stick, and she pushes the point of the stick into the ground. || Then she digs up the ground; and when she 20 reaches the fern-root, | she follows the whole length of the root, for it is very | long; and when she reaches the soft end, she | breaks it off; and if it is very long, she coils it up. She continues | doing so as she is digging. When she has enough, she takes a || spruce-root and ties 25 it around the middle, and she folds the roots up in a bundle, | which she carries on her back to her house, using her digging-stick as a walking-stick, for the load of fern-roots is really heavy when the old woman finds many. |

Digging Fern²-Root.—The woman takes her | yew-wood digging- 1 stick and a large basket, | which she carries on her back. She uses her digging-stick as a cane. Then she walks, | looking for fern-root.

lālaxamaxs hanēsaē lāx nēqemālisas. Wā, āx'sā'mēsē hē gwēg'ilaxs ts'lōsaē. Wā, g'il'mēsē qōt'lē lexelāsēxs laē nā'nakwa lāxēs 10 g'ōkwē k'ō'xk'lōtelaxēs hōq'walēats'lē lālaxama.

Digging Bracken-Root (Sakwāxa sāgūmē).—Hēm āx'ētsō'sa ts'lē-dāqēs LEBēg'a'yē lē'wēs denēdzowē wūsēg'anowa. Wā, hēmēsiatlē's k'ilakwēxs dzēg'ayowaxa g'āweq'lānemē. Wā, lā qās'id qa's lā lāxēs q'lātsewē q'waxatsa sāgūmē, yīxa āem 15 telq'lūts t'lek'a. Wā, g'il'mēsē lāg'aa lāqēxs laē LEBēg'intsēs lē'wā'yē qa's qek'iyindēsēs denēdzowē wūsēg'anō lāq. Wā, g'il'mēsē gwāla laē k'wadzōdex āpsba'yasēs LEBēg'a'yē lē'wā'ya dālaxēs k'ilākwē. Wā, lā q'lūmtbetelsax ōba'yasēs k'ilākwē qa's 'lāplē-dēxa dzekwa. Wā, g'il'mēsē lāk'lēndxa sāgūmaxs laē āem hegū- 20 lēnē lābēlēnēx 'wāsgemasasa L'lōp'lek'asa sāgūmē qaxs ālak'lalā g'ilsg'ilt lē L'lōp'lek'as. Wā, g'il'mēsē lāg'aa lāxa q'wayōtslaxs laē āltslēndeq qa's q'elx'widēqēxs lōmaē g'ilt'la. Wā, lā hēx'sāem gwēg'ilaxs sākwaē. Wā, g'il'mēsē hētōlēqēxs laē āx'ēd lāxa L'lōp'lek'asa ālēwasē qa's qenoyodēs lāqēxs laē gwānaq'elālakwa. 25 Wā, lā ōxlalāqēxs laē nā'nak' lāxēs g'ōkwē sēk'laqelaxēs k'ilakwē qaxs ālak'lalā gūnt'lēda sāgūmaxs ōxlaakwaaxs q'eyōlānemaasa lāelk'wana'yē.

Digging Fern-Root (Nēsaxa tsak'ōs).—Wā, hēm āx'ētsō'sa 1 ts'lēdāqēs L'lenq'lek'finē k'ilakwa lē'wēs 'wālasē lex'a'ya. Wā, lā ōxlala. Wā, lāla sēk'laqelaxēs k'ilākwē. Wā, lā qās'id qa's

¹ *Pteridium aquilinum*.² *Dryopteris spinulosa dilatata*.

- 5 As soon as she finds large ones, she puts her || basket down on the ground and pokes with her digging-stick under the root of the fern. | She holds with her left hand the top of the digging-stick, and she holds with her | right hand the leaves of the fern, and she pulls at it, and | she pries it up with her digging-stick. As soon as she gets it out, she plucks off the | leaves, and she throws the root into the basket. She
- 10 continues || doing so, pulling it out, and she only stops when her basket is full. | Then she breaks off some slim hemlock-branches and puts them on top | of the fern-root. After she has done so, she carries her | fern-root basket on her back and goes home. |
- 15 **Gathering Fern-roots.**¹—Generally the tribes go || to get fern-roots when they are hungry and | they can not go to get other kinds of food; and those who have to camp for a long time in bad weather. | Then they go to gather fern-roots. The | man makes a stick for peeling bark like the stick for peeling hemlock-bark. | It is 'the same length. It is
- 20 bent and has a flat point. || Generally it is four spans long. | The woman carries it with her basket and goes to | look for loose moss in which the fern grows. When she finds | many plants of the fern-root growing among the loose moss on rocks, | she sits down and
- 25 plucks off the moss; || and when she comes to the rock, she takes her peeling-stick and | pushes it along the rock under the moss, and she

- lā ālāxa tsāk'osē. Wā, g'il'mēsē q!āxa āwāwē laē ōxleg'ālsaxēs
 5 lexā'yē. Wā, la L'engabōtsēs k'!lāk'wē lāx L'ōp!ek'asa tsāk'osē. Wā, la dālē gēm'xōlts!ānāsēx ōxtā'yasa k'!lāk'wē. Wā, la nēsalē hēlk'!ōtts!ānāsēx yīsx'inasa tsāk'ōsaxs laē nēx'ēdeq. Wā, la k!wētaxisilāsē k'!lāk'wē lāq. Wā, g'il'mēsē lāleq laē k!lōlōdex yīsx'inās. Wā, la lex'tlōtsa tsāk'usē lāxēs lexā'yē. Wā, hēx'sāx
 10 'mēsē gwēg'ilaxs nēsaē. Wā, āl'mēsē gwālexs laē q!ōt!ē lexelās. Wā, la L'ex'wid lāxa wīswūletāyasa q!waxē qa's ts!āk'iyīndēs lāxa ōkūya'yasa tsāk'usē. Wā, lā gwālexs laē ōxlex'idxēs tsāg'ats!ē lexā'ya qa's lā nā'nakwa.

- Gathering Fern-roots**(Lekwāxa lek!wa'yē).—Hēem q!ūnāla lek'wax'-
 15 demxa lek!wa'yaxs pālaēda grayōlē lāxa lēlqwālaLa'yē yīxa wāyapōlēlā lālelaxa hē'maōmasē lē'wa yīyāg'idzānemasa 'nālāxs grayag'iliselaē. Wā, hē'mis lā lek'waxa lek!wa'yē; wā, hē'mis āx'ē-tsōsa bēgwānema L!ōk!wayowē hē gwēx'sē L!ōk!wayāxalāqē. Wā, lā hēemxat! 'wāsgēmē lāxēs hānqwālaēnā'yē pāxbaakwa. Wā, lā
 20 q!ūnāla mōp!enk'ē 'wāsgēmasas lāxēns q!wāq!wax'ts!ana'yēx. Wā, hē'mis daax'asa ts!ēdāqē lē'wis lexā'yaxs laē qās'id qa's lā ālāx hāsdeḡwa p!ēlēms q!wāxatsa lek!wa'yē. Wā, g'il'mēsē q!āxa q!ēnemē yīsx'ēnsa lek!wa'yē q!wāq!lūxegēxa hasdeḡwa p!ēlēmsaxs laē hēx'idaem k!wāgēlōdeq qa's māpelalēxa p!ēlēm'sē. Wā,
 25 g'il'mēsē lag'ila lāxa t!ēsemāxs laē āx'ēdxēs L!ōk!wayowē qa's L!enqelālēs lāx āwābā'yasa p!ēlēm'sē qa's L!ōk!lūg'ilōdēq. Wā,

¹ *Polypodium glycyrrhiza* D. C. Eaton.

pries it off the rock. | As soon as it turns over, she pulls the moss apart 27
and pulls out the | fern-roots, which she throws into her basket.
She continues | doing so; and when her basket is full, || she carries it
home. | Then she puts it down by the side of the fire. | 30

Digging Erythronium.—Now I will speak again | about the 1
erythronium, how it is dug; for the | woman takes the same digging-
stick that is used for short cinquefoil-roots, and the back-protecting
mat, and her | cedar-bark belt, and she takes a small-meshed flat-
bottomed || basket; and she goes to the bank of the river, for that is 5
the only place | where the erythronium-plant grows. As soon as she
arrives where it grows, | when the leaves first come out of the ground,
she carries a large | horse-clam shell. Then she takes her back-
protecting mat and | spreads it over her back, and she takes her
cedar-bark belt and || puts it on over the mat, putting it around her 10
waist. Then | she takes a large horse-clam shell and her digging-
stick, and she | takes her small-meshed flat-bottomed basket and puts
it down on her | left-hand side. Then she sits on the end of the |
mat and pushes the end of the digging-stick into the ground and pries
up the soil. || Then she scrapes the soil with her clam-shell | and picks 15
out the erythronium plants from the soil and throws them | into her

g'íl'mēsē nelelaxs laē bēl'ídxā p'ílemśē. Wā, ā'mēsē la lek'álaxa 27
lek'wa'yē qa's lē LEX^uts'lálas lāxēs lexela. Wā, lā hēx'sāem
gwēg'ilaxa wēōkwē. Wā, g'íl'mēsē qōt'lē legwats'lēs lexā'ya laē
k'loqwalaxēs legwats'lē lexā'ya qa's lā nā'nakwa lāxēs g'ōkwē. 30
Wā, lā k'loḡnōlisasēs legwats'lē lexā'ya lāx legwilasēs g'ōkwē.

Digging Erythronium.—Wā, la'mēsēn ēdzaqwal gwāgwēx's- 1
ēalal lāxa x'aasx'entlaxs laē ts'lōsase'wa yíxs hē'maē āx'ētsō'sa
ts!edāqēs ts!ōyayāxa t!EX^usōsē Lē'wis LEBēg'a'yē lē'wa'ya Lē'wis
denēdzowē wūsēg'anowa. Wā, hē'misa t!ōlt!EX^usemē LEq!EXsd
lexā'ya. Wā, lā qās'ida lāx ogwāg'ilisasa wīwa qaxs lēx'a'maē 5
q!wāxatsa x'aasx'entlē. Wā, g'íl'mēsē lāg'aa lāx q!āyasaxs g'alaē
q!wāq!ūxetōx'widē yísx'inas, wā, lā dālaxa ēwālasē xālaētsōx
met'lānā'yēx. Wā, hē'mis g'íl āx'ētsō'sēs LEBēg'a'yē lē'wa'ya qa's
LEBēg'indēs. Wā, lā āx'ēdxēs denēdzowē wūsēg'anowa qa's qenē-
g'indēs lāxēs LEBēg'a'yē lē'wa'ya. Wā, lā wūsēg'oyots. Wā, lā 10
āx'ēdxā ēwālasē xālaētsōx met'lānā'yēx Lē'wis ts!ōyayowē, laxaē
āx'ēdxēs t!ōlt!EX^usemē LEq!EXsd lexā'ya qa's hāng'alīsēs lāxēs
gemxōtemālīsē. Wā, lāwislē k!wadzōdex ōba'yasēs LEBēg'a'yē
lē'wa'ya, wā, lā L!ENxbetālisas ōba'yasēs ts!ōyayowē qa's k!wēt!ē-
dēq. Wā, hē'mis la xelpelgayaatsēsa ēwālasē xalaēs lāxa t!ēk'a. 15
Wā, la menmaqaxa x'aasx'entlē lāxa t!ēk'a qa's lā ts!extslālas
lāxēs lexela. Wā, g'íl'mēsē wākwa x'aasx'entlāxs laē ēnemāl'i-

18 basket. If there are many plants, it is only a short time | before the
basket is full; and when | the small-meshed flat-bottomed basket is
20 full, she carries it home in her hand. || After entering the house, she |
puts down the basket inside of the door of the house to keep it cool
and so that the roots | do not get dry, for they are dirty. |

1 **Digging Lupine-Roots.**—In spring, when | the salmon-berries begin
to have buds and the olachen first arrives in | Knight Inlet, the season
arrives when the tribes are hungry | when they first arrive at Knight
5 Inlet. Then the woman first takes her digging-stick || for clover
and her basket and her | woven cedar-bark belt, and goes to the |
flats back of the houses of the olachen fishermen. When she finds
the | tops of shoots of lupine as they come out of the ground, she puts
down her | lupine-basket and her digging-stick. She takes her ||
10 narrow back-protector and spreads it on her back, and she sees to it
that | it reaches down to her heels. Then she puts a belt | over it
and ties it around her waist. When she has finished, | she takes her
digging-stick and her lupine-basket and sits down close to the | shoots
15 on the end of her back-protecting mat. || She pushes the point of the
digging-stick into the ground close to the | lupine-shoot, and she
pries it up. As soon as the roots come out, | she picks them out of
the clay and throws them into her | basket; and when she has picked

18 dexts laē qōt'lēs lexela. Wā, g'il'mēsē qōt'lē x'aasx'ent!aats'lās
t'ōlt!ex'sem LEq!EXsd lexa'ya laē k'!ōqūlaqēxs laē nā'nakwa
20 laxēs g'ōkwē. Wā, g'il'mēsē laēl lāxēs g'ōkwaxs laē hēx'idaem
hānstōlilas lāx āwēlelās t!EX'ilāsēs g'ōkwē qa wūdase'wēs qa k'!ēsēs
lemlemx'semx'ida qaēs dzēdzoxsema'yas.

1 **Digging Lupine-Roots** (Q!ūnsāxa q!wā'nē).—Wā, hē'maaxs laē g'il
bolēx'widēda q!wālmisaxa la q!wāxenxē yixs laē g'il nēlēlēsā
dzāxū'nē lāx Dzāwadē, yixs hē'maē pālaenxsa lēlqwālala'yaxs
g'ālaē la'mēlēs lāx Dzāwadē; wā, hē'mis g'il āx'ētsōsa ts!ēdāq!a-
5 yasēs ts!ōyayāxa LEX'semē, Lē'wis lexa'yē, Lē'wis denēdzowē
k'!idedze'wak' wūsēg'anowaxs laē qās'id qa's lā ladzōlisaxa āwā-
dzālīsē lāx ālanā'yasa g'ig'ōkwasa dzāwadāla. Wā, g'il'mēsē q!āxa
ōxtā'yasa q!ūndzanāxs g'ālaē q!wāq!ūxetōx'wida laē g'ig'alīsaxēs
q!ūnyats!ēyē lexa'ya Lē'wa ts!ōyayowē. Wā, lā āx'ēdxēs wila-
10 dzowē Lebēg'ē lē'wa'ya qa's Lebēg'indēs. Wā, lā dōqwala qa
sek'!EXlax'sidza'yēsēx ōxlax'sidza'yasēxs laē qEX'eylntsa wūsēg'a-
nowē lāqēxs laē wūsēk'!EXsdālaq. Wā, g'il'mēsē gwālexs laē
āx'ēdxēs ts!ōyayowē Lē'wis q!ūnyats!ēyē lexa'ya qa's k!ūnxelisēxa
q!ūndzanowaxs laē k!wādzewēx ōba'yasēs Lebēg'a'yē lē'wa'ya.
15 Wā, lā ts!EX'betalisas ōba'yasēs ts!ōyayowē lāx āwenxelisasa
q!ūndzanowē qa's k!wēt!qālisēq. Wā, g'il'mēsē g'āx LEX'walisa
q!wā'nāxs laē menmaqaq lāxa L!ēq!a qa's lā LEX'utslālas lāxēs
q!ūn'yats!ē lexa'ya. Wā, g'il'mēsē 'wilg'ilqēda Lēq!āxa q!wā'nāxs

all the roots out of the clay, | she takes her digging-stick again, pushes it into the ground as she || did before, and she picks out the 20 lupine-roots and | puts them into her basket. She continues doing this; | and when her basket is full, she carries it in her one hand. | She takes the digging-stick in the other hand and goes home. | Then she puts down the basket at her place, and || she places the digging- 25 stick upright at one side of the door. | Then she takes a small dish and pours some fresh water into it. | When it is half full, she puts it down by the side of her place. She takes her | basket and places it by the side of the small dish | which contains water. Then she takes some of the lupine-roots and puts them into the || water in the small 30 dish, and she washes them all over, so that the clay | comes off. As soon as all the clay is off, she | begins to eat the roots, with her husband and her children; | and they only stop when they have enough. After eating lupine-root | for some time, they become dizzy, as though they were drunk || after having drunk whisky. After eating lupine- 35 root, | they put away what is left over. When | the woman and her husband eat too much of the lupine-roots, they become really drunk. | Their eyes are heavy, and they can not keep them open, and | their bodies are like dead, and they are really || sleepy. Then they go and 40 lie down in their rooms and | sleep; and when they wake up, they

laē ēt!ēd āx'ēdxēs ts!ōyayowē qa's ts!EX^uβetalisēs ōba'ayas lāxēs g'flx'dē gwēx'idaasa. Wā, lāxaē menmaqaxa q!wa'nē qa's lā 20 LEX^uts!lilas lāxēs q!ūnyats!ē lexā'ya. Wā, āx'sā'mēsē hē gwēg'ilaqē. Wā, g'fl'mēsē qōt!ē q!ūnyats!ās lexā'ya laē k'!ōqwalaxēs q!ūnyats!ē lexā'ya. Wā, lā dāk'!ōtelaxēs ts!ōyayowaxs g'āxaē nā'nakwa. Wā, lā k'!ōx'walilaxēs q!ūnyats!ē lexā'ya lāxēs k!waēlasē. Wā, lāla hē laq'alilasēs ts!ōyayowa āpsōtstālilas t!EX^ulilasēs g'ōkwē. 25 Wā, lā āx'ēdxa lālogūmē qa's gūxts!ōdēsa 'wē'wāp!ēmē lāq qa nēgōyoxsdalisēxs laē hāng'alilas lāxēs k!waēlasē. Wā, lā āx'ēdxēs q!ūnyats!ē lexā'yē qa's hāng'alilēs lāx mā'k'āgililasa lālogūmē 'wābets!āla. Wā, lā āx'ēd lāxa q!wa'nē qa's LEX^ustendēs lāx 'wābets!āwasa lālogūmē. Wā, lā ts!ōts!ōx'ūnaq qa lāwā'yēs L!ē- 30 L!ēq!āk'!ēna'yas. Wā, g'fl'mēsē 'wī'lāwa L!ēL!ēq!āk'!ēna'yasēxs laē q!ūnsq!was'idxa q!wa'nē L!ē'wis lā'wūnemē Lō'mēs sāsemē. Wā, āl'mēsē gwālexs laē pō'ida. Wā, g'fl'mēsē gagūla gwāl q!ūnsq!wasaxa q!wa'nāxs laē k!ēdelx'ida hē gwēx'sā wūnālxas laē gwāl nāqaxa nēq!ēma. Wā, g'fl'mēsē gwāl q!ūnsq!wasaxa q!wa- 35 nāxs laē g'ēxaxēs ānēx'sā'yē. Wā, g'fl'mēsē Lōmax'ēd q!ēk'!ēsēda ts!ēdāqē Lō'mēs la'wūnemaxa q!wa'nāxs laē ālax'ēd la wū'nāla la gūngūnt!ēs gēgēyagesē la k!ēās gwēx'idaas dex'āla. Wā, lāxaē lēlemg'it!idē ōk'wina'yas. Wā, lāxaē ālak'!āla la beq!ū-tēla. Wā, hē'mis la āem la kūlemg'alilats lāxēs g'ēg'nēhsē qa's 40

41 feel well again, because | they are no longer drunk. That is all about this. |



- 1 **Digging Carrots.**¹—The woman takes this (cedar-bark basket), | the yew-wood digging-stick, her back-protecting | mat and her cedar-bark belt. She goes to the | rocks, for carrots generally grow on
5 rocks where there is grass || on the points of land. When she reaches the point where many carrots | were growing the past season (for the woman only goes there if she knows | that there were many of them, for they have not come out yet), she takes her | back-protecting mat and puts it on her back, and she takes her | belt and puts it over it
10 around her waist, then || she ties the mat on her back. She takes her digging-stick | and sits down on the rock. Then she puts her basket down in | front of her, and she peels off the grass and the roots from the rocks with her yew-wood | digging-stick, so that it turns over and the roots show. Then | she picks out the carrots and throws
15 them into her basket. || After she has selected them from among the roots of (other) plants, | she takes her digging stick again (some women call it the | peeling-stick for carrots) and she does | as she did before when she peeled it off from the rock. After filling her carrot-basket, | she puts it on her back. Generally she uses the peeling-stick for
20 carrots as a walking-stick. || She goes home to her house; and when she

41 mēx^ēēdē. Wā, g'il^ēmēsē ts!EX^ēīdEXs laē ēs^ēEk' la bēbēgwanema laē gwāl wūnāla. Wā, laem gwāl lāxēq.

- 1 **Digging Carrots** (Ts!ōsāxa xETEM').—Wā, hē^ēmis āx^ēētsōsa ts!E-dāqē LE^ēwis L!EMq!Ek'!ENē ts!ōyayowa. Wā, hē^ēmisēs Lēbēg'a'yē lē^ēwa'ya LE^ēwis denēdzowē wūsēg'anowa. Wā, lā qāsēL!a lāxa āwīnak!wa qaxs hē^ēmaē q!ūnāla q!wāxatsa xETxET!ēda k'!ēdek!wa
5 lāxa ēwaēlba'yē. Wā, g'il^ēmēsē lāg'aa lāx q!āyasasa xETxET!a q!wāxa āpseyīnx'dē qaxs ā^ēmaēda ts!Edāqē hēEM lāg!EXs q!lāLE-laaqēxs q!lēnemaē lāq qaxs k'!ēs^ēmaē q!wāx^ēīda. Wā, lā āx^ēēdxēs LEBēg'a'yē lē^ēwa'ya qa^ēs LEBēg'īndēs. Wā, lā āx^ēēdxēs denēdzowē wūsēg'anowa qa^ēs qENēg'īndēs lāqēxs laē wūsēg'oyōdēs. Wā, la^ēmē
10 qāqak'ENax LEBēg'a'yas lē^ēwa'ya. Wā, lā āx^ēēdxēs ts!ōyayowē qa^ēs k!wag'aalē. Wā, laem hā^ēnē xETxET!aats!ās L!ābat lāx neqemalaās. Wā, lā L!ōk!ūg'īlōdxa k'!ēt!EMē yīsēs L!EMq!Ek'!īnē ts!ōyayō qa NELElēs qa ^ēnāxwēs nē^ēēdēda L!ōp!Ek'ē. Wā, lā menmaqaxa xETxET!a qa^ēs ts!EXTs!lāls lāxa L!ābatē. Wā,
15 g'il^ēmēsē ^ēwilg'īlqēda ōgūq!ēmasē L!ōp!Ek'sa q!wasqlūxēlāxs laē ēt!lēd dāx^ēīdxēs ts!ōyayowē yīxs lēqēlaēda waōkwē ts!ēdaqas L!ōk!ūgēlayoxa xETxET!a lāq. Wā, laxaē āEM negēlTEWēxēs g'ilx'dē gwēx^ēīdaasa. Wā, g'il^ēmēsē qōtlē xET!asās L!ābataxs laē ōXLEX^ēīDEq. Wā, la q!ūnāla sEk'!āqēlaxēs L!ōk!wayāxa xETxET!a.

¹ Continued from p. 139, line 22.

enters, | she puts down her load and puts it on the floor by the side 21
of the fire. |

Digging Lily-Bulbs.¹—As soon as (the digging-stick) is finished, (the 1
man) gives it to his wife. | In the morning, when day comes, the
woman arises and | eats before she goes out. After she has finished
eating, | she takes her back-protector and her cedar-bark belt || and 5
her new basket for lily-bulbs and also the | digging-stick for lily-
bulbs. She goes to the flat on the beach, for | there the lily grows and
there is soft sand. When | she reaches the place where there are
many lily-blossoms, she | puts down her new basket for lily-bulbs and
her digging-stick for || lily-bulbs, and she puts the mat on her back. 10
She puts on the | cedar-bark belt, which she ties around her waist.
After doing so, | she sits down on the lower end of the back-protector,
for | the end of it reaches as far as her heels. She puts down her |
new basket for lily-bulbs in front of her. She takes her || flat-edged 15
digging-stick and pushes the point into the sand on one side | of the
lily-plant; and when the point is half way in, she | pulls out her
digging-stick and pushes it into the sand again on one side of the
plant, | in this way:  and she pulls it out and pushes it again
into the sand | at  the upper side, in this way.² She pulls

Wä, lä näⁿakwa läxes g'ökwē. Wä, g'il^mmēsē laē^l laxēs g'ökwaxs 20
laē öxleg'alilaq läxa mag'inwalisasa legwilasēs g'ökwē.

Digging Lily-Bulbs.¹—Wä, g'il^mmēsē gwā^lexs laē ts lās läxēs genemē. 1
Wä, g'il^mmēsē 'nāx'idxa gaäläxs laē lax^wwidēda ts!edāqē qa's
hēyāselēxs k'les^mmaē la qās'ida. Wä, g'il^mmēsē gwā^l hēyāseläxs
laē äx^edxēs lebēg'a'yē lē^wwa'ya lē^wis denēdzowē wūsēg'anowa
lē^wēs altsemē x'ögwatslē dentsem l!ābata; wä, hē^mislēs ts!ō- 5
yayāxa x'ökümē. Wä, lä qās'id qa's lä läxa āwadzālisē qaxs
hē^mmaē ex' q!waxatsa x'ökümē lōxs telgwēsāē. Wä, g'il^mmēsē
lāg'aa läxa q!ēnemē gögūlete^wesa x'ökūmaxs laē hēx'idaem
g'ig'alixaxēs altsemē x'ögwatslē l!ābata lē^wis ts!ōyayāxa
x'ökümē. Wä, lä lebēg'intsēs lē^wwa'yē qa's qek'iyindēsēs denē- 10
dzowē wūsēg'anowē lāq qa's wūsēg'oyōdēs. Wä, g'il^mmēsē gwā^lexs
laē k!wadzōdex benba'yasēs lebēg'a'yē lē^wwa'ya qaxs sek'!exlax-
sidzē^mmaax öxlax'sidza'yas g'ög'egūyās. Wä, lä hāng'alixaxēs
ältsemē x'ögwatslē l!ābat läxēs neqemālisē. Wä, lä dāx'idxēs
pexba ts!ōyayowa. Wä, l!enxbetents pexba'yas lāx āpsānol!exlā- 15
'yasa x'ögowanowē qa nego'yowēs tsēgwayoba'yas. Wä, lä k'!e-
qūlisaxēs ts!ōyayowē qa's ēt!ēdē l!enxbetalisās lāx āpsānōl!ex-
lā'yas g'a gwālēg'a (*fig.*). Wä, lāxāē k'!eqūlisāq qa's ēt!ēdē l!enx-
betalisās lāxa āpsānol!exlā'yas g'a gwālēg'a.² Wä, lä k'!eqūlisāq

¹ Continued from p. 146, line 33.

² See figure to left.

- 20 it out || and pushes it into the sand again so that the cuts (in the sand) meet. Then she | pries out the lily plant and bulb in this way: |
-
- The lily-plant is the black spot in the middle of the square. Then | she breaks the soil and picks out the bulb, and she breaks off the | stem of the lily-bulb and throws it away.
- 25 Then she throws the || bulb into her bulb-basket. She continues doing this | as long as she is digging lily-bulbs. She digs them up very quickly when she is digging, for | three finger-widths is the width of the | digging-stick for lily-bulbs. As soon as the basket is full, |
- 30 and when it is a fine day, she goes to get a mat from her house, || and she spreads it out where she is digging. She takes hold of her | basket on each side and pours the bulbs on the mat which has been spread out, and | she goes on digging as she did before. Now, the bulbs that have been poured on the mat are getting dry; | and when the basket has been filled again, | she pours it out again on the mat. When
- 35 evening comes || and it is fine weather, she gets another | mat from her house and spreads it over the | bulbs that she has dug so that they may not get wet from the night dew. | When day comes, the woman goes back to where she is digging the | bulbs, and she takes along
- 40 another mat, which she spreads out. || She takes the one that was spread over the bulbs and spreads it out close to | the one on which she poured the bulbs. The three mats are spread in this way: | She scatters over them the bulbs which

- 20 qa's ēt!lēdē L'enxbetalisas laxa la lēlgewats L'enqa'yasēxs laē k'wē-t!eqālisaxa x'ōgwano Lē'wa x'ōkūmē lāxa g'a gwālag'a (*fig.*). Hēem x'ōgwanowēda nexts!owē ts!ōltsem tōpāla. Wā, ā'misē hēx'idaem wax'sendxa dzeqwa qa's dāqōdēxa x'ōkūmē qa's k'lūpōdēxa x'ōkūmē lāxa x'ōgwanowē qa's ts!ex'ēdēq. Wā, lāla ts!exts!ōtsa
- 25 x'ōkūmē lāxēs x'ōgwats!ē L!ābata. Wā, āx'sū'mēsē hē gwēg'ilaxs ts!osaaxa x'ōkūmē. Wā, lāla ha'nakwēlaxs laē ts!ōsa qaxs yūdux'denaē lāxens q!wāq!wax'ts!āna'yēx yix 'wādzobaasas tsē-gwayoba'yasa ts!ōyayāxa x'ōkūmē. Wā, g'il'mēsē qōt!ē x'ogwa-ts!ās L!ābata laē āx'ēdxa lē'wa'yē lāxēs g'ōkwē, yixs ēg'idzālaēda
- 30 'nāla qa's lā LEP!ālisas lāxēs ts!ōyasē. Wā, lā tētegeṇōdxēs x'ōgwats!ē L!ābata qa's lā gūgedzōts lāxa LEBēsē lē'wa'yā. Wā, xwēlaqa'mēsē la ts!ōs'ida. qaxs lē'maa!a! x'elēsēs la gūgedzōyoxa LEBēsē lē'wa'yā. Wā, g'il'emxaāwisē qōt!ē x'ōgwats!ās L!ābataxs laē ēt!ēd gūgedzōts lāxa LEBēsē lē'wa'yā. Wā, g'il'mēsē la dzā-
- 35 qwaxs yixs ēg'idzālaēda dzāqwa, wā ā'mesē la āx'ēdxa ōgū'la'maxat! lē'wa'yā lāxēs g'ōkwē qa's lā LEPsemlisas lāxēs x'ōgwānemē x'ōkūma qa' k'!ēsēs xwēlaqa k'lūnx'id lāxa gōsaxelaxa ganulē. Wā, g'il'mēsē 'nāx'īdxa gaālāxs laē ēt!ēdēda ts!ēdāqē lāxēs x'ōgwasaxa x'ōkūmē qa's dālēxa ōgū'la'maxat! lē'wa'yā qa's LEP!ālisēq. Wā,
- 40 laxaē āx'ēd LEPeyālisaxa x'ōgwānemas x'ōkūma qa's LEPenxelīsēs lāx modzoyaasasa x'ōkūmē g'a gwālēda yūduxwē lēelwa'yā. (*fig.*). Wā, lā gwēldzōtsēs x'ōgwānemē x'ōkūm lāq qa ha'nakwēlēs lemō-

she has dug, so that they may dry quickly. | After doing so, she 43 goes again and digs lily-bulbs; and | when she has filled her basket, she goes and pours them on the || mat. When it gets dark, she goes 45 and gets more mats | from her house, and spreads them over the bulbs that she has dug. | When she has many, she stops. When it is bad weather, in the | evening she takes short boards and makes a roof over them. | There are four posts for it, and she puts two small || beams over them; and she lays on the short split cedar boards, | that 50 it may be tight if it should rain. If it is a fine day in the | morning, she takes off the boards of short split cedar-wood and scatters | the bulbs over the mats. If the weather is fine, it takes more than | six days to dry the bulbs thoroughly in the sun. Now I will || stop for a 55 short time talking about the woman.¹ . . . |

After² the woman has put the rope around the box for lily-bulbs, | she carries it on her back to where she has dried the | bulbs, and she puts the bulbs into the box. When | it is full, she takes some lily-leaves || (some Indians call it lily-plant) and she puts them on top. | 60 Some Indians call this the soft cover for the lily-bulbs. After doing this, | she puts the cover on. Some Indians call this "putting the | flat cover on the box for lily-bulbs." When it is a fine morning, |

enakūla. Wā, g'il'mēsē gwālexs laē ēt'lēd x'ōx'wīdxa x'ōkūmē. Wā, 43 g'ilnaḡwa'mēsē qōt'lēda x'ōgwats'lās L'ābatexs laē gūgēdzōts lāxa lē'wa'yē. Wā, g'ilnaḡwa'mēsē dzāqwaḡs laē āx'ēdxa lēel'wa'yē 45 lāxēs grōkwē qa's lā LEPEYINTS lāxēs xōgwānemē x'ōkūma. Wā, g'il'mēsē q'leyōlexs laē gwāla. Wā, g'il'mēsē yak'!ELxELaxa dzā-qwāxs laē āx'ēdxa ts'lāts!a'x'uSEMē qa's lā sēsgeḡmlisas lāq. Wā, laEM mōts!aqē lēlāmas. Wā, lā k'āk'ēdetotsa malts!aqē wīswūl k'ēk'atēwē lāq. Wā, ā'mēsē la pāqemk'!ENa'ya ts'lāts!a'x'uSEMē 50 lāq qa āmxēs qō yogūx'īdlō. Wā, g'il'mēsē ēg'īdzolēda 'nālāxa gaālāxs laē sēwayōDEX sūlās ts'lāts!a'x'uSEMA qa's gwēldzōlēda x'ōkūmē lāxa lēel'wa'yē. Wā, g'il'EM aēg'isa 'nāla laē hāyāqax q'!EL'EXSē 'nālāsa x'īlāxa x'ōkūmē lāxa L'ēsela. Wā, la'men yāwas'īd gwāl gwāgwēx'sāla laxa ts!Edāqaxs hāē.¹ . . . 55

Wā,² g'il'mēsē gwālēda ts!Edāqē welxseḡdxēs x'ōgwats'lē xetsema laē hēx'īdaem la ōxlālaxa xetsemē qa's lā lāx x'īldzasasēs x'ōkūmē. Wā, lā k'lāts'lōtsēs x'ōkūmē lāxa xetsemē. Wā, g'il'mēsē qōt'laxs laē āx'ēd lāx yīsx'ENasa x'ōkūmē. Wā, la 'nēk'ēda waōkwē bāk'lūm x'ōgwanō, qa's ts'lāk'īyīndēs. Wā, lāxaē 'nēk'ēda 60 waōkwē bāk'lūm t'lāk'ēyīndēs lāxa x'ōkūm. Wā, g'il'mēsē gwālexs laē pāqemts. Wā, lāxaē 'nēk'ēda waōkwē bāk'lūm yīkūyīndēsa yīkūya'yē lāxa x'ōgwats'lē xetsema. Wā, g'il'mēsē ēk'a gaālāxs laē hēx'īdaem la mōxsasēs x'īx'ogwats'lē xēxetsem lāxēs x'ogū-

¹ Continued on p. 60.² Continued from p. 81, line 72.

65 she puts all the boxes with lily-bulbs aboard the || canoe; and when they are all aboard, they start for home, | going to the winter village. |

When they arrive at their house, they unload the canoe, | if it is high water at the time of their arrival. Then they put down the boxes | in a cool corner of the house, for the lily-bulbs easily dry up ||
70 when the boxes are put down where it is warm; therefore they are | put into a cool corner of the house. There the owner of the roots will keep them until the | winter comes and the tribe have a winter ceremonial. |

1 **Picking Elderberries.**—You know | the way of making various kinds of baskets. The basket | of those who pick elderberries is a small-meshed basket.¹ . . . | In² the morning, when it is fine weather, the
5 woman takes her || hook, her cedar-bark belt, and her small-meshed | large basket, which she carries on her back, and she goes to the place where elderberries are growing, | for elderberries grow only on the banks of rivers. There the | woman goes who picks elderberries. As soon as she reaches the elderberry-bushes, | she puts there her baskets on the
10 ground, for generally she has two || or even three baskets for carrying elderberries. She takes her belt | and puts it round her waist; and after doing so, she takes her | smallest basket for elderberries and hangs it in front of her body. | First she picks off the berries growing

65 LE¹atslê xwāk!ūna. Wā, g'il¹mēsē 'wilxsaxs laē ālēx'ūlēsa. Wā, la¹mē nā¹nakwa qa¹s lā lāxēs ts'lāwūnxelasē g'ōx¹demsa.

Wā, g'il¹mēsē lāg'aa lāxēs g'ōkwaxs laē hēx¹idaem mōltōdexs yixūlalisaxs laē lāg'alisa. Wā, lā hē mōgwalilēlasa xēxetsema wūdanēgwilasēs g'ōkwē qaxs x'elyak'aēda x'ōkūmaxs ts!ats!ēlqwā-
70 laēs mexēlasa x'ix'ōgwats!ē xēxetsema. Wā, hē¹mis lāg'ilas hē mōgwalēlema wūdanēgwilasa g'ōkwē. Wā, laēm lālaal lāxa ts'lāwūnxē qō ts!ēts!ēx'īdlē g'ōkulōtasa x'ōgwadāsa x'ōkūmē.

1 **Picking Elderberries** (Ts!ēx'āxa ts!ēx'ina).—Wā, laēm!as q!ālelax gwēg'ilasasa lexēlāxa ōgūqāla laelxa¹ya. Wā, hē¹mis lexelāsa ts!ēx'āxa ts!ēx'inēda t!ōlt!oxsemē lexa¹ya.¹ . . . Wā,² g'il¹mēsē ēg'īdzālaxa gaālāxs laē hēx¹ida¹ma ts!ēdāq āx¹ēdxēs
5 ga!ayowē LE¹wēs dendzedzōwē wūsēg'anowa LE¹wēs t!ōlt!oxsemē 'wālas lexa¹ya. Wā, lā ōxlālaqēxs laē lāxa ts!ēnadāxa ts!ēx'ina, yixs lēx'a¹maē ts!ēnadēda ōgwāga¹yasa wiwa. Wā, hē¹mis lālaasa ts!ē¹nēnoxwē ts!ēdāqa. Wā, g'il¹mēsē lāg'aa lāxa ts!ēx'medzexe-kwalāxs laē hānemg'aelselaxēs laelxela qaxs q!ūnālāē maltsema
10 Lōxs yūdūx¹semaē ts!ēnats!ē laelxa¹ya. Wā, lā āx¹ēdxēs wūsēg'anowē qa¹s wūsēg'ōyodēs. Wā, g'il¹mēsē gwālexs laē āx¹ēdxēs āmayaga¹yasēs ts!ē¹nats!ē lexa¹ya qa¹s nānayagemēs. Wā, hēt!a g'il ts!ēx'ītsō'sēda banaabā¹yas. Wā, g'il¹mēsē qōt!ē nānayage-

¹ Continued on p. 155, line 1.

² Continued from p. 155, line 18.

below; and when the | basket hanging on the front of her body is full, she pours the berries into the large basket; || and after she has picked 15 off from the bushes, all the elderberries growing below | she takes the hook and pulls down the elderberries growing on the upper part of the | bushes, and she picks them off; and when the basket hanging in front of her body is full, | she pours the berries which she has picked into the large | basket for carrying elderberries. She continues doing so with her hook, pulling down || the berries on the upper 20 part of the bushes. After all the | baskets have been filled with elderberries, she ties down the top, for they are | all heaping full. After doing so, she carries one at a time | on her back, and she goes to and fro, carrying them down the river. |

Picking Salal-Berries.—You know the | ways how baskets are made. 1 They use a large small-meshed | basket for picking salal-berries. One basket is large, | and the next one is medium-sized, and the smallest kind of basket is carried in front of the body. || The name of the large 5 basket of the woman is “swallowing-basket,” | and the next basket is called “middle-one;” | and “front-basket” is the name of the | smallest one. In the morning, when it is clear, the woman puts | her salal-berry picking baskets one into the other. She takes her belt | and puts it into the baskets, and she takes || goat-tallow and chews it. 10 As soon as she has chewed it, she puts it | into the palm of her right

masēxa ts!ēx'inaxs laē gūqāsasēs ts!ēnānemē lāxa 'wālasē lexaxya. 1
Wā, g'il'mēsē 'wīl'ēlexlōwa banaabā'yasa ts!ēx'mesaxa ts!ēx'inās, 15
laē āx'ēdxēs gālayowē qaxs gāLaxelēs lāxa ēk'lāla ts!ēnXLawēsa
ts!ēx'mesē. Wā, hē'mis la ts!ēnatsēx. Wā, g'il'Emxaāwisē qōt!ē
nānayagemasēxs laē gūqāsasēs ts!ēnānemē lāxa 'wālasē ts!ēn:ts!ēs
lexaxya. Wā, āx'sā'mēsē hē gwēg'ilasēs gālayowē la gāLaxelas
lāxa ēk'lāla ts!ēnXLawēsa ts!ēx'mesē. Wā, g'il'mēsē 'nāxwa la 20
qōqūt!ē ts!ēts!enats!ās laēlxaxya, laē t!ēmāk'Eyindālaq qaxs 'nā-
xwa'maē l!ēl!āk'Emāla. Wā, g'il'mēsē gwāla laē 'nā!nemsgE-
memqaxs laē ōxlālaqēxs laē ōxlātōsēlaq lāxa wā.

Picking Salal-Berries (Nekwāxa nek!ūlē).—Wā, laēm!as 'nāxwa 1
q!ālelax gwēg'ilasasa lexēlāxa lexaxyē. Wā, la wīlxs t!ōt!ōxsemē
lexelāsa nekwāxa nek!ūlē. Wā, hē'misēxs 'wālasaēda 'nemsgemē;
wā, lā hēlēda 'nemsgemē; wā, hē'misa nānaagemuxa āmāyagaxya
lexelās. Wā hēm lēgemsa 'wālēgaxya lexelāsa ts!edāqē nūg'ē. 5
Wā, lā hēlōmagemx'lēda māk'ilāq. Wā, la nānaagemx'lēda
āmāyagaxya. Wā, g'il'mēsē ēg'idzālaxa gāālāxs laē k!wāk!ūsō-
dalēda ts!edāqaxēs negwats!ēlē laēlxaxyē. Wā āx'ēdxēs wūsēg'a-
nowē, qaxs g'its!ōdēs lāxēs laēlxaxyē. Wā, lā āx'ēdxax yāsekwasōx
'mēlxlōx qaxs malēx'widēq. Wā, g'il'mēsē 'wīwēlx'sexs laē āxdzōx'u- 10
ts!āndēs lāxēs hēlk!ōts!āna'yē. Wā, dzāk'ōts lāxēs gemx!ōtsū-

13 hand and rubs it with the left | hand. When it is all over her hands,
she | rubs it on her face, so that a thick layer of tallow is on her |
15 face, and so that the mosquitoes cannot bite through it. || This is
called "tallow sitting on the face." |

After she has done so, she takes her salal-picking cedar-bark hat |
and puts it on. On her back she carries the baskets, and | she also
takes her paddle and goes down to the beach where her | salal-
20 berrying canoe is. She launches it and goes aboard. || She sits in the
stern, and puts the baskets into the canoe. Then | she paddles,
going to an island where salal-berries grow, for these are the only |
places where salal-berries grow well. When she arrives there, she
ties a stone to her | small canoe, carries the baskets on her back, and
goes into the woods | to pick salal-berries. When she reaches the edge
25 of the salal-berry patch, || she puts down her baskets, takes her belt |
and puts it round her waist. After that she takes her | front-basket,
the smallest one of her baskets, and hangs it in front of her chest.
She puts her | two baskets upright on the ground, | and she picks off
30 the salal-berries and puts them into the front-basket. || When it is
full, she pours them into the swallowing-basket, the largest one | of the
salal-berry baskets. She continues picking them into her front-bas-
ket. When | it is heaping full, she pours them into the medium-sized
basket; and | as soon as it is full, she pours them into the swallowing-

12 na'yē. Wä, g'il'mēsē la hamelgedze'wē lāx e'eyasāsēxs laē dze-
dZE'Emts lāxēs gōgūma'yē. Wä, laem wāk'wēda yāsekwē lāx
gōgūma'yas, qa k'lesēs lāx'sāwē q!Ek'elāsa lēslena lāq. Wä,
15 hēem lēgades k!wāk'lūxūmakwasa yāsekwē.

Wä, g'il'mēsē gwālexs laē āx'ēdxēs nekūmlē dentsēm letemla
qa's letemdēs. Wä, lā ōxlāg'intsēs nēnegwats!ē laelxa'ya. Wä,
lā dāg'ilx'lālaxēs sē'wayowē qa's lā lents!ēs lāx hanēdzasasēs
negwats!ēlē xwāxwagūma. Wä, lā wī'x'stēndeq qa's lā laxseq.
20 Wä, laem k!waxlaqēxs laē hāng'aalexsaxēs laelxa'yē. Wä, lā
sēx'wid qa's lā lāxa negwādē lāxa 'mak'āla qaxs lēx'amaē ēx'
q!wāxatsa lēnemx'dē. Wä, g'il'mēsē lāg'aaxs laē mōgwanōdxēs
xwāxwagūmē. Wä, lā ōxlāg'intsēs laelxa'yaxs laē ālē'sta lāxēs
negwaslaxa nek'lūlē. Wä, g'il'mēsē lēnxēndxa q!ēq!axlālāxa
25 nek'lūfāxs laē ōxleg'a'saxēs laelxa'yē. Wä, lā āx'ēdxēs wūsēg'a-
nowē qa's wūsēx'idēs. Wä, g'il'mēsē gwālexs laē āx'ēdxēs nāna-
agemēxa āmāyaga'yasa lexelās qa's tēk'lūpelēq. Wä, lā hēlī'lālax
hanx'hats!ēna'yasa maltsemē laelxa'ya qa ālak'alēs t!et!axesa.
Wä, lā k'lūlp!dxā nek'lūlē qa's lā k'lūlpts!ālas laxēs nānaagemē.
30 Wä, g'il'mēsē qōt!axs laē gūqāsas lāxēs nāg'ēxa 'wālēg'a'yas
negwats!ās lex'a'ya. Wä, lā hanāl k'lūlpts!ālaxēs nānaagemē. Wä,
g'ilna'xwa'mēsē qōt!axs laē gūqeyints lāxēs nāg'a'yē. Wä, g'il-
'mēsē la lāk'emālaxs laē ēt!ēd gūxts!ālaxēs hēlomāgemē. Wä,

basket; and | when that is also full and the berries are heaped high, she || picks them into her front-basket; and when this is also heaping 35 full, | she puts it on the ground. Then she breaks off good hemlock-branches and | puts them on the opening of the salal-baskets all around; and when | she has put them in standing all around the salal-berry baskets, she | bends down the ends and ties the hemlock-branches down in this way.¹ || After tying them down with cedar-bark 40 rope, which is on the basket, she | puts the swallowing-basket down | into her small canoe, and she goes back and | carries the medium-sized basket, and she hangs the | front-basket over her chest, and she carries one on each side as she || comes out of the woods, and puts 45 them in the bow of the travelling-canoe. As soon as | she has done this, she goes aboard her travelling-canoe and paddles | home to her house. As soon as she arrives on the | beach of her house, she carries the largest | basket on her back and takes it up into her || house. 50 She puts it down at a place not too near the fire. | She goes down again to the other two berry-baskets, and she carries | one on each side as she walks up, in the same way as she had done when she came out of the woods | when she picked the berries on the island, and she puts them down. |

g'il'Emxaāwisē qōt'laxs lāxēs laēna'fayaxat! L'āk'Emāla, wā, lāxas
k'lūlpts'lōdxēs nānaagemē. Wā, g'il'Emxaāwisē L'āk'Emālaxs laē 35
hāng'aelsaqēxs laē L'Ex'wīdxa ēk'ē q'!waxē q'lēnema. Wā, lā
q'laxstents lāx āwē'stās āwāxsta'fayasēs nēnegwats'lē. Wā, g'il'mēsē
'wīlala q'!wāxtaakwa yūdux'semē nēnēx'ts'!āla laelxa'ya laē
gwāgūnaxbax'fīdxa ōba'faya t'lāk'Emaf'yē q'!wāxa, yīxs laē gwāl
t'!Emāk'eyīntsa nālamē densen denema lūq. Wā, g'il'mēsē 'wī'la 40
la t'!Emak'eyaakūxs laē ōXLāg'entsa negwats'lē nāg'ē qa's lā ōXLE-
g'aalexsas lāxēs yā'fats'lē xwāxwagūma. Wā, lā xwēlaxsaga qa's
lā ōXLāg'entsa hēlomagemē negwats'lā. Wā, lā tēk'lūpēlaxēs
nanaagemē negwats'lāxs g'āxaē tētekwaselaxa maltsemāxs g'āxaē
lālt'!āla qa's hānāg'eyōdēs lāx āgiwa'fayasēs yā'fats'lē. Wā, g'il' 45
'mēsē gwālēxs laē lāxs lāxēs yā'fats'lē. Wā, lā g'āxē sēx'wida
qa's g'āxē nā'nakwa lāxēs g'ōkwē. Wā, g'il'mēsē lāg'alīs lāx
L'Emaf'isasēs g'ōkwaxs laē hēx'idaem ōXLEg'ilēxsaxa 'wālēgeyas
lexelāxsa nāg'af'yē qa's lā ōXLOSdēselaq qa's lā ōXLAēLElaq lāxēs
g'ōkwē. Wā, lā ōXLEg'alīlas lāxa k'lēsē nexwāla lāx legwīlas. 50
Wā, lā ētents'lēs lāxa maltsemē negwats'lē laelxa'ya, lāxaē tēte-
kwaselāqēxs g'āxaē lāsdēsela lāxēs gwālaasaqēxs g'āxaē lālt'!alas
lāxēs negwasdē lāxa mek'āla. Wā, lāxaē hānēmg'alīlas.

¹ That is, the branches are put in between the berries and the basket, tips up, and are then bent over from all sides toward the middle and tied together so that they cover the berries.

- 1 **Picking Currants**¹ (*q!ēsēna*).—The same baskets | are used by the women to pick currants as are used when picking salal-berries, | and there are three of them. When the woman sees that the weather is fine in the morning, she | takes her baskets and her cedar-bark
5 belt || and her cedar-bark hat, and puts the baskets on her back. | Then she puts on her cedar-bark hat and goes out to the place where | the currant bushes grow. As soon as she gets there, she puts down | her currant-picking baskets. She takes her cedar-bark | belt and puts it
10 around her waist. After doing so, she takes || her front-basket, hangs it in front of her chest, hung from a strap around her neck. | She pinches off the stems of the currants, and | breaks them off and throws them into her front-basket. When it is | full, she pours it into the swallow-
ing-basket. Then she goes on pinching off | more currants at the lower ends of the stems. She pinches them off and throws them into the ||
15 front-basket for currant-picking; and when it is full, she goes back and | pours them on top of those which she poured in first. When they are level with the top of the basket, | she stops pouring them into the swallow-
ing-basket. She does the same as she did before with the medium sized basket; | and when it is also level with the top, she stops pouring them in, | and she also fills her front basket; and when this is
20 full, || she gets skunk-cabbage leaves, which she puts as a covering over the | three currant-baskets. When they are all covered with |

- 1 **Picking Currants**¹ (*Q!esāxa q!ēsēna*).—Wā, hēemxat! q!ēdzats!ēsa ts!ēdāqaxa q!ēsēnēs lexelāxs lāx'dē nekwaxa nek!ūla yūdūx^usemē laelxa^ʔya. Wā, g'il^ʔmēsē ēk!ēdzālaxa gaālāxs laē hē-x^ʔida^ʔma ts!ēdāqē āx^ʔēdxēs laelxa^ʔyē lē^ʔwis dendzedzowē wūsē-
5 g'anōwa lē^ʔwis dentsemē lētemla. Wā, lā ōxlāxēs laelxa^ʔyaxs laē lētemtsēs dentsemē lētemlaxs laē qās'id qa^ʔs lā lāx q!wāxasasa q!ēsmesēs. Wā, g'il^ʔmēsē lāg'aa lāqēxs laē hāng'aelxēs q!ēq!ēdzats!ē laelxa^ʔya. Wā, lā āx^ʔēdxēs dendzedzowē wūsēg'anowa qa^ʔs wūsēg'oyōdēs. Wā, g'il^ʔmēsē g'wālēxs laē āx^ʔēd-
10 xēs nanaagemē lexa^ʔya qa^ʔs tēk!ūpelēqēxs laē qenxālax aōxlaasas qa^ʔs lā ēp!ēxlax ōxlā^ʔyas yīsx'enasa q!ēsēna qa^ʔs ēpāliqēxs laē ēpts!ālas lāxēs q!ēdzats!ē nanaagem lexa^ʔya. Wā, g'il^ʔmēsē qōt!axs laē gūxts!ōts lāxēs nāg'ē. Wā, lā xwēlaqa ēp!ēxlax^ʔidex ōxlā^ʔyasa yīsx'enasa q!ēsēna qa^ʔs ēpāliqēxs laē ēpts!ālas lāxaaxēs
15 q!ēdzats!ē nanaagem lexa^ʔya. Wā, g'il^ʔmēsē qōt!axs laaxat gūqeyīnts lāxēs g'ilx'dē gūxts!ōyā. Wā, g'il^ʔmēsē 'nemāk'eyaxs laē g'wāl gūqeyīndālaxa nēg'āyē. Wā, lā hēemxat! gwēx^ʔidxa hēlomāgemē. Wā, g'il^ʔemxaāwisē 'nemāk'eyaxs laē g'wāl gūqeyīndālaq. Wā, lāxaē qāqūt!aaxēs nanaagem lexa^ʔya. Wā, g'il^ʔmēsē qōt!axs laē
20 māp!ēd lāxa k!ēk!aōk!wa qa^ʔs ts!ak'eyīndālēs lāx ōkūya^ʔyasa q!ēq!ēdzats!ē yūdūx^usem laelxa^ʔya. Wā, g'il^ʔmēsē 'nāxwa la ts!ē-

¹ *Ribes petiolare* Dougl.

skunk-cabbage leaves, she breaks off straight twigs of huckleberry- 22
bushes, | and pushes four of them through the top of each of the
currant- | baskets. They are put across over the skunk-cabbage leaves; ||
and after she has done so, it is this way: This repre- 25
sents the mouth of a | currant-basket; and when they
are turned on their sides, | none of the cur- rants drop
out through the | skunk-cabbage covering, because the
huckleberry-twigs that have been pushed through | hold them in
tight. First she carries the large basket out on her back || and she 30
carries it into her | house, and she goes and puts it down in a cool
corner of the house. Then | she goes back and brings out of the
woods the medium-sized currant-basket, | and she takes it into her |
house. Then she puts it down next to the large basket. Then ||
she goes back and brings the currant-basket which is carried in front. 35
She | carries it out of the woods and brings it into her house and
puts it down | where the others are. |

Picking Huckleberries.¹—As soon as this (the hook for picking 1
berries) is finished, (the woman) | gets ready to go and shake off
huckleberries | in the morning. . . . In the morning, when day
comes, | she arises and eats a light breakfast. After doing so, || she 5
takes her two huckleberry-baskets and her paddle | and her mat to

tslak'eyaa^usa k'lek'laōk!waxs laē L!ex^ewīdxā naenqela g'wādemsa 22
qa^s lā L!enqemsālasa maēmots!aqē lāx āwāxsta^yasa q'lēq'lēdzatslē
laelxa^ya. Wā, laem ēk'ladzendālasa tslētslak'ema^yē k'lek'laō-
k'wa. Wā, lā g'a g'wālas laē g'wāla (*fig.*). Wā, hēbōlaem la āwāxstēsa 25
q'lēq'lēdzatslē laelxa^ya. Wā, g'il'mēsē la wāx'em la qōx'witsa q'lē-
q'lēdzatslē laelxa^ya qaxs k'leāsaē la g'wēx^eīdaas la lawāyē ts!ē-
tslak'eyā^yas k'lek'laōk'wa qaēda la elālayosēda lā L!enqemx'sāla
naenqela g'wādemesa. Wā, lā hēem g'il ōxLEX^eitsō'sēda q'lēdzatslē
nāg'ē lexā^ya, qa^s g'āxē ōxlōlt!alaq qa^s lā ōxlaēlelaq lāxēs 30
g'ōkwē, qa^s lā ōxLEG'alilaq lāx wūdanēgwilasēs g'ōkwē. Wā, lā
xwēlaxsag'a qa^s lāxat! ōxLEX^eīdxā hēlōmagēmē q'lēdzatslē
lexā^ya, qa^s g'āxēxat! ōxlōlt!alaq, qa^s lā ōxlaēlelaq lāxēs
g'ōkwē, qa^s lā ōxLEG'alilas lāx lā hānēlatsēs nāg'a^yē. Wā, lā
xwēlaxsag'a, qa^s lā ōxLEX^eīdxā nanaagēmē q'lēdzatslē, qa^s g'āxē 35
ōxlōlt!alaq, qa^s lā ōxlaēlelaq lāxēs g'ōkwē. Wā, lā ōxLEG'alilaq
lāx hāx'hanēlasasēs g'ilx'dē hānemg'alilema.

Picking Huckleberries.¹—Wā, g'il'mēsē g'wāhūmasqēxs laē hēx^ei- 1
daem xwānal'īda, qa^s lālag'il k'lelāl lāxā k'lelādaxa g'wādemē. qō
nāx^eīdēlxa gaāla . . . Wā, g'il'mēsē nāx^eīdxā gaālāxs laē
gag'ustā, qaxs xāl!EX^eīdē gaaxstālx^eīda. Wā, g'il'mēsē g'wālexs
laē dāx^eīdxēs maltsemē k'lek'lelatslē laelxa^ya L^ewis sēwayowē; 5
wā, hē'misēs k'wayē lēwa^ya; L^ewis dēntsemē Lētemla, L^ewis

¹ Continued from p. 140, line 16.

- 7 sit on, her cedar-bark hat and her | cedar-bark belt. She carries them all as she is going down to the | beach to the place where she left her canoe that she is to use when she goes huckleberrying. | She goes aboard, sits down in the stern, and paddles, and she goes to the ||
- 10 huckleberry-patch on an island, for that is where huckleberries grow, | that are good to be picked, and the women go there for picking | huckleberries. As soon as she arrives there, she puts out the anchor-line | of her canoe. She takes her belt | and puts it around her waist, over
- 15 her blanket; || and after doing so, she takes her two | baskets and puts the smaller basket into the | larger one. She carries them on her back, | placing the forehead-strap over her forehead. She puts on
- 20 her | hat, and, after doing so, she goes out of her || canoe into the thicket, for there are always many | salal-berry-bushes outside of the huckleberry-bushes. When | she reaches the huckleberry-bushes, she puts down her | baskets and hangs the medium-sized basket | on her
- 25 chest, and she goes to the place where she sees many || huckleberries on the bushes. She stands under them and bends them down into the | basket and shakes off the | huckleberries into it. As soon as the huckleberries fall into the basket, | she strikes the bushes with the right hand, and all the | huckleberries fall off into the basket.

- 7 denēdzōwē wūsēgranowa. Wā, lā 'wī'lenkūlaqēxs laē lents!ēs lāxa l!ema'isē lāx hānēdzasasēs k'!elet!aats!āxa gwādemē xwāxwagūma. Wā, lā lāxs lāqēxs laē k!waxlēndqēxs laē sēx'wida, qā's lā lāxēs
- 10 k'!elādāxa gwādemē lāxa 'mek'āla qaxs hēmenālā'maē hēladxa k'!ēk'!eldemsaxa gwādemē. Wā, hē'mis lalaasa ts!edāqēxs k'!eldemsaxa gwādemē. Wā, g'il'mēsē lāg'aa lāqēxs laē q!eldzanōdxēs k'!elet!aats!āxa gwādemē xwāxwagūma. Wā, lā dāx'idxēs wūsēgranowē qā's qenōyōdēs lāxēs qenasē lāx ōkūya'yasēs nex'ūna'yē.
- 15 Wā, g'il'mēsē gwālexs laē dāx'idxēs maltsemē k'!ēk'!elats!ē laelxa'ya qā's hānts!ōdēsēs hēlomagemē k'!elats!ē lexā lāxa 'wālasē nāg'ē k'!elats!ē lexā'ya. Wā, lā ōxlex'idqēxs laē qex'iwālexa q!ale'yowē. Wā, lā letemtsēs k'!elēmlāxa gwādemē letemda. Wā, g'il'mēsē gwālexs laē lāltā lāxēs k'!elet!aats!ē
- 20 xwāxwagūma, qā's lā lālaqa lāxa q!waxōlkwāla, qaxs hēmenālā'maē lēnokūlē l!āsalaasa k'!eldemsaxa gwādemē. Wā, g'il'mēsē lāg'aa lāxa gwādemdzexekūlāxs, laē hāng'aelsaxēs k'!ēk'!elats!ē laelxa'ya. Wā, lā āx'wūlts!ōdxa hēlomagemē lexā'ya, qā's tēk'lūbōdēsēxs laē qās'ida qā's lā lāxēs lā dōgūl q!ēxlālāxa gwā
- 25 demē. Wā, lā lāxlēlsaqēxs laē gēlēx'wīdeq, qā's lā gēlēx'ts!ōts lāxēs k'!elats!ē hēlomagemē lexā'ya. Wā, hē'mis lā k'!elālatēxa gwādemē. Wā, g'il'mēsē gwāl tēxts!lālēda gwādemaxs laē leqelgēsēs hēlk'!ōlts!āna'yē lāxa gwādemēsē. Wā, g'il'mēsē 'wī'lexalts!āwa gwādemē lāxa k'!elats!ē hēlomagemē lexā'ya laē mex'ēdxa

Then she lets go of the || huckleberry-bush, as there are no more 30 berries on it. She goes to another bush with | many huckleberries, and she does as she did with the | first one. When the small basket is full, she | pours the huckleberries that have been shaken off into her larger | basket, and she does as she did before to the other one, || and 35 she shakes off the huckleberries into her small basket; and when | the large basket is all full and also the small one, | she takes skunk-cabbage leaves and spreads them over the two | baskets. She ties down the top, and | after doing so, she carries the larger basket on her back and || the small one in front of her body. Then she goes 40 home. |

Picking Salmon-Berries.—When | the salmon-berries ripen, and 1 when the man wants to give a | salmon-berry feast, he engages many | women to go picking salmon-berries. Then they all take their || hooked salmon-berry picking boxes and their front-| baskets to pick 5 the berries in, which are used besides the hooked boxes for holding the picked berries.¹ . . . |

Now ² the hired women take the front- | baskets and the hooked boxes along, for each of them has besides (a box) | a basket. They also take their paddles and go down || to the beach in front of their 10 houses. Then they go into their | small canoes, and generally there

gʷādemesaxs laē lōbēxlāla, qaʰs lā lēxʷid lāxa ōgūʷlamaxat! 30
qʷlēxlāla gʷādemē. Wā, lā āemxaāwisē naqemgʷiltowēxs
gʷilxʷdē gʷēgʷilasa. Wā, gʷilʷmēsē qōtʷlē hēlomagemasēxs laē
gūqōsasēs kʷlēlānemē gʷādem lāxēs ʷwālasē nāgʷē kʷlēlatslē
lexaʷya. Wā, lāxaē ētlēd āem naqemgʷiltowēxs gʷālē gʷēgʷilasaxs
laē ētlēd kʷlēltslōdxēs hēlomagemē kʷlēlatslē lexaʷya. Wā, gʷil- 35
ʷmēsē ʷnāxwa qōqūtʷlē ʷwālasē nāgʷē lexās lēʷwa hēlomagemaxs
laē āxʷēd lāxa kʷlʷkʷlāōkʷlwa qaʰs lēpeyīndēs lāxēs māltsēmē gʷē-
gʷadatslē laelxaʷya. Wā, lā tʷlēmākʷeyīndeq. Wā, gʷilʷmēsē
gʷwālexs laē ōxlāgʷīntsa ʷwālasagawaʷyē gʷadatslā. Wā, lāla
tēkʷlūpelaxa āmāyagawaʷyē gʷwādatslē lexaʷyaxs gʷāxaē nāʷnakwa. 40

Picking Salmon-Berries (Hāmsāxa qʷlēmdekwē).—Wā, hēʷmaaxs 1
laē lʷlōlēpʷenxsa qʷlēmdekwē; wā, gʷilʷmēsē qʷlēmdekwēlāēxsdōda
begwānemaxa qʷlēmdekwē, yīxs hēlāē. Wā, lā hēlaxa qʷlēyōkwē
tslēdāqa qa lās hāmsaq. Wā, hēxʷidaʷmēsē ʷnāxwa āxʷēdxēs
gēgālekwē hēhemyatslāxa qʷlēmdekwē. Wā, hēʷmisa nanaagemē 5
lexaʷya. Wā, hēem hānōdzēsa gālekwē hāmyatslē. . .¹

Wā,² laʷmē ʷnāxwaʷma hēʷlānemē tsēdāq dāgʷilxʷlāxēs nānaagemē
lexaʷya lēʷwis gālekwēxa ʷnālʷnemsgēmē, yīxs āʷmaē hānōselaxa
nānaagemē lexaʷya; wā, hēʷmisēs sēʷēwayowē, qaʰs lā hōqūntslē
lāx lēmaʷisasēs gʷigʷōkwē, qaʰs lā hōgūxsela lāxēs hēhemyatslē- 10
laxa qʷlēmdekwē xwāxʷxwagūma. Wā, lā qʷlūnāla mēmēmāf-

¹ Here follows the description of the borrowing-box, p. 140, line 17, to p. 141, line 43.

² Continued from p. 141, line 34.

- 12 are | two in each canoe paddling; and they are going with the bow ahead to where they know | many salmon-berry bushes grow. They do not all wish to keep together,— | the whole number (of women). As soon as they come to a place where they are going to pick salmon
- 15 berries, || they go ashore out of their small canoes, and | take their baskets and hooked boxes along. | The hooked box is carried on the back, and in front of their bodies hang | the baskets. They have tied the small canoes | ashore by means of the anchor-line. After
- 20 this has been done, they go back to the place where the || salmon-berry bushes grow; and when they come to a place where there are many salmon-berries | on the bushes, they put down the hooked box so that it stands upright, | and they begin to pick. They put the berries into the | front-basket; and when it is full, they pour the salmon-berries which they have | picked into the hooked box. They
- 25 do so every time || when they fill the front-basket. When the box is full, | they fill the front-basket too; and as soon as it | is full, they carry it on their backs to the hooked boxes. Then they | put them into the small canoe, they go | aboard, and go home to their houses.
- 30 As soon as they arrive || at the beach of the house, they hang the front-| basket in front of the body. The man who engaged them goes down to the beach | and carries up the hooked boxes, and he pours the | berries into an empty oil box. |

- 12 ts!lálaxs laē sēx^uwida. Wā, la^mmē hēem gwāmagiwalēs q!lālē q!lēq!lādēx q!wālmēsē lāxēs k'!lēts!lēna^yē hēlq!lala q!ap!lāla lāxēs^u wāxaasē. Wā, g'il^mmēsē lāg'aa lāxēs hēhemyaslaxa q!ēmdzekwaxs
- 15 laē hōx^uwultāx^uda^xwa lāxēs hēhēmdzelalats!lē xwāxūxwagūma, qa^s dēdag'ilxlālēxēs nānaagemē lexa^ya lē^wis gālēkwē hāmyats!lēxa q!ēmdzekwē. Wā, lā ōxlālaxa gālēkwē yīxs lāalāl tetek!ūpelaxēs nānaagemē lexa^yaxs laē mōgwanōdxēs hēhēmdzelālats!lē xwāxūxwagūma. Wā, g'il^mmēsē gwālēxs laē ālē^sta lāxa q!wālmēdze-
- 20 xekūla. Wā, g'il^mmēsē lāqa laxa q!lēq!axlālālaxa q!ēmdzekwē q!wālmēsa, laē ōxleg'aelsaxēs gālēkwē. Wā, ā^misē la nengatōls hānsaxs laē hāms^uīda. Wā, la^mmē hāmts!lālasa q!ēmdzekwē lāxēs nānaagemē lexa^ya. Wā, g'il^mmēsē qōt!laxs laē gūxts!ōtsēs hām-yānemē q!ēmdzek^u lāxa gālēkwē. Wā, lā hēx^ssaem gwēgilaxs
- 25 lanaxwāē qōtlēs nānaagemē lexa^ya. Wā, g'il^mmēsē qōtlē gālēkwāsēxs laē qaqōt!aaxēs nānaagemē lexa^ya. Wā, g'il^mmēsē qōt!laxs laē ōxleg'īlsaxēs q!ēmdzegwats!lē gālēkwa, qa^s gāxē ōxleg'aalēxsas lāxēs hāmdzelalats!lē xwāxwagūmē. Wā, lāx^uda^xwē lāxs lāqēxs gāxaē nāⁿnak^u lāxēs g'ōkwē. Wā, g'il^mmēsē lāg'alis
- 30 lāx L!ēma^sīsasēs g'ōkwaxs laē lēx'aem tek!ūbāyēs nānaagemē lexa^ya, qa^s aōk!ūnaaq. Wā, lāda hēlānemaq lents!lēs lāxa L!ēma-^sisē, qa^s lā ōxlōsdēsaxa q!ēmdzēx^uts!lāla gālēkwa, qa^s lā gūxts!ōtsa q!ēmdzekwē lāxa dengwats!ēmōtē.

Picking Crabapples.—The same kind | of large swallowing-basket 1
and the medium-sized basket | and the front-basket are used by the
woman for picking | crabapples, when she goes to pick them at
Knight Inlet and Gwa'yō^e, for these are the only places where large ||
crabapples grow that are not rotten. They are not rotten inside, | 5
and therefore the women who pick crabapples go to these places, for
they are not | like the crabapples of the islands, which are rotten
outside | and inside. They only become harder when | the women
boil them. Therefore they pick the crabapples || that I have men- 10
tioned. The season for picking crabapples is | when they are still
green. The woman who works on crabapples watches | until they
are large enough. When they are large enough, | the woman gets
ready, takes the | three baskets which I have named, || the paddle, 15
and the punting-pole, her cedar-bark belt, | and her cedar-bark hat,
and goes aboard her small | canoe. She puts her baskets aboard,
and | the belt around her waist. She wears her | cedar-bark hat;
and when she is ready, she stands in the || bow of the small canoe, 20
takes the punting-pole | and punts up river stern first, when she is
poling up the river at Knight Inlet. | When she comes to a place
where there are many crabapple trees, she puts ashore | and steps

Picking Crabapples (Tselxwāxa tselxwē).—Yixs h'ēmaaxat! tsel- 1
'watslēda 'wālasē nāg'ē lex'a'ya lē'wa hēlōmagemē lex'a'ya. Wā,
hē'mislēda nānaagemē lex'a'ya, yisa tsēdāqaxs laē tselxwaxa
tselxwē lāx Dzāwadē lō^e Gwa'yē, qaxs lex'a'maē āwāwadxōx
tselxwēx lōxs k'lēsaē q'lūlqūltsema. Wā, lāxaē k'lēx q'lūlq'lūlēqa; 5
wā, lāg'ilas 'nemēyastāyaatsa tsētsel'wēnoxwē tsēdaqa, yixs k'lēsaē
hē g'wēx'sē tselxwasē tselxwasōxda 'maemk'ālāxs q'lūlq'lūlqūltse-
maē lōxs q'lūlq'lūlq'lūlēqaē. Wā, lā āem p'lēp'letsemx'ēidexs
wāx'aēda tsēdāqe q'lōlaq. Wā, hē'mis lāg'ilas lēx'aem tsel'wasen
lāx'dē lēlēqelase'wa, yixs hē'maaxat! tselxwax'demxa tselxwaxs 10
hē'maē ālēs lēnēnxsema. Wā lēx'a'mēs āem dōqwalasō'sa tsel-
tsel'wēnoxwē tsēdaqa, qa āwōx'wīdēsa tselxwē. Wā, g'il'mēsē āwōx-
'wīdexs laēda tsēdāq hēx'ēidaem xwānāl'ida. Wā, la'mē āx'ēdxa
yūdux'semē laelxa'yaxen lāx'dē lēlēqelase'wa. Wā, hē'misa
sē'wayowē lē'wa dzomēg'alē. Wā, hē'misēs wūsēg'anowē dendze- 15
dzowa lē'was dentsemē letemla. Wā, lā lāxs lāxēs tselxūlelatslē
xwāxwagūma. Wā, āx'ālexsaxēs laelxa'yē, qa's wūsēx'ēidēsēs
dendzedzōwē wūsēg'anowa lāxēs gwāhelaēnē'mē letemnāxēs
dentsemē letemla. Wā, g'il'mēsē gwālexs laē lāxūg'iwēx āg'i-
wa'yasēs tselxūlelatslē xwāxwagūmaxs laē dāx'ēdxēs dzomēg'alē, 20
qa's tēnox'wīdē hē'x'dzegemālxas laē tēnostāla lāx wās Dzāwadē.
Wā, g'il'mēsē lāg'aa lāx tselxūmedzexe'kūlāxs laē t'lēnogwaelsaxēs
tselxūlelatslē xwāxwagūmaxs laē lāltāwa, qa's mōxūlsēx ōba'yasēs

- out of the canoe. She ties up the end of her | anchor-line (some
 25 Indians call it the tying line). || After she has done so, she carries the
 three | baskets on her back, one inside the other; and she carries
 them along, looking for a tree | with many crabapples. Then she
 puts down her | large basket and takes out the second basket, |
 30 which she also puts down, and takes out the front-basket. || This she
 hangs in front of her body and picks crab-apples, | picking them off in
 bunches. She puts them into her | front-basket; and when that is
 full, she pours it | into the large basket. Then she goes back and
 picks off more | crabapples into her front-basket; and when it is
 35 full, || she pours them again into the large basket. She continues |
 doing this; and when the large basket is full, | she does the same with
 the medium-sized basket; and when that also is full, | she picks into
 her front-basket; and when that is also full, | she carries the large
 40 basket on her back, and pours its contents || into the small canoe, in
 case there are many crabapples | on the trees; and she also pours
 the other basket into the canoe, | and she goes on picking apples into
 her front-basket, and | she does as she was doing before. When |
 45 the three baskets are full, she carries the || large basket on her back
 into the | small canoe. She goes back and carries the medium-sized |

- q'eldzanâ'yē, yixs lēqalaēda waōkwē bāk'lūmas mōgwanâ'yē, lāxa
 25 q'eldzanâ'yē. Wā, g'il'mēsē gwālexs laē ōxlex'idxēs yūdux'semē
 laelxēs k'iwāk'lūsālaē, qa's lā ōxlayāk'elaq, qa's lā ālāxa ālak'alā
 lā q'lēxlālaxa tselxwē tselx'mesa. Wā, ēx'mēsē hāng'aelsaxēs
 nāg'aē 'wālas lexa'ya, qa's hānōlts'ōdēxa hēlomāgemē lexa'ya.
 Wā, lāxaē hāng'aelsaqēxs lāaxat! hānōlts'ōdxa nānaagemē lexa'ya.
 30 Wā, hē'mis la tēk'lūbōyosēxs laē tselx'wīdxa tselxwē. Wā,
 laemxaē ēp'elx'ax 'nāl'nemxlālaēna'yas, qa's lā ēpts'lālas lāxēs
 tsel'watslē nānaagem lexa'ya. Wā, g'il'mēsē qōt'laxs laē gūxts'lōts
 lāxēs 'wālasē nāg'ē lexa'ya. Wā, lā ētlēd lā ēpts'lālx'īdaxaasa
 tselxwē lāq lāxēs nānaagemē lexa'ya. Wā, g'il'emxaāwisē qōt'laxs
 35 lāaxat! ētlēd gūqāsas lāxēs 'wālasē nāg'ē lexa'ya. Wā, āx'sā'mēsē
 hē gwēgilaq. Wā, g'il'mēsē qōtlēda 'wālasē nāg'ē lexāsēxs laē
 hēemxat! gwēx'īdxa hēlomāgemē lexa'ya. Wā, g'il'mēsē qōt'laxa-
 axs laē ēpts'lālxēs nānaagemē lexa'ya. Wā, g'il'mēsē qōt'laxaaxs
 laē ōxlex'idxēs 'wālasē nāg'ē lexa'ya, qa's lā gūx'ālexsaq lāxēs
 40 tselxūlelatslē xwāxwagūma, yixs q'lēnemaē tseltselxūxlawa'faya
 tsētselx'mēsē. Wā, lā nāxwaem gūx'ālexselaxa waōkwē laelxa-
 'ya. Wā, lāxaē ētlēd ēpts'lālx'īdēs nānaagemē lexa'ya. Wā,
 laemxaē āem naqemg'iltewēxs g'lx'dē gwēg'ilasa. Wā, g'il'em-
 xaāwisē 'nāxwa qōqūtlē yūdux'semē laelxēsēxs laē ōxlex'idxēs
 45 'wālasē nāg'ē lexās, qa's g'āxē ōxleg'aalēxsaq lāxēs tselxūlelatslē
 xwāxwagūma. Wā, lāxaē aēdaaga ōxlex'idxēs hēlomāgemē

basket, while she is carrying the front-basket in front of her body. 47
 When | all the baskets have been put into the canoe, she steps into
 the | bow of the small canoe, takes the paddle, || pushes the canoe 50
 off shore, and paddles. She goes down stern first, | drifting down the
 river. As soon as she arrives in front of her | house, she goes ashore,
 and then her | husband goes to meet her, and carries on his back the
 large | basket with crabapples up the beach and into his house. ||
 Then he puts it down. He spreads out a new mat; and when | that 55
 is done, he pours the crabapples on to it. When the basket is |
 emptied, he goes back, carrying it down on his back, and he gives it
 to his wife; | and he carries up the medium-sized basket, which he
 also | carries on his back, going up the beach, and he goes and car-
 ries it into his house. Then || he pours the crabapples on the mat at 60
 the place to which he had carried the first | crabapples; and when
 this is done, he goes down again, | carrying the empty basket on his
 back. He gives it | to his wife, who fills it with crabapples, and also
 the large | basket. The large basket has already been filled in the
 canoe || when he arrives. Then he | carries it on his back up the 65
 beach into the house, and | he puts it down. Then he carries on his
 back the medium-sized | basket, he carries it up and puts it down |

lexa^ʔyē lāxēs tēk!ūpelaēna^ʔyaxēs nānaagemē lexa^ʔya. Wā, g'il^ʔmēsē 47
 'wilg'aalēxs lāx tsel^ʔūlelats!ās xwaxwagūmxsēxs laē lāxsa lāx
 āgi^ʔwa^ʔyasēs tsel^ʔūle^ʔlats!ē xwaxwagūmaxs laē dāx^ʔidxēs sē^ʔwa-
 yowē, qa^ʔs q!ōtēlsēsēxs laē sēx^ʔwīda. Wā, la^ʔmē he^ʔx^ʔdzege^ʔmālas 50
 g'āxaē yōlāla lāxa wā. Wā, g'il^ʔmēsē lāg'aa lāx neget^ʔlāses
 g'ōkwaxs laē 'nemsalisa. Wā, g'il^ʔmēsē 'nemsālisēxs laē lā^ʔwū-
 nems lālalaq, qa^ʔs ōxleg'ilēxsēxa 'wālasē nāg'e tsel^ʔwats!ē
 lexa^ʔya, qa^ʔs lā ōxlosdēselaq, qa^ʔs lā ōxlaēlelaq lāxēs g'ōkwē.
 Wā, lā ōxleg'a^ʔlilas. Wā, lā lep!ālilasa eldzowē lē^ʔwa^ʔya. Wā, 55
 g'il^ʔmēsē g'walexs laē gūgedzōtsa tsel^ʔxwē lāq. Wā, g'il^ʔmēsē la
 lōpts!āxs laē xwēlaqa ōxlent!sēselaq, qa^ʔs ts!āwēs lāxēs genēmē.
 Wā, lā ōxlex^ʔidxa hēlomagemē tsel^ʔwats!ē lexa^ʔya, qa^ʔs lāxat!
 ōxlalaqēxs laē lāsdēsela, qa^ʔs lā ōxlaēlelaq lāxēs g'ōkwē. Wā,
 lāxaē gūgedzōtsa tsel^ʔxwē lāxa lē^ʔwa^ʔyē, yix la gūgedzā^ʔlilats g'ālē 60
 lā ōxlaēlēns tsel^ʔxwa. Wā, g'il^ʔmēsē g'walexs laē xwēlaqa ōxlen-
 ts!ēselaq lāxa lōpts!ewē hēlomagemē lexa^ʔya, qa^ʔs lāxat! ts!ās
 lāxēs genēmē, qa^ʔs k!āts!ōdēsēsa wūlēxsē tsel^ʔx^ʔ lāq lē^ʔwa^ʔ 'wālasē
 nāg'e lexa^ʔya. Wā, la^ʔmēs qōt!alalēxa 'wālasē tsel^ʔwats!ē nāg'e
 lexa^ʔyaxs laē lāg'aa. Wā, hēx^ʔidaēmxaāwisē ōxlex^ʔideq, qa^ʔs lā 65
 ōxlosdēselaq, qa^ʔs lā ōxlaēlelaq lāxēs g'ōkwē. Wā, ā^ʔmēsē
 hāng'alilasēxs laē ētents!ēsa, qa^ʔs lā ōxlex^ʔidxa hēlomagemē
 lexa^ʔya. Wā, g'āx^ʔēmxaē ōxlosdēselaq qa^ʔs g'āx^ʔ ōxleg'alilas

70 where the other baskets are. Finally his wife || comes up, carrying the front-basket. She goes up the beach and | puts it down with the other baskets containing crabapples. Then she | eats a little food. After doing so, she asks her husband to | help her clean off the stems of the crabapples. |

- 1 **Picking Viburnum-Berries.**—The | season for picking viburnum-berries is towards the end of summer, when it is nearly autumn.¹ . . . | As soon as the viburnum-berries are nearly ripe, when they are still green, |
- 5 the woman gets ready to pick them. She takes her || three baskets,—the large swallowing basket, the medium-sized swallowing-basket, | and the small front-basket. These are the same as the baskets into which huckleberries and | salal-berries are picked. She carries the baskets on her back, | and goes down in the morning to the beach in front of her house, where her | small canoe is. She puts the basket
- 10 aboard the canoe and || goes in. Then she takes her punting-pole of hemlock and | punts up the river of Knight Inlet, for that is the only place where viburnum-berries grow. | As soon as she reaches the place where viburnum-berries grow, she backs the stern | of the small canoe towards the shore, and she leaves the canoe. She | takes out the anchor-line and ties it to the end of a stake. After doing so, ||
- 15 she takes her baskets, carries them on her back, and puts them | down to where she sees many viburnum-berries on the trees. She only | takes her front-basket, which she carries in front of her body, and

lāxēs hā'nākūlasaxa waōkwē laelxa'ya. Wā, la'mē hē'mē genemas
70 tēk!ūpelaxa nānaagemaxs g'āxaē lāsdēsela. Wā, lā hēemxat! la hānqasēda waōkwē tsētsel'wats!ē laelxa'ya. Wā, la'mē xāl'ex'ēd L!EXwa lāxēq. Wā, g'il'mēsē gwālexs laē hēlaxēs lā'wūnemē qa lās giwālaq qō k'intālaLEX tseltsel'x'mets!EXl'ayas.

- 1 **Picking Viburnum-Berries (T!elsāxa t!elsē).**—Wā, hē'maaxs laē elāq t!elt!elyenxa lā gwābendxa hēenxē, yixs laē ēx'āla lāyenxa. . .¹ Wā, g'il'mēsē elāq L!obEXlōdēda t!elsaxs hē'maē ālēs lēnlenxsemē, laas xwāna'īdēda t!elts!ELElālē ts!edāqa. Wā, laem āx'ēdxēs
- 5 yūdux'semē laelxa'yaxa 'wālasē nāg'ē lē'wa hēlomagemē. Wā, hē'misēs nānaagemē, yix k'!elāts!āsēxa gwādemē, lōxs nekwaaxa nek'lūlē hēx'samēs lexelasē. Wā, lā ōxLEX'ēdxēs laelxa'yaxa gaāla; qa's lā lents!ēs lāxa L!ema'isasēs g'ōkwē lāx hānēdzasasēs t!eldZELElats!ēlē xwāxwagūma. Wā, lā ōxLEG'aalEXsasēs laelxa'yē
- 10 lāqēxs laē lāxsa. Wā, lā dāx'ēdxēs dzōmēg'ale q!wāxasena qa's tēnōx'widē lāx wās Dzāwadē, qaxs lēx'a'maē ēx' q!wāxatsa t!elsē. Wā, g'il'mēsē lag'aa lāxa t!elsmedzEXEkūlāxs laē k'lāx'elsa ōxla-
'yasēs t!eldZELElats!ē xwāxwagūma, qa's lā lāltā. Wā, lā dāg'ī-
lēxsax mōgwanā'iyas, qa's mōx'walisēx ōba'iyas. Wā g'il'mēsē gwā-
- 15 lēxs laē āx'ēdxēs laelxa'yē, qa's ōxLEX'ēdēq, qa's lā ōxLEG'aELsas lāxēs la dōgūl q!lēxlāla t!els lāxa t!elsmesē. Wā, lēx'a'mēs āx'ē-tsō'sēs nānaagemē lēxa'ya. qa's lā tēk!ūbōtsēx laē lōxLElsaxa

¹ Continued on p. 118.

stands under | the tree that has many berries. She plucks off 18
 a bunch at a time | and puts them into her front basket. It does not
 take || long before the front-basket is filled; and when it is full, she 20
 goes | and pours the berries into the large swallowing-basket.
 Then | she picks some more into the front-basket; and when that is
 full again, | she goes back and pours them into the large swallowing-
 basket; and when her | large basket is full, she does the same with
 the second medium-sized basket. || When there are very many ber- 25
 ries, | she spreads her blanket in the bow of the canoe, | and carries
 the large swallowing-basket to the canoe and | pours out the viburnum-
 berries that are in the swallowing-basket on the blanket; | and she
 does the same with the medium-sized basket. Then || she goes back 30
 to the place where she was picking berries, and tries to fill the |
 three baskets again. When they are full, | she carries them on her
 back and puts them aboard the canoe; and when | they are all aboard,
 she unties the anchor-line from the stake, | goes aboard, and drifts
 downstream. || Then she goes home. As soon as she arrives at the 35
 beach | in front of the house, her husband comes down to meet her,
 and he carries on his back | the large swallowing-basket. He carries
 it up the beach, | and puts it down at a cool place in the house. Then
 he goes down again, | and carries on his back the medium-sized basket,

q'ëxlâla t'ëlsmesaxa t'ëlsë, qa's k'ülplëdëx 'näl'nemxlâlaëna'faya 18
 t'ëlsë, qa's lâ k'ülpts'lâlas lâxës nânaagemë lexaxa. Wä, k'ëst'la
 gälaxs laë qöt'lë nânaagemë lexäs. Wä, g'il'mësë qöt'laxs laë 20
 qepâsasë t'elyänemë lâxa 'wâlasë nâg'ë lexaxa. Wä, lâxaë ët'lëd
 k'ülpts'lâlasës nânaagemë lexaxa. Wä, g'il'ëmxaâwisë qöt'laxs
 laë qepâsas lâxa 'wâlasë nâg'ë lexaxa. Wä, g'il'mësë qöt'lëda
 'wâlasë nâg'ë lexäxs laë hëemxat! gwëx'ëidxa hëlômagemë lexaxa-
 Wä, g'il'mësë âlak'lâla q'lënema t'ëlsë laë äx'ëdxës 'nëx'ëna'fë, 25
 qa's lâ lep'lâlexsas lâx âg'iwa'fayasës t'eldzelelats'lë xwaxwagüma
 Wä, lâ ôxlex'ëidxës t'eldzats'lë 'wâlas nâg'ë lexaxa, qa's lâ
 qëbedzôtsa t'ëls'lâx'däsa 'wâlasë nâg'ë lexä lâxa lebëxsë 'nëx'ë
 nâs. Wä, lâxaë hëem gwëx'ëidxa nânaagemë lexaxa. Wä, lâ
 aëdaaqa lâxës t'elyasaxa t'ëlsë, qa's lâ qäqot'laa 'na'xwaxës 30
 yûdux'sëmë laëlxaxa. Wä, g'il'mësë 'nâxwa qöqüt'laxs laë ôxle-
 g'aalëxse laq lâxës t'eldzelelats'lë xwaxwagüma. Wä, g'il'mësë
 'wilg'aalëxse laë qwëlödëx mök'wâsas mögwanä'fayasës t'eldzele-
 lats'lë xwaxwagüma. Wä, lâ lâxs lâqëxs g'äxaë yölx'ëida. Wä,
 g'äx'ëm nâ'nak' lāxës g'ökwë. Wä, g'il'mësë g'äx'älis lâx l'ëma'f- 35
 sasës g'ökwaxs laë lälalë lâ'wünemasëq. Wä, hëx'ëida'mësë ôxle-
 g'ilëxsaxa 'wâlasë nâg'ë t'elyats'lâla lexaxa, qa's lâ ôxlödsëlaq
 qa's lâ ôxleg'ililās lâxa wüdänëgwilasës g'ökwö. Wä, lâxaë ët'en-
 ts'lësa, qa's lâ ôxleg'ilëxsaxa nânaagemë t'elyats'lâla lexaxa, qa's

40 and || carries it up the beach to his house, and he | puts it down at the same place where he put the large basket. | Then he goes down again, and takes hold of each corner of the blanket containing the berries, | and he carries them up into his house | and puts them down where the berry baskets stand. |

1 **Picking Qot!xolē.**—When the | qot!xolē are nearly ripe, when it is nearly winter, | the woman takes a flat-bottomed basket. Sometimes there are | three or even four flat-bottomed baskets. This
5 is also on the || upper course of the Knight Inlet River. It is named by the DENax'da^xu | L!äk!um, what is called by the Kwakiutl qot!xolē. They call the man who has them "owner of qot!xolē," | and they call the picking qotaxē. The DENax'da^xu | call the picking L!äkwa. |

10 I will speak of this as the Kwakiutl speak. || The woman takes her baskets, as she goes down to the beach carrying the | baskets on her back, one inside of the other. She goes aboard her small canoe, and | she puts the baskets into the canoe. Then she takes the punting-pole, | stands up in the bow of the small canoe, and | poles up the
15 river. She goes stern first, poling up the river || of Knight Inlet. As soon as she arrives at the place where the berries grow, she goes ashore. | First she takes the anchor-line of her small canoe | and ties

40 läxat! öxlösdēselāq, qa's lä öxlaēlelaq läxēs g'ökwē, qa's lä oxlēg'alilas läx hānē'lasasa 'wālasē nāg'ē t!elyats'lāla lexā'ya. Wā, lä ētents'lēsa, qa's lä dādenxendxa t!eldzedzāla 'nēx'ūnēs, qa's g'āxē q!ēnēp'wūsdēselāq, qa's lä q!ēnēbēlelaq läxēs g'ökwē, qa's lä q!ēnēp'lālilas läx hāx'hanē'lasasa t!ēt!elts'lāla laelxa'ya.

1 **Picking Qot!xolē** (Qötāxa qot!xolē).—Wā, hē'maaxs laē L!öpēda qöt!xolāxa la elāq ts!āwūnxa. Wā, hē'mis la āx'ēdaatsa ts!edāqaxa Lēleq!exsdē laelxa'ya, yixs 'nāl'nemp!ēnaē yūdux'-sema lōxs mōsgēmaē laelxa'yas Lēleq!exsdex'sā, yixs hē'maaxat!
5 lä neldzā Dzāwadēxa gwe'yāsa DENax'da'xwē L!ēgwada, qaxs L!äk!ūmx'laēda gwe'yōwasa Kwāg'ule qot!xolē. Wā, lä qōdēdxelax g'āyasas, wā, lä qōtaxelaxa menāq. Wā, laḷēda DENax'da'xwē L!äkwaxelaxa menāq.

Wā, hēt!alen yāqlendaslē gwēk'!ālasasa Kwāg'ulē. Wā, la-
10 'mēs āx'ēdēda ts!edāqaxēs laelxa'yē, qa's lä lents'lēs öxlālāxēs laelxa'yaxs laē k!wāk'lūsāla, qa's lä laxs lāxa xwāxwagūmē. Wā, lä öxlēg'aalexasaxēs laelxa'yaxs laē dāx'īdxa dzōmēg'alē, qa's lāxūg'ēwā'yē läx āg'iwa'ayasēs qōdelelats'lēlē xwāxwagūmaxs laē tēnōx'wida. Wā, la'mē hē'x'uts!ēgemālaxs laē tēnōstala lāxa wās
15 Dzāwadē. Wā, g'il'mēsē lāg'aa lāxa qōdadāxs laē nēmselsa. Wā, hē'mis g'il āx'ētsō'sēda mōgwanāyasēs qōdelelats'lē xwāxwagūma, qa's lä mōx'wits ōbā'yas lāxa lāg'āgelisaxa wā. Wā.

the end to a tree standing on the bank of the river. | After doing so, 18
 she carries the baskets on her back | to the place where she knows
 many berries are growing; and when || she comes to where they are 20
 thickest, she puts down her baskets, | puts the cedar-bark belt
 around her waist, and, | after doing so, she puts on her cedar-bark
 hat. Then | she places the baskets apart, one in each place among
 the | plants, and she picks off the berries and puts them into the ||
 nearest basket. She is sitting between the baskets. | Therefore she 25
 puts them into the nearest one, and therefore she puts them | into
 every basket that has been put down all around the woman. As |
 soon as all the baskets are full, she does not carry them on her back, |
 but she takes hold of each side with her hands || and carries them out 30
 of the woods, taking them to her | small canoe. She puts them down
 in the bow of the | canoe; and when they are all in, she | goes into
 the bow of the canoe, after having untied the anchor-line. | Then she
 takes her paddle and pushes off her small || canoe, and she paddles. 35
 She drifts down the river; | and as soon as she reaches the front of the
 house, she goes ashore. | When she arrives, she takes hold of the
 baskets on each side | with her hands, and carries them up the
 beach. | After they have all been taken up, she eats a little. |

g'il'mēsē gwāla laē ōxleg'elexsaxēs qēqōdats'lēlē laelxa'ya qa's 18
 lā ōxlayak'elāq lāxēs q'lālē q'lēq'lādxa qot!xōlē. Wā, g'il'mēsē
 lāg'aa lāx wāgwasasēxs laē ōxleg'aelsaxēs qēqōdats'lēlē laelxa'ya. 20
 Wā, la'mē wūsēx'itsēs dendzedzōwē wūsēg'anowa. Wā, g'il'mēsē
 gwālexs lāaxat! letemsēs dentsemē letemla. Wā, g'il'mēsē
 gwālexs laē gwēlēsaxēs laelxa'yē, qa 'nāl'nemsgēmēsēs hēhengēxa
 qotmesē. Wā, lā menx'idxa qōt!xōlē, qa's lā gūxts'lālas lāxa
 nexwāla lexā lāq lāxēs ānē'mē neq'egilēsxēs laelxa'yē. Wā, 25
 hē'mis la gūxts'ōtsōsēs ēx'ax'idaasa, lāg'ila 'nāxwaem gūxts'lā-
 laq lāxēs 'wāxaasasa laelxa'yaxs hēhenē'stalaaxa ts!edāqē. Wā,
 g'il'mēsē 'nāxwa qōqūt'lē qēqōdats'lās laelxa'ya, laē k'lēs ōxlālaq,
 yīxs ā'maē dādanowēsēs wāx'sōlts'lāna'yē lāx wāx'sanā'fayasēs
 qōdats'lē lexafyaxs laē dālt'lālaq, qa's lā dāg'aalexselaq lāxēs 30
 qōdelelats'lē xwāxwagūma, qa's lā hāng'aalexsaq lāxa āg'iwa'fayasēs
 qōdelelats'lē xwāxwagūma. Wā, g'il'mēsē 'wilg'aalexsaxs laē
 laxsa lāxa ōxlā'yē lāxēs laēnēmenx'dē qwēlēsaxa mōgwanāya.
 Wā, lā dāx'idxēs sē'wayowē qa's q'lōdet!ōdēxēs qōdelelats'lē
 xwāxwagūma. Wā, la'mē sēx'wida, qa's g'āxē yōlala lāxa wā. 35
 Wā, g'il'mēsē lāg'aa lāx neget'lāsēs g'ōkwaxs laē nemsalis lāx
 l'ema'isas. Wā, g'il'mēsē lāg'aaxs laē āemxat! dādanowēsēs
 wāx'sōlts'lāna'yē c'eyasō lāx wāx'sanā'fayasēs qōdats'lē lexāxs g'āxaē
 lāsdēsela. Wā, g'il'mēsē 'wi'lōsdēsaxs laē xāl!ex'id l!exwa.

- 1 **Picking Dogwood-Berries.**— | The women use the same large basket
and medium-sized basket | and front-basket. When the man thinks |
they will give a feast of dogwood-berries, he engages many old ||
5 women to go and pick the berries. They each carry on the back
their | three baskets, one inside the other; and when | they come to
a place where there are many of them, they put down the baskets,
take out the | front-basket and hang it in front of the body, and begin
to pick. | They pick the berries very fast, and some people call the
10 picking *qek'a*. || As soon as the women fill the front-basket, | they
pour (the berries) into the large basket and go on | picking as
before; and when the front-basket is filled, | again they pour the
contents into the large basket. They continue | doing this while
15 they are picking; and as soon as the three || baskets are filled with
berries, they carry them on their backs,—the | large baskets,—and hang
the front-baskets in front of the body, | and then they go home to the
house of the man who engaged them. As soon | as they go in, they
put down the large baskets, and | the man takes an empty oil-box
20 and pours the berries || into it. When the large basket is empty, he
gives it back to the | owner, and then the women who picked the
berries go | home. They take for themselves the berries in the front-

- 1 **Picking Dogwood-Berries.**—*Qek'äxa qek'laälē¹ yixs hē'maē lā qe-*
g'ats!ēsa ts!edāqēs nāg'a'yē 'wālas lexā'ya lē'wa hēlomagemē le-
xā'ya lō'mēs nānaagemē lexā'ya, yixs g'il'maē nēnk'!ēqelēda
begwānemē, qā's qek'ēlēxa qek'laälāxs laē hēlaxa q!eyōkwē lāel-
5 *k'lūnā'ya, qā lās qek'äxa qek'laälē. Wā, lā 'nāxwaem ōxlāxēs*
yaēyūdūx'semē laelxā'yaxs k!wāk!ūsālaē. Wā, g'il'mēsē lāg'aa lāx
q!ayāsas, laē ōxleg'aelsaxēs laelxā'yē. Wā, lā āx'wults!ōdxa
nānaagemē lexā'ya, qā's lā tēk!ūpelaqēxs laē hāms'ida. Wā, lā
lōmax'ēid hālabalēda hāmsaxa qek'laälē, yixs qek'axelaēda wāō-
10 *kwē ts!ēdaqxa hāmsaq. Wā, g'il'mēsē qōt!ē nānaagemē lexā-*
sēxs laē gūxts!ōts lāxēs nāg'ē 'wālas lexā'ya. Wā, lā ēt!ēd hām-
s'idaxat!ē. Wā, g'il'fēmxāāwisē qōt!ē nānaagemas lexāxs laē
ēt!ēd gūxts!ōts lāxaaxēs nāg'ē 'wālas lexā'ya. Wā, lā hēx'sā
gwēgilaxs hāmsaē. Wā, g'il'mēsē 'nāxwa qōqūt!ē yūdūx'semē
15 *qēqeg'ats!ēs laelxā'yaxs, g'āxaē ōxlo!t!āxēs qeg'ats!ē nāg'ē*
'wālas lexā'ya. Wā, lā tek!ūpelaxēs qeg'ats!ē nānaagemē lexā-
'yaxs g'āxaē nā'nakwa lāxa g'ōkwas hēlānemāq. Wā, g'il'mēsē
laēlēxs laē ōxleg'alilasa qeg'ats!ē 'wālas lexā'ya. Wā, lēda
begwānemē āx'ēdxa dengwats!ēmōtē, qā's lā gūxts!ōtsa qek'laälē
20 *lāq. Wā, g'il'mēsē lā lopts!āwēda nāg'ē 'wālas lexāxs laē ts!ās lāx*
āxnōgwadās. Wā, hē'mis la nā'nagwatsa ts!edāqē qek'ilg'is lāxēs
g'ōkwē. Wā, la'mē aōk'lūnaxa qeg'ats!ē nānaagem lexā'ya. Wā,

¹ *Cornus canadensis* L.

basket, | and they tell the man where they left the medium-sized |
basket. Then he engages some young men of his own || numaym¹ to 25
bring them out of the woods. Then they pour them | into the
empty oil-box. |

Picking Gooseberries.—These | are taken by the women by shaking 1
them off on a new large | mat. They also use the large basket and
the cedar-bark | belt and cedar-bark hat and a short || piece of a 5
punting-pole. The woman goes to a gooseberry- | patch while the
gooseberries are still green. | The woman looks for large ones; and
when she sees them, she | puts down her basket. She takes her
belt, | puts it over her blanket around her waist. || After doing so, 10
she takes her cedar-bark hat; and | when this is done, she takes her
large mat and | spreads it under the gooseberry-bush which has
many gooseberries on it. When | this is done, she takes the broken
pole and with it strikes | the gooseberry-bush, striking off the goose-
berries || so that they all fall on the mat. | When the gooseberries are 15
all off from the bushes, | the woman takes her large basket and puts
it down next | to the mat on which the gooseberries have fallen.
She lifts the mat by two corners | and pours the gooseberries into

hē'misēxs nēlaaxa begwānemas hāndzasasa qegratslē hēlomagem 23
lexa'ya. Wā, hē'mis hēlagiltsēxa hā'yāl'a grayōl lāxēs 'nē'mē-
motē, qa lās ōxlōlt!endeq. Wā, la'mē 'wī'laem lā gūxts!ōyo 25
lāxa dengwats!ēmōtē.

Picking Gooseberries (T!emxwaxa t!emxwalē).—Wā, hēm 1
āx'ētsōsa ts!edāqēs k'!eldzowaxa t!emxwalēs eldzowē 'wālas lē-
'wa'ya, wā. hē'mislēs nāg'ē 'wālas lexa'ya lē'wis dendzowē
wūsēganowa, lē'wis dentsemē letemla; wā, hē'misa ts!ex'stowē
k'ōq!ewē dzomēg'ala. Wā, lā qās'ida, qās lā lāxa t!emx'medze- 5
xekūla, yīxs hē'maē ālēs lenlenxsema t!emxwalē. Wā, lēx'a'mēs
dōqwalasōsa ts!edāqa āwāwē. Wā, gīl'mēsē dōx'walelaqēxs laē
ōxleg'alisaxēs lexa'yē. Wā, lā āx'ēdxēs dendzedzowē wūsēga-
nōwa, qas qek'īyīndēs lāxēs 'nēx'ūnā'yē lāxēs qenasē. Wā,
gīl'mēsē gwālexs laē letemtsēs dentsemē letemla. Wā, gīl- 10
'mēsē gwālexs laē āx'ēdxēs k'!eldzowe eldzowē lē'wa'ya qas lā
lebabōts lāxa t!emx'mesē q!ēxlālaxa t!emxwalē. Wā, gīl'mēsē
gwāfalisexs laē āx'ēdxa k'ōq!ā'yē dzōmeg'ala, qas kwēxēlexla-
wa'yēs lāxa t!emx'mesē. Wā, la'mē kwēxāxelaxa t!emxwalē,
qa lās qūbedzōdālaxa q!ūbedzōwasa t!emxwalē lē'wa'ya. Wā, 15
gīl'mēsē 'wīlg'ēlexlowa t!emx'mesaxēs t!emxūxlawīx'dāxs laē
āx'ēdēda ts!edāqaxa nāg'a'yē 'wālas lexa'ya, qas lā hānenxents
lāxa q!ūbedzōwasa t!emxwalē lē'wa'ya. Wā, lā dādenxendxa
lē'wa'yē, qas lā laāts!ōtsa t!emxwalē lāxa nāg'a'yē 'wālas

¹ The subdivision of the tribe to which he belongs. See p. 795 et seq.

- 20 the large || basket. Sometimes she spreads her mat three times | under the gooseberry-bushes. Then her large basket is full. | When it is full, she folds up her mat, puts it on top | of the gooseberries in the basket, and carries the basket on her back | home to her house and puts it down. ||

-
- 20 lex^aya. Wä, lä ^εna^knemp!ena yūdu^xp!enaem le^bābōtsēs lē^εwa^εyē lāxa t!em^xmesaxs laē qōt!ēs nāg^aεyē ^εwālas lex^aya. Wä, g'il^εmēsē qōt!axs laē k!ōx^εwīdxēs lē^εwa^εyē, qa^εs le^peyīndēs lāxēs t!em^εwatslē nāg^ε ^εwālas lex^aya. Wä, lä ōxlex^εīdqēxs g^axaē nā^εnakwa lāxēs g^ōkwē. Wä, lä ōxleg^alīfas.

III. PRESERVATION OF FOOD

Cutting Dog-Salmon.¹—When | a woman cuts dog-salmon, she 1
takes off its gills; | then she cuts off the head and takes it off; then
she cuts the | back of the dog-salmon along the upper side of the
dorsal fin, beginning at the || back of the neck, and down to four 5
fingers-width from the meat of the tail. | Then she turns the salmon
round and turns it over, and | she cuts from the salmon-tail up to
the | back of the neck, and the meat on the | backbone is half thick
and half thin (medium thickness). As soon as she has taken it off,
she puts away the || outer side that is going to be made into preserved 10
salmon.² |

Roasted Old Salmon (Those that have finished spawning | in the
upper part of the river).—Now we will talk about the Nimkish | when
they go to catch salmon at Prairie, above Gwanē, | when they |
want to get dog-salmon that is not fat when it arrives at Prairie. || As 15
soon as it is evening, the river people get ready to | catch salmon at
the place for tying up the canoe that belonged to his ancestors; for
they have traditional places for tying | up their canoes when catch-
ing dog-salmon with hooks at night. As soon as | a man discovers
any one who has tied his canoe there, the owner begins to fight with

Cutting Dog-Salmon¹ (T!ēlālas xāk!adzō).—Wā, hē⁶maaxs laē 1
xwāl⁶idēda ts!edāqaxa g⁶wā⁶xnisē; wā, laem āxōdex q!ōsna⁶yas
Wā, la qāx⁶ideq qa lāwās hēx⁶!a⁶yas. Wā, la xwāl⁶idex ā⁶wē-
g⁶a⁶yas g⁶wā⁶xnisē ēk⁶!ōt!endā⁶lax k⁶!idēg⁶a⁶yas g⁶āx⁶id lāx ōx!a-
atā⁶yas lāg⁶aa lāxa mōdenē lāx q!emēlx⁶sda⁶yas ts!āsna⁶yas. 5
Wā, la xwē⁶idxa k⁶!ōtēla qas lēx⁶idēq. Wā, laemxaāwisē
xwāl⁶ida, g⁶āx⁶id lax wūlxwaxsda⁶yas k⁶!ōtēla la ēk⁶!ōtēla lāx
ōx!aatā⁶yas. Wā, laem ⁶naxsaāp! lō⁶ wākwa q!emēldzō⁶yas
xāk⁶adzō lō⁶ pel. Wā, g!il⁶mēsē lawāinasqēxs laē g⁶ēxaxa wūdze-
kwēxēs xemsilasō⁶lē.² 10

Roasted Old Salmon (Ts!elak⁶ L!ōbek⁶; yixa la gwāl xwēla⁶wa
lāx ⁶neldzāsa wiwa).—Wā, la⁶mēsen g⁶wāgwēx⁶s!ālā⁶ lāxa ⁶nemgē-
saxs laē lāxēs wīwamēts!asē Ōdzālasē, lāx ⁶neldzā Gwanē qaxs āx⁶-
ēxsdaaxa g⁶wa⁶xnisaxs laē gwāl tsenxwaxs laē lāg⁶aa lāx Ōdzālasē.
Wā, g!il⁶em dzāqwaxs laēda wīwamēts!ēnoxwē xwāna⁶fida q⁶s lē 15
nēgwēsa lāx mōkwa⁶yasēs g⁶ālē, qaxs nēnuyamts!ēs⁶iunē mōkwa-
⁶yasxēs ga!ā⁶yaxa g⁶wā⁶xnisaxa gānūlē. Wā, g!il⁶mēsē nēgelā-
yōdxa la mōkwa⁶la lāqēxs laē xōma⁶fide āxnōgwadūs lē⁶wa la

¹ See also p. 302.

² Continued on p. 226, line 17.

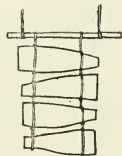
- him who goes to | steal salmon with the hook. Therefore the
 20 Nimkish always || disappear at night, for they club one another when |
 one does not give in to the owner (of such a place). Therefore they
 just | club one another with their punting-poles. (I just wish to |
 talk about this.) As soon as evening comes, the | river people start,
 25 and tie their canoes to the tying-places || where the salmon go to
 spawn. When it gets dark, (the man) feels about with his hook tied
 to a long shaft. When there are many | salmon, it does not take
 long before he fills (his canoe). When it is full, | he goes home. As
 soon as day comes, his wife takes an | old mat, spreads it over her
 30 back, and then she takes her || belt and puts it over the old mat on
 her back. | As soon as she has done so, she takes her carrying-basket, |
 puts it on her back, and goes down to the place where the salmon-
 canoe of her husband is. | Then she first takes up the best of the dog-
 salmon, whose skin is not white. | Of this she makes preserved sal-
 35 mon. Afterwards she carries up those whose skin is white; || and
 when all the best salmon have been taken up from the beach, | the
 one with white skin is first cut open. She does the same | as she
 does with the one about which I spoke first,—namely, the salmon
 speared at the mouth of the river,— | when it is cut open. The only
 point that is different is when | it is roasted, for the salmon with

- g'ilōla ḡala lāq. Wā, hēem lāḡildāsēda 'nemḡsē q'lūnāla
 20 x'isaxōx ḡānulex, qa's kwēxap!ex'ida'maaxs yāx'stōsaēda 'nē-
 mōkwaq ḡāxa āxnōḡwadās. Wā, hē'mis lāḡ'ilas āem la
 kwēxap!ex'itsēs dzōmēḡ'alē lāxēq. (Wā, ā'men 'nēx' qen ḡwā-
 ḡwēx'sex'ex'idē lāxēq.) Wā, ḡ'il'em dzāḡwēlēx'nā'kūlaxs lāasa
 wīwamēts!ēnoxwē ālēx'wīd qa's lē mōx'walela lāxēs mōkwa'yē lāxa
 25 ts!enāasasa k'lōtelāxs xwēla'waē. Wā, ḡ'il'mēsē p!edex'idexs
 laē lēx'ūlx'itsēs ḡālbala ḡilt!a saents!ā. Wā, ḡ'il'mēsē q'lēnōma
 k'lōtelāxs laē k'lēs ḡēx'idexs laē qōt!a. Wā, ḡ'il'mēsē qōt!axs
 laē nā'nakwa. Wā, ḡ'il'mēsē 'nāx'idexs laē ḡenemas āx'ēdxā
 k'lāk'lobanē, qa's lēbēḡ'indēs lāxēs āwīḡ'a'yē. Wā, la āx'ēdxēs
 30 wūsēḡ'anowē, qa's qek'iyendēs lāxa k'lāk'lobana'yē la lēbēḡ'is.
 Wā, ḡ'il'mēsē ḡwālexs laē āx'ēdxēs ōxlaats!ē lēxa'ya, qa's ōx-
 lēlēḡēxs laē lents!eyāla lāx hānaasas yālnēḡwats!āsēs lā'wūnemē.
 Wā, la'mēs hē ḡ'il āx'ētsōsa ēk'ē ḡwa'xnisaxa k'lēsē ts!elāka.
 Wā, hēem xa'māsilasōltsē. Wā, ā'l'mēsē la ōxlex'idxa ts!ēts!ela-
 35 k'axs laē 'wi'lōsde'yamasxa ēk'ē k'lōtela. Wā, ḡ'il'mēsē 'wi'lōs-
 de'yamasqēxs laē hē ḡ'il xwāl'itse'wa ts!elāk'ē. Hēem ḡwēḡi-
 laqē ḡwēḡilasaxen ḡ'ilx'dē wāldema seg'inētē lāx ōx'siwa'yasa
 wā,¹ yīxs lāx'dē xwālase'wa. Wā, lēx'a'mēs ōḡūqala'yosēxs laē
 l'lopase'wa, yīxs k'lēsāē ālaem l'lopa ts!elāk'ē l'lobekwa yīxs laē

¹ See p. 223.

white skin is not as thoroughly roasted || when it is roasted, because 40
it is not fat; and it is not hung up for a long time | to dry over the
fire of the house of the river people. | They try to make it thoroughly
dry before it is taken down by the | woman, and she puts it away at
the place where the food is kept for the winter. | Even if it is kept
a long time, it does not get mouldy, and it does not || get a bad taste, 45
for it is not fat. Therefore it is liked | by the Indians. Now we
will talk about it when it is | given as food in winter by the one who
obtained it. | . . .

Middle Piece of Salmon.—When the | woman cuts dog-salmon, 1
making preserved salmon of what she is cutting, she | leaves the
meat on the skin thick. After she has | cut it, she takes the cut-
ting-board and puts it down outside of the || house, in this man-
ner.¹ When the meat on the skin is too thick, | she cuts it off four 5
finger-widths on the side of (the fish) from which |
she is going to make preserved salmon. Then she
cuts downward from the back of the neck of the |
dog-salmon, and she cuts down to the tail of the
dog-salmon. Then | she hangs it on the stage be-
low the upper stage at the place on which || the
preserved salmon is hung. As soon as it is half
dried, the woman takes it down | and binds (the
pieces) together with split cedar-bark, in this way: |



10

L!ôpase^{wa}, qaxs k'!ësaë tseñxwa. Wä, hë^{misëxs} gäläë la x'ile- 40
lälela läx neqöstâ^{wasa} legwîlasa g'ôkwasa wîwamëts!ënoxwë.
Wä, laem läöl!a qa âlak'!âlaslas lem^xwîde!, qô lä! äxäxöyöltsa
ts!edäqë, qa^s g'ëxëq läxa g'â^yasas dëdamäläsëxa läla ts!äwünx-
ëde!. Wä, wäx^{em} la gälä la k'!ës x'its!EX^{ida}. Wä, k'!ës^{em}-
xaäwisë q!ësp!EX^{ida}, qaxs k'!ësaë la tseñ^xwa^{ya}, läg'ilas ëx^a- 45
g'isa bāk!ümë. Wä, la^{mëseus} gwägwëx^sälal laqëxs läë hä^m-
g'ilayoxa ts!äwünxë yis äxänemaq. . . .

Middle Piece of Salmon (Q!äq!aq!ë). — Wä, hë^{maaxs} läëda 1
ts!edäqë xwälaxa gwä^{xnisaxs} läë xamäsila^{xë}s xwälase^{wë}. Wä,
la^{mëse} wäkwëda q!em!edzâ^{yasa} wüdzekwë. Wä, g'il^{mëse} gwäl
xwälaxs läë äx^{ed}xës t!elëdzowë, qa^s äx^{elsëq} lax L!äsanâ^{yasa}
g'ôkwë g'a gwälëg'a.¹ Wä, g'il^{mëse} xenlela wägüdzâ^{yëda} q!em- 5
läläxs läë t!elsödxä mödenas ëwädzëwas läx äpsenxa^{yasës}
xamäsila^{sölë}. Wä, laem g'äx^{idë} t!elsöyäs läx öx!aata^{yasa} gwä^x-
nisë. Wä, la läxsdend läx wüxwäxsda^{yasa} gwä^{xnisë}. Wä,
hë^{mis} la gëxwatsës läxa q!elabö^{yasa} q!e^{lilë} qa gëxwalaatsa
xa^{mäsë}. Wä, g'il^{mëse} k'!äyax^{widëxs} läëda ts!edäqë äxäxödeq, 10
qa^s yibëdzödëq g'a gwälëg'a yisa dzedekwë denäsa (*fig.*). Wä,

¹ That is, placing its upper end on a log, so that the cutting-board slants down toward her.

- 12 Then she hangs them up again where they were hanging before. As soon as they are | really dry, the woman takes them down again and puts them | into a basket made to hold the middle parts of the
15 salmon. As soon || as they are all in, she puts (the basket) away at a place where she made room for it | under the stage where she put her preserved salmon. |

Backbones of Salmon.—The woman takes cedar bark and | splits it, and she takes two backbones (of dog-salmon) and puts them together | at the tails; that is the place where she ties them together with cedar-

- 20 bark in || this manner:
stage under which | the
it may have the full heat
gins to be dry, the woman
bark; | and when she fin-



Then she hangs them up on the preserved salmon is dried, that of the fire; and when | it be- makes two baskets of cedar-
ishes them, she puts them down

- 25 and takes down the backbones. | When they are all down, she sits
down and begins to break off the tails || from the backbones, and she
throws the tails into | one basket, and she throws the backbones into
the other one; | and when they are both full, the woman puts away
the | two baskets under the stage on which she keeps the preserved
30 salmon. | This is to be food for winter use, and it is called || “back-
bone for soaking.” It is a small basket into which she puts the |
salmon-tails, and the name of the basket is “tail-receptacle.” The |

- 12 la ēt!ēd gēx^εwīdeq lāxēs·gīlx·dē gēxwalaasa. Wā, gīl^εmēsē la
ā!ax^εīd la lēmx^εwīda laē āxāxōyā yīsa ts!edāqē. Wā, la āxts!ōts
lāxa L!ābatē hēkwēlēem qa gīts!ē^εwatsa q!āq!aq!ā^εyē. Wā, gīl-
15 ^εmēsē ^εwīla āxts!ōts lāqēxs laē g^εēxaq lāxēs gāyasilā^εyē qa grayats
lāx āwābā^εyas k!āgrīlē qa āxātsa xa^εmāsē.¹

- Backbones of Salmon.**—Wā,² la āx^εēdēda ts!edāqaxa denasē qa^εs
ts!ex^εēdēq. Wā, la āx^εēdxa ma!ē xak!adzā, qa^εs q!ap!ēx^εīdēx
ts!ēts!āsnā^εyas. Wā, hē^εmis la yālōdaātsēq, yīsa denasē; g^εa
20 g^εwālēg^εa (*fig.*). Wā, la^εmēsē gēx^εwīdeq lāxa q!ēlabā^εyas lēmx^ε-
saxa xa^εmasē qa L!ēsālase^εwēsēsa lēgwīlē. Wā, gīl^εmēsē lēmx-
^εwīdexs laēda ts!edāqē L!ābatilaxa ma!ē L!āl!ēbatāxa dēdentsemē.
Wā, gīl^εmēsē g^εwālexs laē mēxālilaq, qa^εs āxāxōdēxa xāk!adzō. Wā,
gīl^εmēsē ^εwīlaxāmasqēxs laē k!wāgālila qa^εs k^εōqālēxa ts!āsnā^εyē
25 lāxa xāk!adzowē. Wā, la^εmēs ts!exts!ālasa ts!āsnā^εyē lāxa ^εnems-
gemē L!ābata. Wā, la^εmēs ts!exts!ālasa xāk!adzowē laxa ^εnems-
gem. Wā, gīl^εmēsē qōqūt!axs laē g^εxēda ts!edāqaxa ma!
tsēmē L!āl!abat lāx āwābā^εyas k!āgrīlē qa gēx^εdēmāsa xa^εmāsē.
Wā, laem hē^εmāwāladxa ts!āwūnxē. Wā, hēm lēgades t!ēlālas
30 xāk!adzowē. Wā, la^εmēs aemayālēda L!ābatē, yīx gīts!ē^εwasasa
ts!ānā^εyē. Wā, hēm lēgadēda L!ābatas ts!āsnā^εyaats!ē. Wā, la,

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.

² Continued from p. 223, line 10.

basket into which she puts the backbones is larger; it is called | 32
 "backbone-receptacle." That is all about this.¹ |

Split Salmon.—When the | woman cuts open the dog-salmon, she 1
 takes off the gills of the | dog-salmon, and then she cuts open and
 takes off its head, and she | cuts open the back on the upper side of
 the back fin. || The meat on the backbone is not thick; and she cuts 5
 down | to the tail, and she breaks off the tail. Then she | puts
 down on the ground what has been cut. She takes the backbone and
 cuts off the | meat that was on it from the back of the salmon's
 neck, and | she cuts down to four finger-widths from the place where
 she broke off the salmon's || tail. Then the woman turns over what 10
 she is cutting, and | she cuts off the meat that was left on it; and
 when she reaches down | to the same distance that she has cut be-
 fore on the other side, she breaks off the | backbone and throws it
 away when it is only bone. Then it is thus: |
 is divided at the ends, and a piece of the
 at the upper end. This is called "tail-hold-
 As soon as the woman finishes this, | she
 what is called "split-down," on a frame made for the purpose, |
 outside of the house. When the weather is bad, she | hangs it
 up on the staging in the house. Now it is hanging in this man-




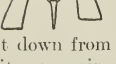


Now the meat
 backbone || is 15
 ing-together."
 hangs this,

ʷwālasēda l̄l̄batē, yix gr̄ts!eʷasasa xāk!adzō. Wā, hēem l̄ēga- 32
 des xāk!adzatslē. Wā, laem gwāl lāxēq.¹

Split Salmon (lēqwaxa).—Wā,² hēmaaxs laē xwāl̄idēda ts!E- 1
 dāqaxa gwāʷxnišē; wā, laem hēem gr̄l̄ āxōyosē q!ōsnaʷyasa gwāʷx-
 nišē. Wā, lāwisl̄a qāxʷidēq, qa lāwāyēs hēxʷt!aʷyas. Wā, la
 xwāl̄idēx āʷwīgʷaʷyas ēk!ōt!endālux k!idēgaʷyas. Wā, laʷmēs
 k!ēsʷemxat! wāgūdzāʷyē q!ēmlalāsa q!ōq!ūyō. Wā, la lāxsēdēdaem 5
 lāxa ts!āsnaʷyē. Wā, laem k!ōqōdex ts!āsnaʷyas. Wā, laʷmēsē
 k!l̄ixelsaxa la wūdzekwa. Wā, la āxʷēdxa q!ōq!ūyō qaʷs t!elsōdēx
 q!ēmlēdzewēxʷdās gr̄ēxʷid lāx ōx!aatāʷyasa k!ōtēla. Wā, la
 lāgr̄aa lāxa mōdenē gr̄āxʷid lāx gr̄āxʷsaāsas k!ōqōyoxʷdās lāxa
 ts!āsnaʷyē. Wā, laʷmēsēda ts!ēdāqē lēxʷidxēs t!elsaseʷwē. Wā, 10
 laemʷxaāwīšē t!elsōdex q!ēmlēldzewēxʷdās. Wā, gr̄l̄mēsē lāgr̄aa
 lāx ʷwālag!ilasdāsē xwāl̄aʷyē lāxa āpsādzeʷyaxs laē k!ōqōdxa qō!-
 q!ūyō qaʷs ts!ēxʷidēxa la āem la xāqa. Wā, laem la gr̄a gwāl̄ēgr̄a
 (fg.). Wā, laem qexbāda q!ēmlālē. Wā, hēʷmis q!ōq!ūyōwa
 ēk!ēbaʷyē. Wā, hēem l̄ēgades k!wāwaxsdē. Wā, gr̄l̄mēsē gwā- 15
 lēxs laēda ts!ēdāqē gr̄ēxʷūnts lāxa hēkwēlaē qa gr̄ēwasxa lēqwaxa
 lāx l̄āsanaʷyasēs gr̄ōkwē. Wā, gr̄l̄mēsē ʷyāxʷseʷmē ʷnālāxs laē
 hēem gr̄ēxwaseʷwa q!ēlilē lāxa gr̄ōkwē. Wā, lāgr̄a gwāl̄axs laē

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 435.

² Continued from *ibid.*, p. 433.

- ner: |  After it has been hanging thus for three days, ||
 20 it is | half dried. Then the woman takes it down |
 a n d  straightens it out, so that the split-down hangs
 straight down from the end of the tail-holding-together. | Then she
 hangs it up again at the place where it was hanging before, | and
 it is in this way:  She just leaves it again hanging over
 one night. | Then  the woman takes it down, and she pulls
 25 out the short bones that are left || in the split-down.
 As soon as all the bones are out, she rubs it | as the
 women do when they are washing clothes; | and therefore the split-
 down is soft, and therefore also it is | white. After she has fin-
 ished rubbing it, she hangs it up again | at the place where it was
 30 hanging before; and when it is really dry, the || woman takes it down
 again and puts it on a mat. As soon as it is | all down, she takes two
 cedar-bark baskets and puts them down at the place where she is
 working, | and she takes the split-down and breaks off the tail-
 holding-together and | throws it into one of the baskets. Then she
 rubs | the split-down again; and after she has done so, she throws it
 35 into the || other basket; and she continues doing so, and only | stops
 when it is all finished. Then she puts away the two | baskets under
 the staging where she keeps the preserved salmon. | It serves for
 winter food.¹

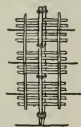
- gēxwālē'g'a (*fig.*). Wā, g'il'mēsē la yūdūxūxsē 'nālās hē gwālē
 20 gēxwālēnā'yas laē k'āyax'wīda. Wā, lēda ts!edāqē āxāxōdeq
 qa's dāl'ēdēq, qa 'naenqalax'īdēsā lēqwaxa 'nēxbēndxa k'wā-
 waxsde'yē. Wā, laē ēt'lēd gēx'ūnd lāxēs g'il'x'dē gēxwālaasa.
 Wā, g'a g'wālē'g'a (*fig.*). Wā, āemxaāwisē xa'māla x gēxwālaxs
 laēda ts!edāqē āxāxōdeq qa's q'lek'ōlēxa tselts!ekwē xaq ēxdzo-
 25 wēxa lēqwaxa. Wā, g'il'mēsē 'wī'lāmasxa xāqaxs laē q'ewēx'-
 'īdeq yo gwēg'ilōx gwēg'ilasasa ts!ēdaqaxs ts!ōxwaaxa gwīl-
 g'wāla. Wā, lag'ilas telkwa lēqwaxa. Wā, hēemxaāwis lāg'ilas
 melmadzē'wē. Wā, g'il'mēsē gwāl q'lōyaq laē ēt'lēd gēx'wīdeq
 lāxēs gēxwālaasē. Wā, g'il'mēsē ālax'īd lem'x'wēdaxs, laē ēt'lēdēda
 30 ts!edāqē āxāxōdeq qa's āxdzōdalēs lāxa lē'wa'yē. Wā, g'il'mēsē
 'wī'laxaxs laē āx'ēdxa ma'lē L'lāl!ēbata qa's āx'ālilēs lāxēs ēaxe-
 'lasē. Wā, la āx'ēdxa lēqwaxē, qa's k'ōqōdēxa k'wāwaxsde'yē, qa's
 ts!exts!ōdēs lāxa 'nemsgemē L'lābata. Wā, la'mēsē ēt'lēd q'ewēx'-
 'īdxa lēqwaxa. Wā, g'il'mēsē g'wālexs laē ts!exts!ōts lāxa 'nemsgemē
 35 L'lābata. Wā, laem hēx'sāem la gwēg'ila. Wā, āl'mēsē
 g'wālexs laē 'wī'lāmasxēs āxsē'wē. Wā, la g'exaxa ma'ltsemē
 L'lāl!ēbata lāx awābā'yasa k'lag'ilē qa āxātsa xa'ināsē. Wā, laem
 hēmawālaxa ts!āwūnxē.¹

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 433.

Fresh Roasted Backbone.—When | the dog-salmon is cut by the 1 woman, | the dog-salmon is put on an old mat to be cut. Then | the woman cuts off the gills of the dog-salmon, so that they || are attached 5 only to the end of the intestines of the dog-salmon. Then she cuts off | the head; and as soon as it is off, the woman | begins to cut, beginning at the back of the neck of the dog-salmon, and going to four finger-widths | from its tail. Then she cuts along the upper side of the dorsal fin; | then she turns around what she is cutting, and she cuts into it || on the upper (dorsal) side where she stopped, four fin- 10 ger-widths from the tail of the dog-salmon. | Then she cuts it, beginning from there, until she reaches the back of the neck. | Then the meat on the backbone is thick when she takes it off from the | skin. When there are many backbones, the woman | takes straight-splitting pine-wood and she splits it in || pieces to make roasting-tongs. These are 15 four spans | in length. As soon as she finishes splitting them, she puts them into the ground | where she is working. Then she takes the intestines of the dog-salmon and | rubs them on the roasting-tongs. As soon as they are all slimy, | she takes cedar-bark and ties it around under the || split part of the roasting-tongs; and after she 20 finishes tying it, she takes | the backbone and puts it crosswise into the roasting-tongs; and as soon as | four have been put in, she ties a piece of cedar-bark | just over them. Then she takes four more pieces

Fresh Roasted Backbone (Āl̥xwāsē l̥lōbedzo nāk'ladzō).—Wā, 1 hē'maaxs laē xwā'lase'wēda gwā'xnisē, yīsa ts'ēda'qē; wā, laem k'lēgedzō'tsa gwā'xnisē lāxēs xwāledzō'wē k'lā'k'lōbāna. Wā, lā'mēsē ts'lō's'idēda ts'ēdā'qax q'lō'sna'yasa gwā'xnisē, qa ā'mēs āxbā'xa ya'x'yīgilasa gwā'xnisē. Wā, la'mēs qa'x'ideq qa lāwā- 5 yēs hēx'tla'yas. Wā, g'il'mēsē lāwā'yēxs la'ē xwā'l'idēda ts'ēdā. qaxa g'ā'x'idē lāx ōxlaatā'yasa gwā'xnisē lā'g'aa lā'xa mō'denē lāx ts'lā'sna'yasa gwā'xnisē. Wā, lae'm ē'k'lōt'endālx k'fidē'g'a'yas. Wā, la xwē'l'idxēs xwā'lase'wē. Wā, la'mēsē xwā'l'bete'ndex nexsā'wasēs wā'laasde lā'xa mō'denē lāx ts'lā'sna'yasa gwā'xnisē. 10 Wā, la'mēs xwā'l'idēq g'ā'x'id lāq lā'laa lāx ō'xlaatā'yas. Wā, laem wā'kwē q'lē'meldzā'yasa nāk'ladzōxs la'e lā'wā lā'xēs pesena'yē. Wā, g'il'mēsē q'lē'nemēda xā'k'ladzāxs la'ēda ts'ēdā'qē āx'ē'dxa ēg'ā'kwa lāx xā'se'wē xe'x'mesa. Wā, la'mēsē xō'xex'se'ndeq, qas l̥lō'psayōgwilēq. Wā, lae'm mōp'leuk'ē bā'la'yas 15 qa wāsgemats. Wā, g'il'mēsē gwāl xā'qēxs la'e lā'g'aelsaq la'xēs ē'axe'lasē. Wā, la'mēs āx'ē'dxa ya'x'yīgilasa gwā'xnisē qas yilts'ele'ndēs lā'xa l̥lō'psayōlē. Wā, g'il'mēsē la'nā'xwa k'lek'lē-lā'laxs la'ē āx'ē'dxa dena'sē qas yil'ale'lōdēs la'xa be'nba'yasa xā'yasa l̥lō'psayō. Wā, g'il'mēsē gwāl yīla'qēxs la'ē āx'ē'dxa 20 xā'k'ladzō qas gē'g'aalts'lōdēs lā'xa l̥lō'psayō. Wā, g'il'mēsē mō'wēda la āx'ā'ts'lōyōxs lā'qēxs la'ē yil'ale'lōtsa dena'sē lāx ē'k'lēlēs. Wā, la ē'tlēd āx'ē'dxa mō'maxat! xā'k'ladzō qas

of backbone and | puts them over those that have been tied in. As
 25 soon as these four are also done, || she ties (the tongs) up again above
 them, and she keeps on | doing so; and she only stops when she
 reaches the end of the roasting-tongs. | That is in this way:
 As soon as they are full, she takes | four slender pieces of
 split pine and places them lengthwise | on the ends of the
 30 backbones in the roasting-tongs. Now there is one || long
 strip of split pine on each side. Then she takes six
 pieces | and pushes them through between the two legs of
 the roasting-tongs; then | she puts one on each side of the back-
 bones; then she pushes them over (the long split sticks), | and thus
 they are fastened. After this is done, she puts them in the ground
 by the side | of the fire of the house; and when they begin to
 35 blacken, the woman || takes them and puts them right over the fire. |
 Now they are finished, and they are called "roasted backbones"
 after this. |



- 1 **Pectoral Fins of Dog-Salmon** (Pectoral fins of the dog-salmon
 taken | at the upper part of the river).—When the woman cuts the |
 dog-salmon and she finishes taking off the gills, she | cuts around the
 5 neck of the dog-salmon, and cuts off the || pectoral fins, half a finger
 thick, | and they are just hanging down. Then she also | cuts off
 the anal fins and takes them off. She puts them into a | basket;

äxé'g'indēs lā'xa la yīlekwa'. Wā, gī'l'emxaā'wisē 'wī'ēlēda
 25 mō'waxs la'ē ē'tlēd yīl'ē'dex ē'k'lēlēlās. Wā, lae'm hē'x'sā
 gwē'g'ilē. Wā, ā'l'mēs gwā'lexs la'ē q'lūxtōwē'da L'lō'psayowē.
 Wā, lae'm g'a gwā'lēg'a (*fig.*). Wā, gī'l'mēsē q'lūxtō'xs la'ē äx'ē'd-
 xa mō'ts!aqē wīswūl xōku xex'mē'sa. Wā, la aō'dzaqālamāseq
 lāx ōba'yasa la L'lō'pts!ōls xā'k'ladzō. Wā, lae'm wā'x'sasElaxa
 30 gī'lsg'ilt!a xōku xex'mē'sa. Wā, lā ē'tlēd äx'ē'dxa q'lēl'ets!ā'qē
 qā's L'lē'nxōdēs nā'qodāla xewē'la'yasa L'lō'psayō. Wā, lae'm
 wā'x'sats!endālaxa xā'k'ladzowē. Wā, lae'm ē'k'!ōdents laq.
 Wā, hē'ē'mis la Elā'layosē. Wā, gī'l'mēsē gwā'lexs la'ē lā'nōlisaq
 lā'xa legwī'lasēs g'ō'kwē. Wā, gī'l'mēsē la k'lūmēlx'ē'dexs la'ē
 35 äx'ē'dēda ts!ēdā'qaq qā's Lē'salēlōdēs lā'xa 'nēxstā'yasēs legwī'lē.
 Wā, lae'm gwā'la. Lae'm!la lē'gades L'lō'bedzo xā'k'ladzō lā'xēq.¹

- 1 **Pectoral Fins of Dog-Salmon** (PEL!EXā'wēsa gwa'xnīsē g'ā'yōl
 lāx 'nē'ldzāsa wā).—Wā, hē'ē'maaxs la'ē xwā'lēda ts!ēdā'qaxa
 gwa'xnīsē. Wā, gī'l'mēsē gwā'lax q'lō'sna'yāsēs la'ē
 t'lō'tsē'stelaxa ō'xawa'yasa gwa'xnīsaxs la'ē t!at!ō'sk'inaemxa
 5 PEL!EXā'wē'yas. Wā, lae'm's k'!ō'den lā'xens q'lwā'q!wax'ts!ā-
 na'yēx, yīx Elā'la'yās lae'm ā'em la tē'kwāla. Wā, laemxaā'wisē
 t'lō'sōdxa PEL!ga'yē. Wā, lae'm!la lawāq. Wā, la äxts!ā'las lā'xa

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 437.

and after she has sliced that which is to be preserved salmon, | she 8
hangs it up at the place where she is going to dry it. After she
finishes hanging it up, || she takes a drying-rack and puts the anal 10
fins on it, and she scatters them | over it. Then she puts it up right
over the fire, so that the heat | of the fire strikes it. She finishes
that; and when | the salmon is half dry, the woman takes down that
which is to be preserved salmon. | Then she takes her fish-knife and
cuts off the pectoral fins || and throws them also into a basket. After 15
she has done so, | she hangs up the basket with the pectoral fins in
it by the side of the | drying-rack on which the anal fins are. After
this is done, | she gathers the drying-poles and spreads on them that
which is to be preserved salmon, | with the meat side downward, to
the fire. || When she has done so, she watches the pectoral fins and 20
the | anal fins until they are thoroughly dry. As soon as they are
thoroughly dry, | she puts them away as food for the winter. She
does | the same with the salmon-tails, which are also put on a drying
rack | when they are dried. Now we shall talk about the way || they 25
are cooked.

Dog-Salmon Cheeks. (Plucked cheek, the head of the dog-salmon 1
when it is | roasted, to keep it for winter use).— |

When the Ninkish go to catch salmon in the river Gwanē, above,
and when there are many dog-salmon, the || woman cuts off their 5

lexa'eyē. Wā, g'í'ímēsē gwā'lexs la'ē t'ē'ls'ēdxa xa'mā'slaxs la'ē 8
gē'x'wides la'xēs x'ilā'slaq. Wā, g'í'ímēsē gwāl gē'xwaq la'ē
āx'ē'dxa k'litk'!edē'sē qa's āxdzō'dēsa pelā'ga'eyē lāq la gwē'ldzewē 10
lāq. Wā, la lā'lalelōts lā'xa nexstā'eyasa legwī'lē qa l'ē'seg'ō-
stālase'wēsēs l'ē's'alāsa legwī'lē. Wā, la gwā'la. Wā, g'í'ímēsē
k'la'ya'x'widēda xa'mā'slaxs la'ēda ts'ledā'qē āxā'xōdxēs xa'mā'slē.
Wā, la'mēs āx'ē'dxēs xwa'lā'yowē qa's t'lō'sālēxa pē'pel!exāwa'eyē
qa's ts'extslā'lēs la'xa lexā'm'xat!. Wā, g'í'ímēsē gwāl 'wī'elaxs 15
la'ē tē'x'walelōtsa pel!exāwa'yaantslē lexē lā'xa'xa āpsē'lelasī
k'litk'!edē'sēxa la āxdzā'yaatsa pelā'ga'eyē. Wā, g'í'ímēsē gwā'lē'ale-
laxs la'ē q'lap'lē'x'īdxa gayō qa's lep'lālelōdēsa xa'mā'slē lāq.
Wā, la'e'm 'nā'xwaem bā'nā'dze'eyē q'lemeldzā'eyas lā'xa legwī'lē.
Wā, g'í'ímēsē gwā'la la'ē dā'doqwil: xa pel!exāwa'eyē lē'wa pelā'- 20
ga'eyē qa ā'lak'alēs lē'm'x'wida. Wā, g'í'ímēsē ā'la la lē'm'x'wi-
dexs la'ē gē'x'xaq qa's lā'k'lelelaxa ts'lāwū'n'xla. Wā, hē'emxaa
gwē'g'ilaxa ts'lā'sna'eyē k'litk'!edē's'emxaa āxdzā'yaasasēs la'ē
lē'm'x'wase'wa. Wā, la'mē'sens gwā'gwē'x's'alāl lāqēxs la'ē
ha'mē'x'sī'lase'wa. . . .¹ 25

Dog-Salmon Cheeks. (P'elōs, yix hē'x't'la'eyasa gwā'xnisē, yixs 1
l'lō'bekwāē qa's āxēlase'wē lā'laa lā'xa ts'la'wū'n'xē).—

Wā, hē'maaxs la'ē wī'ewamēsa 'ne'ngēsē lā'xēs wā Gwā'nē
lā'xa 'ne'ldzās. Wā, g'í'ímēsē q'le'nema gwā'xnisaxs la'ēda ts'le-

- 6 heads. Then the woman takes | wood of the red-pine that splits readily. (She makes pieces) one span and four fingers long, | and she splits them to make roasting-tongs. Sometimes she makes | one hundred, and sometimes she makes two hundred. | After her work is finished, she gathers them up, and takes them to the place where
- 10 she || cuts dog-salmon. Then she puts up on the ground one pair of tongs, and | puts the salmon-head on the end of the tongs, which are open; | and she just stops pushing down the head | when the points of the tongs reach up to the eyes of the head. | The roasting-
- 15 tongs are not tied with cedar-bark. After || she has finished with one of them, she puts down what she has finished; | then she takes another pair of roasting-tongs and | puts them up in the place where the first ones have been standing. Then | she does with them the same thing as she did with the first ones. | She goes on doing so with the
- 20 others. After she has || finished, her husband takes much fire-wood and makes a fire | on the beach. When the fire that he makes blazes up, they | take the heads in the roasting-tongs and place them around it. | First the throats are roasted; and when they begin to be black, | they turn them all round, so that the nape of the neck is
- 25 next || to the fire on the beach. As soon as the skin is blackened, they are taken from the fire | and put down on the beach; and when they cool off, she | takes the salmon-heads out of the roasting-tongs

- 5 dā'qē qak'á'lax hē'x't!a'yas. Wā, la āx'ē'dēda ts!edā'qaxa ē'g'a-qwa lāx xā'sēwē wūnā'gūlē. Wā, la mō'dēnbāla lā'xēns bā'lax. Wā, la xō'x'wīdeq qā's L!ō'psayōgwīlēq. Wā, la nā'l'nēmp!ēna lā'k'!ēndē āxā'ēyas lō'x lō'l'maax ma!p!ē'nyag'ē āxā'ēyas. Wā, g'í'l'mēsē gwā'lē āxā'ēyasēxs la'ē q!ap!ē'x'īdeq qā's lās lā'xēs xwā'l-
- 10 dēmsaxa gwā'xuisē. Wā, lē lā'g'aelsaxa nē'mts!aqē L!ōpsayā qā's k!waxtō'dēsa hē'x't!a'ye lāx laē'na'ēyas āqā'lē wā'x'sanōts!exsta-ēyasa L!ōpsayowē. Wā, ā'l'mēsē gwāl wē'qwāxelaxa hē'x't!a'ēyaxs la'ē lā'g'aē ō'ba'ēyasa L!ōpsayowē lāx gēgeya'gesasa hē'x't!a'ye. Wā, laē'm la k!ēā's yīl'ēmsa L!ō'psayowē dēnā'sa. Wā, g'í'l-
- 15 mēsē gwā'lāmasxa nē'mts!aqaxs la'ē LEX'ūlisaxēs la gwā'lāma-tse'wa. Wā, lā'xaa ē't!ēd āx'ē'dxa nē'mts!aqē L!ō'psayā qā's lā'stōlisēs lāx lā'dzē'wasdāsēs g'í'l'x'dē āxse'wa'. Wā, hē'em-xaā'wisē gwē'x'īdeq lā'xēs g'í'l'x'dē gwē'g'ilasxa g'í'l'x'dē āxsō's. Wā, ā'mēs la hē gwē'nā'kūlaxa wāō'kwē. Wā, g'í'l'mēsē gwā'l-
- 20 lēxs la'ē lā'wūnēmas āx'ē'dxa q!ē'nēmē leqwa' qā's lex'wā'lisē lā'xa L!ēmā'isē. Wā, g'í'l'mēsē x'ī'qōstā leqwē'la'ēyasēxs la'ē ax'ē'dex'da'x'uxa L!ēL!ō'pts!āla hē'x't!ē qā's lē q!wā'stalas lāq. Wā, laē'm hē g'il L!ō'pasōsē q!ōq!onā's. Wā, g'í'l'mēsē k!ūmē'l-x'īdēxs la'ē lē'x'īdeq wī'ēla qa hēs la āwā'p!a'ēyas la nēxwā'-
- 25 laxa legwisē'. Wā, g'í'l'mēsē k!ūmē'l'x'īdē L!ē'sasēxs la'ē āxsēn-dā'laq qā's k'ā't!alīselēq. Wā, g'í'l'mēsē k'ōx'wīdēxs la'ē āxō'-

and puts them down on the beach | by her side. When she has 28
 taken them all off, she takes the roasted salmon-heads | and breaks
 open the jaws. She spreads them out so that they are || spread out 30
 flat. Then she takes out the edible part inside the head, and only |
 the skin and the bones are left on the "plucked cheek." As soon
 as | this is done, she takes a long drying-rack. Sometimes it is | a
 little over a fathom in length. The width of the drying-rack is | two
 spans and four finger-widths. || She puts her "plucked salmon- 35
 cheeks" on it. They are all spread out | when they are on the
 drying-rack, and they are close together | on it. As soon as this is
 all done, she takes what she has done | and puts it just over the
 fire of the house, where it is really | hot. When she finishes, she
 requests her husband to || go and call those who are walking about 40
 in the village, the men the | children and the women, and even the
 weak old women, | to go and eat the edible part taken out of the
 head when it was lifted | from the roasting-place of the "plucked
 cheek." Immediately the | man calls all the men and all the
 women || and children seen by him to come quickly and to eat the 45
 roasted | salmon-heads. It is not long before all those whom he |
 invited come down to the beach, and they sit around the heap of
 roasted edible insides of the | salmon-heads. Then they begin to

dālaxa L'ēL'ō'psayowē, yī'xa hēhē'x't!a'yē, qā's āx'ālī'selēq lā'xēs 27
 āpsā'lisē. Wā, gī'l'mēsē 'wī'laxs la'ē āx'ē'dxa L'ō'bekwē hēx-
 t!a'ya qā's wā'x'sē'ste'ndēx q!wayō'sas. Wā, la LEPse'ndeq qa
 LEPā'lēs. Wā, la lāwayōdex hā'mtslāwasa hē'x't!a'yē. Wā, ā'ēmēs 30
 la L'ēs L'ē'wa xā'qēda la āxā'la lā'xa p!elō'sē. Wā, gī'l'mēsē
 'wī'la gwā'lexs la'ē āx'ē'dxa k'itk!edē'sē gī't!a 'nā'l'nenp!ēna
 ē'seg'iyō lā'xens bā'lāqē 'wā'sgēmasa. Wā, la hāmō'dengāla
 lā'xens q!wāq!wax'tslāna'yēx, yix 'wā'dzewasasa k'itk!edē'sē. Wā,
 hē'ēmis la āxdzō'dalatsēsēs p!elō'slē. Wā, lae'm 'wī'laem LEPā'- 35
 laxs la'ē gī'dzewēxa k'itk!edē'sē. Wā, la menk'ō'laxs la'ē
 gī'dzā'ya. Wā, gī'l'mēsē 'wī'laxs la'ē āx'ē'dxēs āxa'yē qā's lē
 lā'laLElōts lā'xa neqō'stāsēs lēgwī'lasēs g'ō'kwē lā'xa ā'lā la L'ē'-
 sala. Wā, gī'l'mēsē gwā'lexs la'ē āxk'lā'xēs lā'wūnemē qa
 lēs L'ē'lālaxa gā'yī'ng'ilxelaxa bē'begwānemē L'ō'mē gī'ngīnā- 40
 nemē L'ē'wa ts'lē'daqē L'ē'wa wā'x'ēmē la waō'yatslāla ts'lē'daqā
 qa lēs ha'mā'pex hām'tslā'wāsa hē'x't!a'ya, yixs la'ē 'mē'wēs
 lā'xa L'ō'basdāsēxa la p!elō'sa. Wā, hē'x'ida'mēsē lē'da begwā'-
 nemē L'ē'lālaxa 'nā'xwa bē'begwānem L'ē'wēs dōgūlē ts'lē'dāq 45
 L'ō'ma gī'ngīnānem qa gā'xēs hā'labala hē'x'hax'ē'dxa L'ō'bekwē
 hē'x't!a'ya. Wā, k'lō'stla gā'laxs gā'xaē 'wī'la hō'qūnts!ēsa L'ē'-
 lānemē qā's lē klūtsē'stā'liselaxa 'mēwē'sē L'ō'bek' hām'tslā'sa
 hē'x't!a'yē. Wā, lā'x'daxwē hām'x'ī'da. Wā, gī'l'mēsē pō'tē-

eat; and as soon as they have had enough, | they carry away what
 50 they could not eat. They carry || it in their hands and go home.
 But the owner of the | heads which are called "plucked cheeks"
 goes up from the beach and makes a fire under the "plucked cheeks." |
 When they are dry enough, (the woman) takes them down and puts
 them into a | large basket. Then she puts them away for the
 winter. | That is the end. ||

- 1 **Roasted Dog-Salmon Heads** (Heads of | dog-salmon when they are
 roasted and dried, with the edible insides).— |

When the woman cuts off the head of the | dog-salmon, and when
 5 she has many salmon-heads, she takes the || same number of short
 roasting-tongs of the same kind as the roasting-tongs | for roasting
 the "plucked cheek," and she does in the same way as she does | when
 she roasts them. Each point of the roasting-tongs is pushed | into
 each side of the neck of the salmon-head, and reaches up to the eyes. |
 When this is done, she puts them up around the fire on the ground, ||
 10 outside of the house. First the jaws are roasted; and | when they
 begin to be black, she turns them around with the nape of the neck |
 towards the fire; and when that begins to be black also, she takes
 them | into the house. Then she puts them up with the | roasting-
 15 tongs over the fire, right where it is really hot. || They stay there a

dexs la'ē 'wī'ēlaem mō'telaxēs k'lē'ts!a'yawa'yē qa's lēs dā'k'!ōtā-
 50 laqēxs lā'x'da'xwaē nā'ēnakwa. Wā, lā'!ēda āxnō'gwadūsa hē'x'-
 t!a'yē, yí'xa p!elō'sē lō'sdēsa qa's lē leqwē'laabewēxs p!elō'sa.
 Wā, g'í'l'mēsē le'mx'wīdexs la'ē āxā'xōdeq qa's g'ē'ts!ōdēs lā'xa
 'wā'lasē lexā'ēya. Wā, lae'm g'ē'xaq qaē'da ts!ā'wū'nxē. Wā,
 lae'm gwā'la.

- 1 **Roasted Dog-Salmon Heads** (X'ō'xwasdē, yix hē'x't!a'yasa gwā'x-
 nisaxs L!ōpase'waē qa's le'mx'wase'wē 'wī'ēla lē'wis ha'mts!ā).—
 Wā, hē'ēmaaxs la'ē qā'x'ēidēda ts!edā'qax hē'x't!a'yasa gwā'x-
 nisē. Wā, g'í'l'mēsē la q!ē'nemēda hē'x't!a'yaxs la'ē āx'ē'dxa hē'-
 5 'maxat! wā'xēda ts!ē'!ts!ek!wa L!ē!lō'psayā; hē gwē'x'sē L!ōpsa-
 'yāsa L!ō'pāxa p!elō'sē. Wā, la hē'ēmxat! gwā'lē gwā'laasasēxs
 la'ē L!ō'paq. Wā, laem L!ē'nqalē wā'x'sanōts!exsta'yasa L!ō'psayō
 lāx ē'wanūlxawa'yasa hē'x't!a'yē. Wā, la lā'g'wa lāx gēgeya'gesas.
 Wā, g'í'l'mēsē gwā'lexs la'ē gwā'stelsaq lāx leqlusē', lāx L!ā'sa-
 10 nā'yasēs g'ō'kwē. Wā, laem hē g'il L!ō!ētsōsē ōxlax'ā'ya. Wā,
 g'í'l'mēsē k'lūmelx'ēdexs la'ē lē'x'ēideq 'wī'ēla qa hēs gūyap!ā'-
 lēda leq!ūsē'. Wā, g'í'l'ēmxaā'wisē k'lūmelx'ēdexs la'ē āx'ē'deq
 qa's lē laē'las lā'xēs g'ō'kwē. Wā, la lē'salelōts 'wī'ēla lē'wis
 L!ē!lō'psayowē lāx ē'k!a'yasēs legwī'lē lāx negā'sasa ā'lā L!ē'sāla.
 15 Wā, la hē'x'sāem lā. Wā, ā'l'mēsē āxā'xōd, la'ē ā'lak!āla la

long time, and she takes them down when they begin to be quite | 16
dry. Then she takes off the roasting-tongs, and | she ties the roasting-
tongs together and puts them in the corner of the house. | That is
also what the woman does when she roasts the "plucked cheeks."
Then | she takes a large cedar-bark basket and puts the roasted
heads || into it; then she puts it away for winter use. | 20

Dog-Salmon Spawn (1) (Scattered spawn of the dog-salmon, | caught 1
in the upper part of the rivers when the dog-fish are spawning).— |
When a woman cuts the fish caught by her husband, | she takes a
high box and puts it down at her || left side at the place where she is 5
cutting; and after | the woman has finished cutting the dog-salmon,
and when | what she is cutting is opened out, then she scoops out
with her hands the scattered | spawn and puts it into the tall box;
and after she has | done so, and the box is full of the scattered
spawn, || her husband goes up and puts it down in the | corner of the 10
house. Then short boards are put down flat on top of it, that | the
rain may not drip in when it rains. When | that is done, he leaves
it, for the cover is not water-tight, for | the men will always go and
take out some of it. |

Dog-Salmon Spawn (2).—Now we will talk about the sticky(spawn). | 1
When the tall box is full of spawn, when | the woman cuts the dog-

le'mx^εwīda. Wā, lawī'slā āxā'laxa l'ēl'ō'psayowē. Wā, la 16
yīlō'yōdxa l'ēl'ō'psayowē qa's g'ē'xēq lā'xa ōnē'gwilasēs g'ō'kwē
hē'Emxaa gwē'x'īdēda ts!edā'qaxs l'ōpaaxa p!ēlō'sē. Wā, la
āx^ε'dxēs 'wā'lasē de'ntsem l'ā'bata qa's g'ē'ts!ōdēsa x'ō'xwāsdē
lāq. Wā, la g'ē'xaq qa's hē'lēlayōlxa ts!āwū'nXLA. 20

Dog-Salmon Spawn (1) (Gwēlētsē, yīx g'ē'nasa gwā'xnīsaxs g'āyā- 1
nemaē lāx 'nē'ldzāsa wī'wa; yīxs la'ē xwī'lawēda gwā'xnīsē).—Wā,
hē'emaaxs la'ē xwā'īdēda ts!edā'qax yā'nemasēs lā'wūnemē
la'mēs hē g'il āx'ē'tsōsēda lā'watsē qa's hā'ng'alīsēs lax g'em-
xagawālīsas k!wā'dzasasēxs la'ē xwā'īda. Wā, g'ī'l'mēsē gwā'la 5
la'ē xwā'īdēda ts!edā'qaxa gwā'xnīsē. Wā, g'ī'l'mēsē nēlālēsē
xwā'la'yasēxs la'ē lē'l'x'ītsēs eē'yasōwē lā'xa gwē'lēdza'yē
gē'nā qa's lēlts!l'ēs lā'xa lā'watsa. Wā, ā'l'mēsē gwāl hē gwē'-
gilaxs la'ē qō't!ēda lā'watsāxa gwē'lē'dza'yē gē'nā. Wā, g'ī'l-
'mēsē qō't!axs la'ē lā'wūnemas lā'sdēsa qa's lē hā'ng'alīlas lāx ō'nē- 10
gwilasēs g'ō'kwē. Wā, la paqē'mtsa ts!ā'ts!ax'semē lāq, qa k'lē'sēs
tsax'ts!ā'lasōsa tsā'xwāxs lā'naxwāē yū'gūx'īda. Wā, g'ī'l'mēsē
gwā'lēxs g'ā'xāē bās qaxs k'ē'saē aē'mxāx pā'qēma'yas qaxs
q'lūnā'lāēda bē'bēgwā'nēmē la tseyō'ts!ōd lāq.

Dog-Salmon Spawn (2).—Wā, la'mē'sen gwā'gwēxs'sālāl lā'xa q!ē'n- 1
kwē. Wā, hē'emaaxs la'ē qō't!ēda lā'watsāxa gē'nāxs g'ā'laē
xwā'lēda ts!edāqaxa gwā'xnīsē. Wā, la āx'ē'dēda ts!edā'qaxēs

salmon, she takes a | dish and washes it out. When it is clean, she ||
 5 dips up the fresh salmon-spawn into it. When it is half full, | she
 stops, and she takes a smooth stone and pounds | it so that it all
 bursts. After it has all burst, she | stops pounding it. Then she
 takes a good-sized seal-bladder and | puts the burst salmon-spawn
 10 into it. She just finishes putting it into it || when it is full. When
 it is full, she takes a twisted cedar-bark rope | and ties the neck of
 the bladder firmly. After this has been done, | she hangs it up not
 very near to the fire, in the | rear of the house. Then it remains
 hanging there until | the fern and the salmon-berries begin to sprout. ||
 15 The juice of this is also used by painters for making the paint | stick
 on what they paint. |

Quarter-Dried Salmon.—This is | another way of (preparing)
 soaked green salmon. Now we will talk about | the way of (prepar-
 20 ing) quarter-dried green salmon. When || dog-salmon are first
 speared, when very old, the wife of the | one who speared them car-
 ries them up with her fingers, and places them on the mat on which |
 she cuts open the dog-salmon that her husband has obtained. | Then
 she takes her fish-knife and cuts the old dog-salmon. | She first cuts
 25 the gills at the neck || of the salmon, and then she cuts off the head
 and takes it off. | Then she cuts down along the back from the neck

lō'q!wē qa's ts!ō'xūg'indēq. Wā, g'í'l'mēsē ēg'ig'ā'xs la'ē
 5 gū'xtslōtsa nlō'masē gē'ēnē lāq. Wā, g'í'l'mēsē negō'ēyox'wīdēxs
 la'ē gwā'la. Wā, la āx'ē'dxa qē'tsemē tlē'sema qa's lē'selgendēs
 lāq qa 'naxwēs qūx'ī'da. Wā, g'í'l'mēsē 'wī'ēla qūx'ī'da, la'ē
 gwāl lese'lgēq. Wā, la āx'ē'dxa hē'f'a pō'xūntsa mē'gwatē qa's
 pents'lā'lēsa kūg'ikwē' gē'ēnē lāq. Wā, ā'l'mēsē gwāl pents'lā'laqēxs
 10 la'ē qō'tla. Wā, g'í'l'mēsē qō'tlaxs la'ē āx'ē'dxa mē'lkwē dena'sa
 qa's aelē' yīlexste'nts lā'xa pōxūnsē. Wā, g'í'l'mēsē gwā'la la
 tē'x'walīlas lā'xa k'lēs xē'nlela nexwā'la la'xa legwī'lē lāx
 ō'gwīwa'elīlasa g'ō'kwē. Wā, lae'm hē'x'sāem tēgwī'lē lā'laal
 lā'xa q!wā'xendlasa sū'gūm lē'wa q!wā'lemē. Wā, hē'ēmisēxs la'ē
 15 āxsō'sa k'lā'k'let lē'noxwē qa 'wā'pelasēs k'lā'telāxēs k'lātase'we,
 yīxs klūt'egā'yaō.

Quarter-Dried Salmon (Dzē'lēlak^u; k'lō'lox^u).—Wā, gaem 'nemx'ē-
 idālaxaat! tēllēk' k'lō'loxwa. Wā, hē'ēnawīslalēns gwāgwēxs'sēlālē
 gwē'gīlasaxa dzē'lēlakwē k'lō'loxwa. Wā, hē'ēmaaxs g'ā'hē
 20 seg'ekwa' gwā'xnīsaxs la'ē tslelā'ka. Wā, lē'da gene'masa
 seg'ekūlāq ga'sx'ex'ī'deq qa's lē k'legedzo'ts lā'xa lē'ēwā'yē, yīx
 xwā'lēdzā'sēx yā'nemasēs lā'wūnēnē gwā'xnīsa. Wā, la'ēmēs
 āx'ē'dxēs xwālayowē. Wā, la xwā'lēdxa tslelā'k'ē gwā'xnīsa.
 Wā, hē'ēm g'íl tlō's'itsōsēxs la'ē tlō's'īdex qlō'sna'yas ō'xawa-
 25 'yasa k'lō'tela. Wā, lā'wisla qā'x'īdeq qa lā'wēs hē'x'tlā'ya.
 Wā, la xwā'lēīdex āwī'ga'yas g'ā'x'īd lāx ō'xlāntā'yas lā'g'aa

down | to four finger-widths above the tail. A little | meat is left 27
on the backbone. The meat on the green salmon is thick. | Then
she takes split-cedar sticks and || spreads (the green salmon) as she 30
does the dried green salmon. As soon as | she has spread it, she
hangs it up in the smoke of the fire of her | house. Sometimes it
hangs there one day; | then it is half dried. As soon as it is half
dried, the woman takes it down | and looks for a mixture of sand and
clay on the || bank of the river; and as soon as it is dry, she digs it 35
out; | and when she has dug two spans deep into the ground, | she
spreads out one of the quarter-dried green salmon in it; then | she
takes grass and puts it over it; then she strews a | handful of dirt
(sand and clay mixed) over it. As soon as it is covered with || dirt, 40
she takes another green salmon and | spreads it out in the hole; then
she puts grass | over it, and she again puts dirt on it. | Sometimes
one woman puts a hundred in | one hole. Then she covers it above
with dirt, || and much grass is put under it; | and it is still there 45
when winter arrives. |

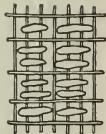
Spawn of Silver-Salmon.—Now I shall talk about the | spawn of the 1
silver-salmon and of the sockeye-salmon caught by trolling; for they
are alike, | and their spawn is small. When | the woman cuts what

lā'xa mō'denē lāx ē'k'la'fya ts'lā'sna'fya. Wā, lae'm la hō'la'le 27
q!e'n!edzā'fya q!ō'q!ū'fya. Wā, la wā'kwē q!em!edzā'fya
k'!ō'lo'xwē. Wā, lae'mē'sē āx'ē'dxa xō'kwē k!waxlā'fwa qā's
qet!ē'dēq lāx gwā'laas'masa lemō'kwē k'!ō'lo'xwa. Wā, g'í'l'mēsē 30
gwāl qeta'qēxs la'ē gē'x'wīdeq lā'xa kwā'x'ilāsa legwī'lasēs
g'ō'kwē. Wā, la nā't'nemp!ena 'ne'mxsa'mē nā'lās gē'x'ūlalelaxs
la'e k'lā'ya'xwīda. Wā, g'í'l'mēsē k'lā'ya'xwīdexs la'e āxā'xō'dēda
ts!edā'qaq qā's lē ā'lēx'īdxa nā'xsaap!ē lō' ē'g'īsē lō' L!ē'q!ē lāx
ō'gwāga'fya wa. Wā, la g'í'l'em le'mxwaxs la'ē 'lap!ē'deq; wā, 35
g'í'l'mēsē malp!enx'bete'lsela lā'xa ā'wī'nak!ūsē 'lā'pay'asēxs la'ē
lep'bete'lsasa 'ne'mē dzē'lē'lak' k'!ō'lo'x' lāq. Wā, lae'mē's āx'ē-
ē'dxa k'!ē't!emē qā's āxdzō'dēs lā'qēxs la'e xal!ex'ī'd k'lā'dzō'tsa
gō'xsema'yaakwē dzeqwa lāq. Wā, g'í'l'mēsē hamelg'īdzō'fya
dzeqwa' lā'qēxs la'ē ē't!ēd āx'ē'dxa 'ne'mē k'!ō'lo'xwa qā's 40
lebeg'īndēs lāq. Wā, lae'mxaā'wis āx'aldzō'tsa k'!ē't!emē
lāq. Wā, lae'mxaā'wisē k'lādzō'tsa dzeqwa' lāq. Wā, la nā't-
'nemp!ena lā'k'līndēda hē gwā'la āxēsa 'nemio'kwē ts!edā'q lā'xa
'nemts!eq!esē 'lā'pa'fya. Wā, la aē'k'la ts!emē'g'īntsā dzeqwa'
lā'qēxs la'ē q!ē'nema k'!ē't!emē la āxā'bewēs. Wā, lae'm 45
hē'x'sāem lē lā'g'aa lā'xa la ts!āwū'nxa.

Spawn of Silver-Salmon.—Wā, lae'mē'sen gwā'gwēxs'ēālal lā'xa 1
gē'ēnāsa dō'gwinētē dza'wū'na lē'fwa melē'k'ē, yīxs 'nemā'x'is-
'maaxs hē'fmaē ā'lēs ā'm'emaē gē'ēnās. Wā, hē'fmaaxs la'ē

5 her husband has caught by trolling, and also || the sockeye-salmon caught in salmon-weirs, she puts the spawn down on the beach | on the right-hand side of the place where she is sitting and cutting. As soon as she has finished | cutting, she takes a drying-rack, made on purpose, and puts | the spawn on it in this manner:

As soon as this is done, | she puts it up just over the
10 fire, so that it is smoked by the smoke. || It is left there a long time, and it is only taken down when it is | really dry; and it is put into a spoon-basket of open weave, | and then she hangs it up again | behind the fire so that it gets just enough heat from it. Then it is | called "dried-part-of-salmon," and its name is "whole-piece." ||



15 **Sockeye-Salmon.**—that is, (old) white sockeye-salmon. | When the sockeye gets white in the upper part of the river, | it is called "ugly sockeye salmon;" and it is speared by those who live on the rivers | at the spawning place of the ugly sockeye-salmon at the upper part of the river. As soon as | (a man) gets many, his wife

20 cuts some of them in the same way || as the dog-salmon are cut when they are made into green dry salmon. | She just cuts right down the back of the salmon in this manner: | She does not allow it to be taken into the house, for she does not allow it | to be smoked by the smoke. Her husband only | puts up the staging for hanging up what has been



xwā'fīdēda ts'edā'qax dō'gwānemasēs lā'wūnemē lō'ma lā'wa-
5 yōts'ō melē'ka, wā, la'mē'sē āx'ā'liselaxa gē'nē lāx hē'lk'ō-
tagawā'lisasēs k'waē'dzasaxs xwā'laē. Wā, g'ī'fēmēsē gwāl xwā'-
laxs la'ē āx'ē'dxa hēkwē'laē k'lik'edē's qas LEX'dzō'da-
lisa gē'nē lāq; g'a gwā'lēg'a (fig.). Wā, g'ī'fēmēsē gwā'lexs la'ē
lā'g'aalelōts lāx neqō'stāsēs legwī'lē qa kwā'x'asē'wēsēsa kwa-
10 x'ī'la. Wā, la gā'la āxelā'lēla. Wā, a'fēmēsē āxā'xōyōxs la'ē
ā'lak'lāla la le'mx'wīda qas āxts'ō'yowē lā'xa yībelō'sgemē
k'a'yats'lā. Wā, laem'xaā'wisē xwē'laqa tē'x'walilem lā'xa ō'gwī-
walilisa legwī'lē qa hēlā'lisa lō'salāsa legwī'lē lāq. Wā, lae'm
lē'gades lā'hem'wē'dzek' lōxs senē'ts'lēx'laē.


15 **Sockeye-Salmon.**—Tā'yalts'lala, yī'xa la ts'elā'x'īd melē'ka.
Wā, g'ī'fēm la ts'elā'x'īdēda melē'k'ē lāx 'ne'ldzāsa wā, la'ē
lē'gades melā'lē. Wā, hē'mis la s'ka'sōsa wī'wamēts'ēnoxwē
lāx la xwē'lawatsa melā'lē lāx 'ne'ldzāsa wā. Wā, g'ī'fēmēsē
q'eyō'lqēxs la'ē gēne'mas xwā'fīdxa wā'kwē qa yō'wēs gwā'-
20 lōx xwā'la'yasēx xwā'la'yasa gwā'xnisaxs la'ē k'ō'lōxwilaq.
Ā'em neqā'xōd xwā'fīdex āwī'g'a'yasa k'ō'tela g'a gwā'lēg'a (fig.).
Wā, la k'ēs hē'lq'lālaq la laē'l lā'xa g'ō'kwē qaxs k'ē'saē hē'l-
q'lālaq kwā'x'asōsa kwā'x'īla. Wā, ā'misēda lā'wūnemas
qaxe'lsa qa gē'x'demas la xwā'lēsēs gēnemē. Wā, hē'emxaā'-

cut by his wife; and the || woman hangs up what she has cut, and it 25
is dried by the | sun and the wind. It is left hanging there with
cross-sticks | of broken cedar in the tails, which | cross over the two
drying-poles. It is left there for a long time, so that it becomes really
dry. | When it begins to be dry, it is named "sun-dried salmon." ||
When it begins to be really dry, the woman | takes it down and takes 30
off the cross-pieces of cedar-wood from the tails. As soon | as they
are all off, she gathers them, and takes them into her | house. She
takes a box and tilts it over by the side of the | fire; and soon it
becomes warm, and then it becomes dry inside. After it is || quite 35
dry inside, she puts it down on the floor of the house not far from the |
fire, so that it is heated by the heat of the fire. Then she | takes the
sun-dried salmon and puts it away well in it. After | she has done
so, she puts the cover on the box containing the sun-dried salmon. |
Then the cover is tied down with cedar-bark rope. || Then she 40
finishes it. |

Old Sockeye-Salmon.—I will again talk about ugly sockeye- 1
salmon. | When a man has caught many ugly sockeye-salmon, his
wife | makes sun-dried salmon of some of them. Others she splits
in two; | and when she gets tired of cutting sun-dried salmon, || she 5
just splits the others in two. She just cuts off | the heads of the



wisēdā ts!ēdā'qē la gō'x'wīdxēs xwā'la'yē. Wā, laem l!ē'sasōse 25
l!ē'sela l!ē'wa yā'la. Wā, la'mēs hēx'sā'em gē'xwalē gō'gē'yaxs-
dālaxa k'ō'gēkwē k!waxlā'wa. Wā, hē'misa gayō'sela la'xa
ga'yō mā'!ts!aqa. Wā, la gā'laem hē gwā'lē qa ā'lak'lālēs lemx-
'wīda. Wā, g'í'l'mēsē le'mx'wīdexs la'ē lē'gades tā'yalts!āla.
Wā, g'í'l'mēsē la ā'lak'lāla le'mx'wīdexs la'ēda ts!ēdā'qē āxā'- 30
xōdeq qa's lawā'lēxa gē'gē'yaxsde'yas k!waxlā'wa. Wā, g'í'l-
'mēsē 'wī'lā'masqēxs la'ē q!ap!lēx'īdeq qa's lē mewē'las lā'xēs
g'ō'kwē. Wā, la āx'ē'dxa xātse'mē qa's qōgūnōlīsēq lā'xēs le-
gwī'lē qa's pex'ts!ō'dēq qa le'mx'walts!āx'īdēs. Wā, g'í'l'mēsē
le'mx'walts!āx'īdexs la'ē hā'ng'alilas lā'xa k!ē'sē qwē'sala lā'xēs 35
lēgwī'lē qa l!ē'sālase'wēsēs l!ē'sālāsa legwī'lē. Wā, la'mē'sē
āx'ē'dxa tā'yalts!āla qa's lē aē'k!a hā'uts!ālas lāq. Wā, g'í'l'mēsē
gwā'lēxs la'ē yikūy'ints yikūyā'yasa tā'yalts!alants!ē xātse'ma.
Wā, la'mēsē t!emak'iy'ints t!ema'k'iyā'yasxa dense'nē dene'm lāq.
Wā, lae'm g'wāl lā'xēq. 40

Old Sockeye-Salmon.—Wā, hē'emxaen gwā'gwēx'sālasla mēlō'lē, 1
yixs g'í'l'māē q!ēyō'lēda begwā'nemaxa mēlō'laxs la'ē gene'mas
tā'yalts!ālagilaxa waō'kwē. Wā, la q!wa'xsēgilaxa waō'kwē.
Wā, hē'maaxs la'ē wīō'lēda lā'xēs xwā'l!ēnā'yaxa tā'yalts!āla.
Wā, ā'misē la q!wā'kilaxa waō'kwē. Wā, lae'm ā'em la qak'ā'- 5
lax hē'xt!a'yasa mēlō'lē. Wā, lae'nuxā'wisē xwā'l!ōdaemxaax

- 7 ugly sockeye-salmon, and she also cuts off the | backbone; and she
cuts down across, dividing the body of the | salmon into two pieces,
which are only held together by the tail. | As soon as she finishes, her
10 husband puts up poles; || then he puts up posts on each end of which
rest the long poles over which the split salmon are hung. | After he
has done so, the woman takes the split salmon and | hangs them over
the poles in this manner:  and | they are also put
up outside of the house, and the | sun and the
wind dry them, and there they stay a long time ||
15 before they are dry. As soon as night comes, |
the woman takes a large mat of coarse cedar-bark
and spreads | it over them to cover them, so that they may not get
damp | by the dew of the night; and when it is a fine day, | she
uncovers them again in the morning and takes off the large mat cover-
20 ing, || so that the heat of the sun and the wind may reach them;
and when it is | raining, she does not uncover them. When they
are really dry, | the woman takes them down and takes them into
the house. | Then she takes a cedar-bark basket and puts them into
it. After | they have been put in, she puts them away close to the
25 fire. || This will be food for the winter. Sometimes they | do the
same with the silver-salmon. They do not do the same with dog-
salmon | and other kinds of salmon. That is all of this. |

- 7 xā'k'ladzās. Wā, la hā'xelē xwā'la'yas la ma'its!e'ndex ō'gwi-
da'yasa k'ō'tela. Wā, la'mē'sē lē'x'aem la elegā'layōsēs ts'lā'sna'yē.
Wā, g'í'lmēsē g'wā'la, la'ē āx'e'lsē lā'wūnemēsēxa dzō'xūmē; la'e'm
10 lā'lebe'lsa qā k'ā'detāyaatsa gē'x'demalasa q'lwā'xsa'yē. Wā,
g'í'lmēsē g'wā'lexs lā'asa ts!edā'qē āx'e'dxa q'lwa'xsa'yē qās
qexendā'lē gē'x'ūndālas lāq, g'a g'wā'lēg'a (*fig.*). Wā, la'e'mxaa
hē'em la āxel'dze'ma l'lā'sanā'yasa g'ō'kwē. Wā, la'e'mxaa hē'e'ma
l'lē'sela lē'wa yā'la le'mxwaq. Wā, la'mē'sē hēx'sā'em gē'xwa-
15 laxs k'lē'smaē le'mxwida. Wā, g'í'lmēsē g'ā'nul'idexs lā'na'xwa-
ēda ts!edā'qē āx'e'dxa ēwā'lasē q'lūlē'dzō lē'wa'ya qās lep'lē-
dēs lāx ē'k'la'yas qā nō'kwēs qā k'lē'sēs xwē'laqa de'lx'idā'ma-
tsō'sa gō'sāxa g'ā'nulē. Wā, g'í'lmēsē ē'ka ē'nā'lāxa g'ā'lāxs
la'ē xwē'laqa lō's'ideq qā lā'wās nawe'masxa ēwā'lasē lē'wa'ya
20 qā l'lē'sasēwēsēsa l'lē'sela lē'wa yā'la. Wā, g'í'lmēsē yō'-
gwaxs la'ē k'lēs lō's'ideq. Wā, g'í'lmēsē ā'lak'lāla le'mx'wī-
dexs la'ēda ts!edā'qē āxā'xōdeq qās lē laē'las lā'xēs g'ō'kwē.
Wā, la āx'e'dxa l'lā'batē qās hā'nts!ōdēs lāq. Wā, g'í'lmēsē
g'wāl hā'nts!ālaqēxs la'ē g'ē'xaq lā'xa nēxwā'la lā'xōs legwī'lē.
25 Wā, la'e'm hē'lēlayōlxa ts'lāwū'nxa. Wā, la ē'nā'lēnēp'lēna hē
g'wē'gilasēwēda dza'wū'nē. Wā, la k'lēs hē g'wē'gilasēwēda g'wā'x-
nisē lē'wa wāō'kwē k'ō'k'ūtela. Wā, la'e'm g'wāl lā'xēq.

Roasted Silver-Salmon. (Roasted tails of silver-salmon caught by | 1 trolling.) ||

When the silver-salmon caught by trolling is cut open, | the 30 tail is left on the backbone. After | the woman has cut it, she takes the roasting-tongs and breaks off the | tail from the backbone, and she puts the salmon-tails | crosswise into the roasting-tongs in this manner:  Often || the salmon-tails are taken off after the 35 backbone has been roasted, | in this manner and they only break them off after they have  been roasted. | After the tails have been put into the roasting-tongs, | they are put by the side of the fire; and when the skin is blackened, | they are taken away and laid down || just over the fire, so that 40 the heat of the fire goes right up to them; | and when the owner of the house gets hungry, he just takes | them down and eats of them. And if he does not eat all (he has taken down), he just | puts it back above. |

Halibut.—[The method of halibut fishing has been described in "The Kwakiutl of Vancouver Island" (Publications of the Jesup North Pacific Expedition, Vol. V, pp. 472-480). The account continues as follows:]

As soon as (the halibut-fisher) enters his house, his wife | quickly 1 gives him something to eat; and when he begins to eat, his wife | goes out of the house, carrying her small basket, in which she has four fish-knives. | She is going to work on all the halibut lying on their backs on the beach. ||

Roasted Silver-Salmon.—L!ō'bek^u ts!ā'snē'sa dza'wū'nē dō'gwinēta. 1

Wā, hē'maaxs la'ē xwā'!tse'wēda dō'gwānemē dza'wū'na. Wā, 30 la'mē'sē āxāla'mēda ts!ā'sna'yē lāxa xā'k!adzās; wā, g'il'mēsē gwāl xwā'lēda ts!edā'qaxs la'ē āx'ē'dxa L!ō'psayowē qa's k'ō'qālēxa ts!āsna'yē lāxa xā'k!adzowē qa's lē gē'g'aalts!ālisa ts!āsna'yē lā'xa L!ō'psayowē g'a gwā'lēg'a (*fig.*). Wā, la q!ūnā'laemxat! ā't'em lā'wōdayōwa ts!ā'sna'yaxs la'ē L!ō'pa lā'xa xā'k!adzowē, yixs 35 g'a'ē gwā'lēg'a (*fig.*). Wā, ā'l'mēsē k'oqā'layōxs la'ē L!ō'pa. Wā, hē'maaxs la'ē gwāl āxā'!ts!ōdālayō lā'xa L!ō'psayowēda ts!ā'sna'yē. Wā, la'mē'sē lā'nōlidzem lā'xa legwī'lē. Wā, la'mē'sē klūme'lx-'ēida'mē L!ē'sasēxs la'ē āx'ē'tse'wa qa's lē'salelōdayowē lāx neqō'-stāsa legwī'lē qa L!ē'seg'ōstālase'wēsēs L!ē'salāsa legwī'lē. Wā, 40 g'il'mēsē pō'sq!ex-'ēidēda g'ō'gwadāsa g'ō'kwaxs la'ē ā'em āxāxō-deq qa's hā'mx-'ēidē lāq. Wā, g'il'mēsē k!ēs'wī'laqēxs la'ē ā'em xwē'laxalelōts lā'xa ē'k!ē.

Halibut.—Wā, g'il'mēsē laē'L lā'xēs g'ō'kwaxs la'ē gene'mas 1 hā'labala L!ēxwē'laq. Wā, g'il'mēsē hāmx'ī'dexs la'ē gene'mas lā'welsa dā'laxēs lā'laxamē g'ī'ts!ēwatsēs mō'wē xwā'xūlayā. Wā, lae'm lāl ē'ax'ēdēlxa 'nā'xwa'mē nelnelē'sa plēp!ā'yē.

- 5 Now I will talk about the woman, what she is going to do after | her husband has finished fishing; for the man never | helps his wife this side of his going out | fishing (after he has finished fishing), and also when he has hauled the halibut out of his halibut-fishing canoe.¹ . . . ||
- 10 As² soon as the woman sits down on the beach at the place where | the halibut have been put down, she takes out her four knives, and | she takes a sandstone and whets her knives on it. | As soon as the four knives are sharp, she | first takes the fin-knife; for the four
- 15 knives all have names. || The first knife is the fin-knife; | the next one, the cutting-knife; the next one, the flaking-knife; and | the last one, the splitting-knife. She sits down by the head of the halibut, and | she cuts open the lower part of the belly of the halibut, (in this manner):³
- 20 she turns it
ting-knife and ||
cuts out the
off, she pulls
and she | cuts off the guts so that they come off from the stomach. Then she turns the stomach inside out, so as to | spread it, and puts it down. Last she cuts off the pectoral fins, | on the other side, and




- 5 Wā, la⁴mē'sen lāsl ḡwāḡwēx's'ālal lā'qēxs laēda ts!Edā'qe hēl lāl ē'axalaleqēxs la'ē ḡwā'lēs lā'wūnemē lō'qwa, qaxs hēwā'xa-
mēlēda begwā'nemē ḡ'ō'x'widēlxēs ḡene'mē ḡwā'sagawēsēs laē'-
na'yē lō'qwa. Wā, hē'ēmisēxs la'ē ḡax'sōltā'laxa plēp!ā'yē lā'xēs
lō'ḡwats!ē.¹ . . .
- 10 Wā,² ḡ'ī'lēmēse klwā'ḡalisēda ts!Eda'qē lāx k'lixk'ligē'dzasa
plā'yaxs la'ē āx'wūlts!ō'dxēs xwā'xūlayowē mō'wa. Wā, la
āx'ē'dxa tlē'ḡayowē de'na'sḡem qa's ḡ'ē'xalalisēs xwā'layowē lāq.
Wā, ḡ'ī'lēmēsē 'wi'ēla ē'x'ba'x'ēdēda mō'wē xwā'xūlayōxs la'ē hē
ḡ'īl ax'ē'tsōsēda peḡā'layo xwā'layā, qaxs 'nāxwā'maē lē'ḡadēda
- 15 mō'wē xwā'xūlayō. Wā, hē'em ḡ'ā'lēda peḡā'layowē xwā'layā;
wā, hē'misa ḡelts!ē'mē; wā, hē'misa xwā'layowē; wā, hē'mis-
lēda tlē'lyayowē. Wā, la klwā'ḡalis lāx ōxtā'lisasa plā'yē. Wā,
la xwā'fidex be'nba'yas tek!ā'sa plā'yē (*fīg.*). Wā, la xwa'tsē'-
sdenq. Wā, la nel'ale'lōdqēxs la'ē āx'ē'dxa ḡelts!ē'mē qa's
- 20 xwā'xūlap!ē'dēxa pel!ē'mya'yē qa's xwā'lō'dēxa q!ō'sna'yē. Wā,
ḡ'īlēmēsē lawāxs laē ḡō'lōlts!ēxa yā'x'yig'ilasa plā'yē. Wā, la xwā'-
lōdxa ts!ey!mē qa lawāyēs lā'xa mō'qūla. Wā, la lē'x'semdeq qa
l!ē'p!eqalēsēxs laē āx'ā'lisāq. Wā, lawi's!a hēweyō'd xwā'lōdxa
peḡā' lā'xa āpsā'dze'yē qa's āx'ā'lisēq. Wā, la xwā'tsē'stālaxa

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 480.

² Continued from *ibid.*, p. 480.

³ That is, close to the edge of the fish.

puts them down. Then she cuts around the || skin, keeping close to 25
the edge-fin. She only stops cutting when she | arrives at the end
of the tail [salt-taste tail]. Then | she begins to cut from behind the
head of the halibut, at the place where she first cut it. She | does
the same on the other side. Then she cuts off the skin of the white
side. | As soon as the skin is off, she cuts down along the middle
of the || backbone of the halibut; and when she reaches the backbone, 30
she again | cuts, beginning from the rough edge, cutting close to the |
ribs, until she reaches the backbone. Then she takes off one side of
the | halibut and puts it down, (in this manner:)  35
Then she does the same also | on the other side.
As soon as it is off, she turns it over and cuts
off also || the skin of the black side. As soon as
it is off, she cuts | also that side of the rough-edge, and goes on
to the backbone. When she | reaches it again, she cuts down
straight | to the backbone, and she puts it down with what came
from the other side. | Then she does the same also to the
other side that was still on. || As soon as all the meat of the 40
halibut is off, she takes off the apron-side (spawn) | and puts it
down. Then she cuts off the head, and she | takes the rib of an elk
and takes hold of the tail. Then she |
lifts the backbone of the halibut by the
tail and cuts off the ribs, | cutting them
close to the backbone, (in this manner:)

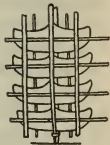


Ll'ē'sē ma'k'inxendālaxa q!wā'q!ūnxa'yē. Wā, ā'l'mēsē gwāl xwā'- 25
Laxs la'e lā'g'aa lā'xa ō'xīlā'yasa de'mplaxsda'yē. Wā, hē'em
g'ā'g'ilelē ō'xīlaatā'yasa p!ā'yē g'ī'lp!edasa xwā'la'yas. Wā, la
ē't!ēdxa āpse'nxa'yē. Wā, la sa'pōdxa 'melā'dza'yē Ll'ēsa. Wā,
g'ī'l'mēsē lawā'dā Ll'ē'saxs la'ē 'neqā'xōd xwā'l'ēdex 'nexenā'yas
hāmō'māsa p!ā'yē. Wā, g'ī'l'mēsē lā'g'aa lā'xa hāmō'māxs la'ē ē't!ēd 30
xwā'l'ēd g'ā'g'elēla lāxa q!wā'q!ūnxa'yē. Wā, laem ma'k'ildzōdā-
laxa xī'la qa's lē wala lā'xa hāmō'mō. Wā, la axō'dxa āpsō'dedzā-
'yasa p!ā'yē qa's āx'ā'lisēs (*fig.*). Wā, lā'xaa ē't!ēd hē gwē'x'ēdxa
āpse'nxa'yē. Wā, g'ī'l'mēsē lawā'xs la'ē lē'x'ilisaq qa's ō'gwaqē
sapō'dxa ts!ō'lats!ā'yē Ll'ē'sa. Wā, g'ī'l'mēsē lawā'xs la'ē xwā'l'ēdex 35
āwū'nxa'yasa q!wā'q!ūnxa'yē qa's lā'laē lā'xa hāmō'mō. Wā, g'ī'l-
'emxaāwisē lā'g'aa lā'qēxs la'ē 'neqā'xōd xwā'l'ēdex 'nexenā'yas
xaas hāmō'mō. Wā, lā'xaa g'ī'g'ilisās lā'xēs g'ā'yanēmē lā'xā āpsā'-
dza'yē. Wā, laxaa hē'em gwē'x'ēdxa la'āx'ā'lalēlēda āpse'nxa'yē.
Wā, g'ī'l'mēsē 'wī'lowēda q!ē'mlālāsa p!ā'yaxs la'ē āxō'dxa tsū'p!ē- 40
dza'yē qa's āx'ā'lisēq. Wā, la qak'ō'dex mā'lēgemanōs. Wā, la
āx'ē'dxa gele'masa Ll'ewe'lsē qa's dā'x'ēidēxa de'mplaxsda'yē qa
ā'k!laxsda'lēsa hāmō'māsa p!ā'yaxs la'ē kwexā'laxa xī'la'. Wā,
lae'm mā'g'ilēnēxa hāmō'mō (*fig.*). Wā, g'ī'l'mēsē 'wī'la la'wēda

- 45 As soon as the ribs are off, || the woman takes cedar-bark and ties the tail-ends of || both sides of the ribs of the backbone together, (in this manner:) Then she carries them | up and hangs them just over the fireplace of the house. She | takes her roasting-fins are. | She takes them down to where the takes them at once, and puts four fins roasting-tongs. She ties the roasting-



- 50 in one pair of || tongs on top with cedar-bark. | Then she takes thin split cedar-wood, and puts it over each side, (in this manner:) | As soon as she has done so, she gathers driftwood on the beach, | and makes a fire; and when the fire that she has made blazes up, she | picks up stones and puts 55 them on the fire that she has made. As soon as || there are enough on it, she takes the fins in the roasting-tongs and | puts them up by its side. Then she gathers the backbones | while the tail is still attached to them; and she takes the | stomachs and puts them down on the beach, not far from the stones in the fire. | Then she also takes mats and puts them down 60 there also with her || tongs, and also a bucketful of water. As soon | as the fins are roasted, she takes them away from the stones on the fire; | and when the stones are red-hot, she takes her | tongs and with them takes off the wood that is left on the fire. | When it is all



- 45 x'í'lāxs la'ē āx'ē'dēda ts'edā'qaxa dena'sē qa's ya'lōdē ō'xsda'yasa wā'x'sōt!ēna'yē x'í'lasa hāmō'mā qa's yā'lōdēx (*fig.*). Wā, la dā'laq qa's lē gē'x'wale'lōts lāx 'neqō'stāwas legwī'lasēs g'ō'kwē. Wā, la āx'ē'dxēs L'lō'psayowē qa's lē le'nts'lēs lāx āxā'sasēs pela'. Wā, hē'x'ida'mēsē āx'ē'deq qa's axts'lō'dēsa mō'wē pela' lā'xa 'ne'mē 50 L'lō'psayā. Wā, la k'!l'g'etōtsa dena'sē lāxa L'lō'psayowē. Wā, la āx'ē'dxa xō'kwē wī'swel k'!waxlā'ēwa qa's k'!āā't!ēdēs lāq (*fig.*). Wā g'í'l'mēsē gwā'lexs la'ē q!ap!ē'x'idxa q!ē'xalē lā'xa L'lēma'isē qa's lexwā'lisē. Wā, g'í'l'mēsē x'í'qōstāwē leqwē'la'yasēxs la'ē xō'x'wīdxa t!ē'semē qa's xex'lā'lēs lā'xa leqwē'la'yas. Wā, g'í'l' 55 'mēsē hē'f'a lāx nā'qa'yasēxs la'ē āx'ē'dxa L'lō'pts'lāla pela' qa's lē lā'nōlisas lāq. Wā, la'mē'sē q!ap!ē'x'idxa hāmō'mō, yixs hē'-maē ā'lēs āxā'lē de'mp!axsda'yas lāq. Wā, lā'xaa āx'ē'dxa mō'qūla qa g'ā'xēs g'ā'e's lāxa k'lēs qwē'sala lā'xa t!ē'qwapa'yē. Wā, lā'xaa āx'ē'dxa lē'el'wa'yē qa's g'ā'ē āx'ā'lisag lē'wis 60 k'!lplā'la; wā, hē'misa nā'gats'lē la qō'tlaxa 'wā'pē. Wā, g'í'l'mēsē L'lō'pa pela'xs la'ē āx'sē'ndeq lā'xēs t!ē'qwapa'yē. Wā, g'í'l'mēsē 'nā'xwa la x'í'x'ixsemx'ē'idēda t!ē'semāxs la'ē āx'ē'dxēs k'!lplā'la qa's k'!lpsa'lēs lā'xa x'í'x'iq!ayawa'yasa gū'ta. Wā, g'í'l'mēsē wī'laxs la'ē āx'ē'dxa ts'lā'ts!esmōtē qa's lexsē'sta'lēs

off, she takes old eel-grass, and puts it around || the red-hot 65
stones; and she plucks off | broad-leaved grass, and throws it
over the | hot stones. As soon as they are covered, she takes the |
stomach and puts it on the stones. Then she takes the head and |
puts it on the stones, close to the old eel-grass, inside of it. || As soon as 70
this is done, she takes the fins that have not been roasted and | puts
them on also, and also some of the rough-edge and of the | backbone,
which she puts on also, and also the tail and the | apron-part. As
soon as it is all on, she takes her mats and | spreads them down to
one side of what she is steaming. Then she takes a || bucket with 75
water and pours it over what she is steaming. | After she has finished
pouring the water, she takes the mats and covers it | with them, so
that the steam cannot come through. After she has done so, | she
takes her fish-basket and picks up the guts of the | halibut, and the
liver and the slime. After she has it all, || she carries it down to the 80
beach, and she throws it into the sea. | Then she washes out her fish-
basket, so that all the slime comes off | from it; and then she goes
up the beach, takes the pieces cut off from one side of the halibut,
and | scrapes off the blood. After she has done so, she spreads them
out | on the beach, so that they are not one on top of the other, but
very close together || at the edges. Then she covers them over with 85
a mat, for it is not | good if they are split while they are still fresh.

lā'xa āwī'stāsa xī'x'ixsemāla tlē'sema. Wā, lā'xaa k'ū'lx'īd 65
lā'xa āwā'dzōxlō k'lē't!ema qa's lexā'lōdālēs lāx ō'kūya'yasa
ts!ē'lqwa tlē'sema. Wā, g'ī'l'mēsē ha'melxā'laxs la'ē āx'ē'dxa
mō'qūla qa's āx'ā'lōdalēs. Wā, lā'xaa āx'ē'dxa mā'lēgemanō qa's
āx'ā'lōdālēs lā'xa mā'k'ala lā'xa ts!ā'ts!esmōtē lāx ō'ts!āwās. Wā,
g'ī'l'mēsē wī'laxs la'ē āx'ē'd lā'xa k'lē'sē L!ō'p!lētsōs pēla' qa's 70
lē'xat! āx'ā'lōts lāq. Wā, hē'misa waō'kwē q!wā'q!ūnxa'ya Lē'wa
hāmō'mō qa's lē'xat! āx'ā'lōdālaq, Lō'ma de'mp!axsda'yē, Lē'wa
tsā'p!lēts!a'yē. Wā, g'ī'l'mēsē wī'laxs la'ē āx'ē'dxēs lē'el'wa'yē qa's
Lē'lep!ā'lisēq lāx mā'g'īnwālisasēs nek'ā'sewē. Wā, la āx'ē'dxa
'wā'bets!āla nā'gats!ā qa dzā'dzeleyī'ndēs lā'xēs nek'ā'sewē. Wā, 75
g'ī'l'mēsē gwā'ī dzā'saqēxs la'ē āx'ē'dxa lē'el'wa'yē qa's nā'sidēs
lāq qa k'lē'sē k'u'x'sālēda k'ā'lēla lāq. Wā, g'ī'l'mēsē gwā'lexs
la'ē āx'ē'dxēs k'ō'gwats!ē lexā'ya qa's lē ments!ā'lāsa ts!eyī'masa
p!ā'yē Lē'wa dewa'na Lē'wa k'lē'la. Wā, g'ī'l'mēsē wī'laxs la'ē
k'ō'qūnts!ē'selaq la'xa L!emasīsē qa's lē qepste'ndeq lā'xa de'msx'ē. 80
Wā, la ts!ō'x'wīdxēs k'ō'gwats!ē lexā'ya qa wī'lowēsa k'lē'la
lā'qēxs la'ō lō'sdēsa qa's lē āx'ē'dxēs āpsō'dēlē xwā'Lē p!ā'yē qa's
k'ē'xālēxa ē'lqwa. Wā, g'ī'l'mēsē gwā'lexs la'ē gwēl'ali'selaq
lā'xa L!emasīsē qa k'lē'sēs haqewīnēk'ala. Wā, lā'la memk'ā'-
la'mē ēwe'nxa'yas. Wā, la nā'kūyīntsa lē'wa'yē lāq, qaxs k'lē'snē 85
ēk' lāx t!ē'lsase'waxs hē'maē ā'lēs gē'tē. Wā, hē'mis lā'g'ilas

87 Therefore | they are only split the following day. After she has finished covering them, | she calls those who are walking about to come and sit down on the | beach. As soon as they arrive, she takes
 90 off the covering of || what she is steaming. Then she spreads a mat on the beach, as a place on which to throw | the bones that are left over when they eat. As soon as the guests finish eating, | the woman watches that all the | guests throw on the mat the bones that are left over. | As soon as all the guests begin to eat, taking up their
 95 food || with their hands, while they are eating; and when they eat, | they throw all the bones that are left over, and the fat skin, | on the mat spread on the beach. After they have eaten, the | guests get up from the beach and go down and | wash their hands in the sea.
 100 When they have finished, they || all go home to their houses and drink water there; | and the woman scrapes off from the stones the rest of the food of her | guests, and puts it on the mat; and she puts the | rest of the food of her past guests on it, and she carries it down to the beach, | and she shakes it into the sea. Then she washes
 5 off || the mat, so that it is clean. After she finishes | washing it, she carries it back, and hangs it at the place where the | halibut is dried. After she finishes, she gathers the skins of the | halibut and takes them into her house to hang them up | over the fire, so that they are

87 ā'lem̓ t'le'lsasōlxa gaā'lāsa lensē. Wā, g'í'lem̓esē gwāl 'nā'xwaxs la'ē 'lā'q'lūg'a'lxa g'í'y'mg'ílsela qa g'ā'xēs k'lūs'ā'lisela lā'xa L'ema'isē. Wā, g'í'lem̓esē g'ā'xexs la'ē lē'tlēdxā nā'yí'masēs
 90 nek'ā'se'wē. Wā, la lep'lā'lisxa lē'wa'yē qa ts!egedzō'dalatsa ha'mā'paxēs xā'qēsawa'yē. Wā, g'í'lem̓esē gwāl'exs la'ē hamx'ē-ī'dēda Lē'lānemē. Wā, lae'm q'lā'q'alālēda ts!edā'qē qa 'nā'xwa-mēsa k'wē'lē ts!egedzō'dalasēs ha'mō'tē xāq la'xa lē'wa'yē. Wā, g'í'lem̓esē hām'x'ē'ī'dexs la'ē 'nā'xwa'ma Lē'lānemē xa'max'ts!a-
 95 nasēs c'eyasōwēdas lā'xēs ha'ma'yē. Wā, g'í'lem̓esē hām'x'ē'ī'dexs la'ē ts!egedzō'dalasēs xā'qēsawa'yē lē'wa tsenōxmō'demas l'ēs lā'xa Lē'bē'sē lē'wa'ya. Wā, g'í'lem̓esē gwāl ha'mā'paxs la'ēda k'wē'lē q'lwā'g'ilis qa's lē hō'q'lūnts'lēs lā'xa L'ema'isē qa's lē ts!ēnts!enx'wīd lā'xa de'msx'ē. Wā, g'í'lem̓esē gwāl'exs la'ē
 100 'nā'xwa nā'nakwa lā'xēs g'ig'ō'kwē qa's lē nā'x'īdxa 'wā'pē lāq. Wā, lā'lēda ts!edā'qē k'ēxā'lōdxā k'le'ts!ayawa'yē hā'mx'se'wēsēs Lē'lānemē qa's āxdzō'dālēs lā'xa lē'wa'yē. La āxē'g'ints lāx ha'mō'tdāsa Lē'lānemx'dē qa's lē q'lenē'pents!ēse laq lā'xa L'ema'isē qa's lē laaxste'ndeq lā'xa de'msx'ē. Wā, la ts!ō'x'wūldzō-
 5 daemxa lē'wa'yē qa ē'g'īdzō'wīdēs. Wā, g'í'lem̓esē gwāl ts!ō'xwāqēxs g'ā'xaē dā'laq qa's g'āxē gēx'wā'lisāq lā'xa gē'x'demāxa k'lā'wasē. Wā, g'í'lem̓esē gwāl'qēxs la'ē q!ap'lē'x'īdxa L'lē'lē'sasa plā'yē qa's lē laē'las lā'xēs g'ō'kwē qa's lē gē'x'wale'lōts lāx neqō'stāwasēs legwī'lē qa L'lē'sālase'wēsēsa L'lē'salās. Wā, lae'm

heated by the heat. || The meat-side of all of them is upward. 10
This is the way that the Indians call | "turning up the back." Then
she takes a rest, for she will | split the halibut that is to be dried
on the following day. |

This is the way the Indians do when they catch the first halibut. |
Everything is steamed by the women, for it is said that the halibut
know || that the one who caught them first is thankful for it. There- 15
fore | it is steamed at once when it is first caught; and it is said, that,
if | the one who caught halibut first does not cook it right away, he
will not | have another bite. The fisherman will go out in vain
trying to | fish halibut. Therefore they do this way when halibut is
first caught. || The woman does not do thus when | more halibut is 20
caught by her husband. When they first take out the stomach of |
what is next caught by her husband, then they throw it all into the |
sea, with the guts and the heads | and the backbone and the apron-
part. Often they also || throw the fins into the water. Sometimes 25
they | hang up the fins at the drying-place of the halibut, so that they
get half dry. | As soon as they are half dry, they boil them, and eat
them with spoons | with the liquid. But the woman only now and
then eats | roasted fins, when she takes a rest from splitting her hali-
but, || the four that are being roasted while she is steaming the 30
stomach and | the other parts. |

‘nā’xwaem ē’k’ladza’yē ē’lsadze’yas. Hē’em gwe’yā’sa bā’k’lumē 10
ne’ena’yēda hē g’wā’lē. Wā, lae’m x’ō’sīd lā’xēq qaxs ā’fēme’lē
t’ē’lsalxēs k’lā’wasīlasōlaxa lā’la ‘nā’x’īdēlxa lē’ns’la.

Wā, hē’em gwe’g’ilatsa bā’k’lūmē qaēs g’ālē lō’g’wānem p’lā’ya,
yixs k’lē’ō’saē k’lēs hē’x’īdaem nek’a’sōsa ts’edā’qē qaxs q’lā’la-
‘maa’lāēda p’lā’yāqēxs mō’lōlē’māxs g’ā’lāē lā’lānema lā’g’īlas 15
hē’x’īdaem nex’ī’tse’wa, yīsa g’ā’lōlaq. Wā, qa’lāō k’lē’slax
hē’x’īdaem lax ha’mē’x’īlasōlax yīs lō’g’wānemāq la’laxē k’lē’slax
lā’lax ē’t’lēd lāx q’lēk’a’sō lāxexs la’ē wāx’ ē’t’lēd lō’q’wēda lō’-
q’l’wēnoxwaxa p’lā’yē. Wā, hē’ēmis lā’g’īlas hē gwe’g’ilaxēs g’ā’lō-
lānēmē p’lā’ya. Wā, k’lē’slā la hē gwe’g’ilēda ts’edā’qax la 20
ē’t’lēd lō’g’wānemsēs lā’wūnemē. G’ī’fēmaē lā’weyōdex mō’qūlāsa
ā’lē lō’g’wānemsēs lā’wūnemāxs la’ē ā’em ts’extā’laq lā’xa
de’msx’ē, ‘wī’la lē’wis ts’eyī’mē, lē’ma mā’lēgēmanowē. Wā,
hē’ēmis hāmō’mowē lē’wa tsā’p’lēdza’yē. Wā, q’lūnā’lāemxāwīse
ts’extālaxa pēla’ lā’xa de’msx’ē. Wā, la ‘nā’fēnem’pēna gē’x- 25
‘walīsa pēla’ lā’xa lē’mx’demāxa k’lā’wasē qa k’lā’yax’wīdēs.
Wā, g’ī’fēmēsē k’lā’yax’wīdexs la’ē hā’n’x’lēndeq qa’s yō’sēq
lē’wis ‘wā’pala. Wā, lā’lēda ts’edā’qē lē’x’aem hāmx’ē’l’naxwa
lā’xa l’lō’bekwē pēla’, yixs lā’lē x’ō’sīdexs la’ē t’ē’lsaxēs k’lā’-
wasēxa mō’wē l’lō’pasōsēxs lā’x’dē nek’a’xa mō’qūla lē’wis 30
waō’kwē.

32 As soon as the autumn comes, when the halibut are really fat, |
the fishermen go out again to fish halibut for food in | winter. Their
35 wives take out the stomachs and || cut off the gills, and they split
them open and spread them out on the beach; and they | spread
them right over the fire of the house, so as to dry them; | that is
called "dried stomach." And they cut off the | head, and they cut
off the lower jaw and open it out, | and they cut on each side of the
40 bone in the head. || As soon as it is off, [the woman] throws it away
on the beach, | at the place where the brain was. And she spreads
the outer skin also | just over the fire of the house. That is called |
"dried head." And she takes the fins and hangs them up at | the
same place where she first hung the others; and that is called "dried
45 fins." || Then she takes the ribs and hangs them up, in the same way
as I | have said before [p. 244]; and this is called "ribs." | And she
takes the rough-edges and ties them together at the tail-ends, and
she | hangs them up at the same place where the others are, and this
has the same name. | And she also takes the tail and cuts down the
50 side; || and as soon as it is spread, she takes out the end of the back-
bone, | and she also spreads it over the poles where the others were;
and this is called | "dried tail." And she also takes the apron-part
and | hangs it up where the others are, and this is called "dried
apron." | And she also takes the skin and spreads it on a cutting-


32 Wā, g'í'l'mēsē lá'yínx'ēdexs la'ē á'lak'!āla la tse'nxwēda p!á'yē
la'as ē't!ēd la lō'x'widēda lō'eq!wēnoxwaxa p!á'yē qas lā'k'!ese-
lāxa ts!āwū'nxē. Wā la gegene'mas āxā'laxa mō'qūla qas t!ō-
35 sōdēxa q!ō'snā'yē. Wā, la yí'm!īdeq qa Lepā'lisēxs la'ē Lep!en-
dā'las lāx neqō'stowasēs legwí'lasēs g'ō'kwē qa le'mx'widēs.
Wā, hē'em lē'gades mō'qwasdē. Wā, lā'xaa qax'īdex mā'-
lēgemanās. Wā, la t!ō's'īdex ō'x!asx'ā'fyas qa wā'x'sē'stēs.
Wā, lā'xaa t!ō't!ēdzenōd k'ats!ā'ēnā'yasa xāxts!ā'wasa mā'lēge-
40 mānō. Wā, g'í'l'mēsē lawā'xs la'ē ts!eqe'nts!ēsxa g'í'ts!ē'wa-
sasa leqwa'. Wā, lā'xaa Lep!ā'LElōtsa hēlō'sgemaē lā'xaaxa
neqō'stāwasa legwí'lasēs g'ō'kwē. Wā, hē'em lē'gades mā'-
lēqasdē. Wā, lā'xaa āx'ē'dxa pēla' qas gē'x'ūndalēs lā'xaax
āxā'sasa g'í'lx'dē āx'ā'LElōdayā. Wā, hē'em lē'gades palasdē.
45 Wā, lā'xaa āx'ē'dxa xí'la qas gē'x'widē lāx gwā'laasasen g'í'l-
x'dē wā'ldema (see p. 244). Wā, hē'em lē'gēmsē xí'la. Wā,
la āx'ē'dxa q!wā'q!ūnxa'yē qas yā'lōdēx ō'xsda'ya. Wā, lā'xaa
tē'x'walelōts lāx āxā'sasa wā'kwē. Wā, hē'x'sāem lē'gēmsē.
Wā, lā'xaa āx'ē'dxa de'mp!axsda'yē qas t!ō's'īdēx ōnō'dza'fyas.
50 Wā, g'í'l'mēsē Lepā'fāxs la'ē la'wayōdxa ō'ba'yasa hāmō'mō. Wā,
lā'xaa Lep!ā'LElōts lāx āxā'sasa wā'kwē. Wā, hē'em lē'gades
de'mp!axsdēyasdē. Wā, lā'xaa āx'ē'dxa tsā'p!ēdza'yē qas tē'x-
wale'lōdēs lā'xēs wā'kwē. Wā, hē'em lē'gades tsā'p!ēdza-
'yasdē. Wā, lā'xaa āx'ē'dxa L!ē'sē qas LEbedzō'dēs lā'xa t!ēlē'-

board || for dried halibut. The meat side of the skin is upward. | 55
Then she takes her splitting-knife, and she cuts under the | thick
layer of fat of the skin, and two finger-widths is the width | of split-
ting it; and she continues cutting [what she is doing] until she comes
to the | tail, for she begins at the neck, and it just does || not come 60
off; and she does the same with the other side; this is | called "torn-
from-the-edge." The torn-off edges | do not come off from the skin.
As soon as | the woman finishes, she hangs it up at the place where
the others are. | She puts the meat-side upwards; but when it has
been hanging four || days, the woman takes down the skin, and she 65
tears off the | torn-off edges. And when they are all off, the woman
takes a | narrow piece of cedar-bark and ties them in the middle, and
she hangs them up | again not very near to the fire, namely, | the
torn-off edges. Then she hangs up the skin again also. This is
only || done to those that are caught in the autumn, when the halibut 70
is just | getting fat. . . .¹

When the guests have gone out, | the woman sharpens her fish-
knives, in the evening; | and when she has done so, she takes the
cutting-board | and scrapes it off, so that it is clean. After she has
done so, she || puts it down on the beach where she is going to split 75

dzâxa k'la'wasê. Wä, lae'm ë'k'ladza'yê e'lsadza'yasa l'ê'sê 55
Wä, la äx'ê'dxês t'el'yayowê xwä'layä. Wä, la t'el'yabödxä
wä'kwê tsêtsê'nxünxêsa l'ê'sê. Wä, la ma'ldê'nê wä'dzewasasa
t'el'yabötsê'was. Wä, hê'na'küla'mêsê äxä'yas lä'gaa lä'xa
öxsde'yas gä'g'ilela lä'xa ö'xawa'yas. Wä, hä'lsela'mêsê [la
k'les lä'wäxs la'ê ë't'êd hê gwê'x'idxa äpse'nxayê. Wä, hê'em 60
lê'gades xwä'xüsen'nxayê, yí'xa tse'ntsenxünxayê. Wä, lae'm
k'les lawä'êda xwä'xüsenxayê läx l'ê'sê. Wä, g'í'l'mêsê gwä'-
lexs la'êda ts!edä'qê gê'x'wale'löts läx äxä'sasa waö'kwê. Wä,
lae'm hê e'k'ladza'yê e'lsadza'yas. Wä, hê't!a la mö'bênxwa'sê
'nä'läsêxs la'êda ts!edä'qê äxä'xödxä l'ê'sê qa's xwa'södälêxa 65
xwä'xüsenxayê. Wä, g'í'l'mêsê 'wi'lâxs la'êda ts!edä'qê äx'ê'dxa
ts!ê'q!ê dena'sa qa's yí'ö'yödêq. Wä, lä'xaa xwê'laqa tê'x'wale'-
löts lä'xa k'ê'sê xe'nlela 'nêxwä'la lä'xa legwí'lê, yí'xa xwä'-
xüsenxayê. Wä, la xwê'laqasa l'ê'sê ö'gwaqa. Wä, lae'm lê'x'aem
hê gwê'gilase'wêda lögwanemäxa lä'yínxê, yíxs hê'emaê ä'lês tse'n- 70
xêwidêda p!ä'yê. . . .¹ Wä, g'í'l'mêsê 'wi'la hō'qūwelsêda lē'la-
nemx'däxs laê'da ts!edä'qê g'ë'xi'lälaxês xwä'xūlayowaxa la dzä'-
qwa. Wä, g'í'l'mêsê gwä'lexs la'ê äx'ê'dxês t!elê'dzowê qa's
k'êxeldzö'dêq qa ê'g'idzowês. Wä, g'í'l'mêsê gwä'lexs la'ê äx'a'-
lisaq lä'xa l!ema'isê läx äxä'sasês t!e'lsasölê. Wä, lae'm gwä'- 75

¹ Here follows a description of the cooking and eating of halibut-heads (pp. 357-359). Then the text continues as above.

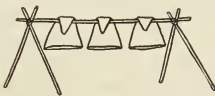
76 the (halibut). Now she is | ready for the following day. As soon as day comes, the | woman goes down to the beach, to the place where she is going to cut the halibut; | and she sits down at the place where the cutting-board is already put up, in this manner: | Then she takes one-quarter of the halibut and puts it
 80 down on its back on the || cutting-board. The skin-side is next to the cutting-board, | and the side next to the ribs is upward. Then | she cuts it downward, in this manner:  She begins at the neck of the halibut, | and goes half way | thicker at one end, and its length is two spans of and two finger-widths. Then she does |
 85 our || fingers the same to the other quarter; and if one piece is cut too long, | she cuts it off and throws it into a basket which is made on purpose | for the unused cut-off pieces. When she has done so with the | other pieces at which she is working,
 90 she puts them on a mat spread out on the beach. Then || she takes one piece and puts it down on the cutting-board; for | all the halibut is cut into long, square pieces.¹ Then | she cuts them lengthwise, going straight down the long thick pieces of halibut. She | cuts them, beginning at the thick end, going towards the thin end. She stops cutting when they are half the width of a little finger ||
 95 thick. Then she turns her knife down flat, and she cuts under | one



76 ɬaɬa qaē'da lā'la 'nā'x'ēidel. Wā, g'í'l'mēsē 'nā'x'ēidexs la'ēda ts'edā'qē le'nts'ēs lā'xa l'ema'isē lāx āxā'sasēs t'l'ēsasōlē. Wā, la k'wā'galisa lā'xa la g'wā'lēs ɬaē'sa t'l'elē'dzō g'a g'wā'lēg'a (fig.). Wā, la āx'ē'dxa āpsō'dēlē plā'ya qa's ne'ledzō'dēs lā'xa t'l'elē'dzō.
 80 dzō. Wā, lae'm hē mā'kalēda āxā'sdāsa l'ē'sē lā'xa t'l'elē'dzō. Wā, la ē'k'ladza'ya mā'kalax'dē lā'xa x'í'la. Wā, la'mēsē t'lō'saxōdeq g'a g'wā'lēg'a (fig.), g'ā'g'ilela lā'xa ō'xawa'yasa plā'yē lā'g'aa lā'xa 'negō'yā'yasa āpsō'dilē la wí'swūlba. Wā, la ɬēɬēkwē'da āpsba'yas. Wā, la ma'p'lē'nk'ē āwā'sgemasas lā'xens
 85 q'l'wā'q'l'wax'ts'āna'yē, hē'mē'sa ma'ide'nē. Wā, lā'xaa hē'em gwē'x'idxa āpsēx'sē lā'xa ō'xsde'yē. Wā, g'í'l'mēsē g'í't'lag'aaxs ɬaē t'lō'sōdeq qa ts'exts'lō'dēsa q'lē'g'aa lā'xa lex'a'yē, hēkwē'lē qaē'da t'lō't'asēsawa'yē. Wā, g'í'l'mēsē 'wí'la hēgwē'x'idxa waō'kwē lā'xēs laē'na'yē g'ē'dzōdālas lā'xa lebesē' lē'wa'ya. Wā, la
 90 āx'ē'dxa 'ne'mts'laqē qa's k'adedzō'dēs lā'xēs t'l'elē'dzowē qaxs la'ē 'nā'x'waem la k'le'k'lewelx'ūna plā'wēdzēsē. Wā, la'mēsē negēl'endāɬax nex'ena'yasa k'lewe'lkwē plā'ya. Wā, la'mēsē t'lō'saq g'ā'g'ilela lā'xa lē'x'ba'yē lā'g'aa lā'xa wílba'yas. Wā, ā'l'mēsē gwāi t'lō'saqēxs lā'ē k'lō'denē wā'gwasas lā'xens set'ax'-
 95 ts'lā'na'yēx; wā la pā'x'idxēs t'l'elyayowē qa's t'l'elt'eldzapēxa

¹ That is, square in cross-section.

side of what she is working at; and then she rolls out the halibut, 96
 thus | the piece that she is cutting becomes thin; and she only stops
 when it is spread out. | Then she rolls it up again and turns it over,
 and she also cuts it thin | (on the other side); and she does not stop
 cutting until it is all spread open. She || goes on doing so with the 200
 others. As soon as all the halibut is cut thin, | she hangs the pieces
 up on the drying-place for the dried halibut,
 but, | in this manner: She hangs them
 up lengthwise. | After they have all
 been hung up, the woman takes
 her | fish-knives and puts them into her
 small basket, and carries them || away with the basket in which the 5
 cut-off tips of the halibut are.¹ . . . |



When² it is evening, the woman goes down to the | beach, to the
 place where the drying halibut is. Then she gathers up the drying-
 poles | on which the drying-halibut hangs. As soon as she has
 gathered them all, | she covers them over with mats, so that the ||
 dew of the night will not get at them. | 10

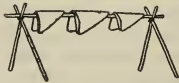

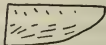
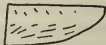
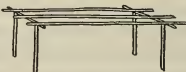
When day comes, she takes off the covering- | mats, and she spreads
 out again the drying-poles on which the drying halibut hangs. |
 She does so every evening and every | morning. Sometimes it takes
 three days || before the drying-halibut is half dry. When it is half 15

āpsō'dilasēs āxse'wē'. Wā, la lē'nā'kūlēda p'lā'ya. Wā, la 96
 wī'nā'kūlaxs la'ē t'lē'lsaq. Wā, ā'l'mēsē gwā'lgēxs lā'ē lēp'lē-
 da. Wā, la lē'x'ēndeq qā's xwē'l'idēq. Wā, lā'xaa t'lē'ls'idēq.
 Wā, ā'lēmxxa'wisē gwāl t'lē'lsaqēxs la'ē 'wī'la lēpā'la. Wā, la
 hē'staem gwē'x'idxa waō'kwē. Wā, g'ī'l'mēsē 'wī'la la t'lē'lē'kwa 200
 p'lā'yaxs la'ē gē'x'wīdeq lā'xa gē'x'dēmāxa k'lā'ēwasē. Wā, lae'm
 g'a gwā'lēg'a (fig.). Wā, lae'm gē'x'seq!ala lā'xēs g'ildō'lasē.
 Wā, g'ī'l'mēsē la 'wī'la gēyō'kūxs la'ēda ts!edā'qē āx'e'dxēs
 xwā'xūlayuwē qā's la'ts!ōdēs lā'xēs lā'laxamē. Wā, la dā'laq
 lē'wa lexā'ēyē, yix la g'ī'ts!ewatsa t!ō't!esba'yē p'lā'ya.¹ . . . 5

Wā,² g'ī'l'mēsē dzā'qwaxs la'ēda ts!edā'qē lē'nts!ēs lā'xa l'lē-
 ma'isē lāx āxā'sasēs k'lā'ēwasē. Wā, la q!ap'lē'x'idxa gēgā'yō,
 yix lā gē'x'walaatsa k'lā'ēwasē. Wā, g'ī'l'mēsē 'wī'la q!ap'lē'x'-
 idxs la'ē nā'kūnentsa lē'lē'wa'yē lāq qa k'lē'sēsē lā'g'aa'lēlēda
 gō'sāxa gā'nulē lāq. 10

Wā, g'ī'l'mēsē 'nā'x'idexs la'ē ē't!lēd lā'wīyōdxa 'nāwe'mē lē-
 'wa'ya qā's ē't!lēdē gwē'l'idxa gēgā'yowē, yix gē'x'dēmāsa k'lā'-
 'wasē. Wā, la hē'mēnalāem hē gwē'gilaxa dzā'dzāqwa lē'wa
 gēgā'la. Wā, la 'nā'lē'nēmp!ēna yū'duxp!ē'n'xwa'sē 'nā'lāsa
 k'lā'ēwasē k'lēs k'lā'yax'wīda. Wā, g'ī'l'mēsē k'lā'yax'wīdexs 15


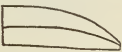
¹ Continued on p. 359.² Continued from p. 359.

- 16 dry, | she takes down all the drying halibut, and she opens them, so that they are spread open. | Then she hangs them up again lengthwise. They are hanging | in this way:  When it is a fine day, they are then ready in | one day, and soon as || day 20 they are thoroughly dry. As comes, they are taken down again, and are opened out again and | spread out on the beach. Then they are spread out on the drying-poles. As soon as | much halibut is ready, she spreads  the drying halibut out | on the beach, and when it is dry, | she folds it in halves length- wise, in this way:  and she 25 puts it away || on a stage made  on pur- pose in one corner of the house, in this manner:  and the woman piles one halibut on top of | another. Then they weight one on an- other, and they become 30 flat. | That fin- ishes this. |
- As soon as all the dried halibut is flat, || being piled up one on another, they get damp again. Then the | woman takes large baskets, made on purpose, and she puts | the dried halibut into them, one hundred in each. Finally | she puts (the baskets) in a place where the damp can not get at them. Now this is done. |

- 16 la'ē āxemā'xōdxa k'lā'ēwasē 'wī'la. Wā, la dza'wī'deq qa dā'lē- idēs. Wā, la xwē'laqa g'ī'lg'aaL'ōdālaq. Wā, lae'm la gē'g'i- lāla g'a gwā'lēg'a (fig.). Wā, g'ī'lēmēsē ē'k'a 'nā'lāxs la'ē hē'lala- emxa 'ne'mxsa 'nā'lāxs la'ē ā'lax'id k'lā'yax'wida. Wā, g'ī'l- 20 'mēsē 'nā'x'idexs la'ē ē't'lēd āxā'xoyō qa's ē't'lēdē dza'wīdeq qa Lēlepā'lēsēxs la'ē Lep'lā'lēlōts lā'xa gē'gayō. Wā, g'ī'lēmēsē q'lā'q'lēx'silaxs p'lā'yaxs la'ē Lep'lā'lēlōts lā'xa gē'gayō. Wā, g'ī'lēmēsē lā'xa L'ēmā'isē g'a gwā'lēg'a (fig.). Wā, g'ī'lēmēsē lē'mx'wīdēxs la'ē negēxlā'la k'lō'x'wīdeq g'a gwā'lēg'a (fig.) qa's lē g'ē'xaq 25 lā'xa k'lā'gēlē, hēkwē'lēm lāx ōnē'g'wīlasa g'ō'kwē g'a gwā'lēg'a (fig.). Wā, lae'm 'mewē'g'īndalēda ts'lēdā'qasa k'lā'ēwasē lā'xa wā'ō'kwē. Wā, lae'm g'ū'ngwatolil qa 'nē'nemadzō'x'wīdēs. Wā, lae'm gwāl lā'xēq.

- Wā, g'ī'lēmēsē 'nā'xwa la naengēdzō'x'wīdēda k'lā'ēwasaxs la'ē 30 gaē'l 'mewēg'ā'yap'la. Wā, lae'm xwē'laqa la pē'x'wida, wā, lē'da ts'lēdā'qē āx'ē'dxa hēkwē'la'yē āwō' L'lā'L'ēbata. Wā, la hānts'lō'dā- lasa k'lā'ēwasē laē'lak'lēndts'lāwēda 'nā'lēnemsgēmē. Wā, lawī'sla g'ē'xaq lā'xa k'lē'sē lā'g'aaatsa dē'l'x'a. Wā, lae'm gwāl lā'xēq.¹

¹ Continued on p. 360.

Dried Codfish.—When they can not | catch any halibut and they 1
have much codfish, | the woman takes out the guts, and she does in
the same way as I | described before when she cuts what has been
caught by her || husband; and she also does in the same way when 5
she spreads open the meat | while the skin is still on. As soon as | the
bone is taken off, the woman takes off the skin and throws it away. |
Then one-half of it is this way:  Then the woman | cuts
it in two lengthwise. Then there are four pieces on both
sides. || Then she cuts straight down one-half of | one 10
side in this manner,  and she does in the same way |
as she does with the halibut when she cuts them
thin, and they are | hung up at the place where
halibut is dried. It is done in the same manner. | As soon as it gets
dry, it is all white; and when it is || bad weather, it is dried in the 15
house, behind | the fire. When it gets dry, it is all red. | All this
does not keep well, the sun-dried as well as the | smoke-dried (fish).
That is all about this. |

The dried codfish is treated in the same way, and they also || do 20
everything with it that they do with dried halibut. It is eaten as
breakfast in the morning | when there is no dried salmon in the
house. |

Dried Codfish (Nē'sasdē k'lä'was).—Wä, hē'maaxs k'leä'saē 1
gü'yō'lasxa plä'yē, wä, g'il'mēsē q!ē'nemaēda nē'ts!a'yē, wä,
lē'da ts!edā'qē hē'x'idaem lā'wīyōdex yā'x'yig'ila lāx g'wā'laasasen
g'wā'g'wēx'sālasē g'wē'g'ilatsēxs g'ila'ē xwā'l'idex bā'kūlānemasēs
lā'wūnemē. Wä, lā'xaa hē'em g'wē'g'ilaxs la'ē LEPā'lē q!ē'mlalā- 5
sēxs hē'maē ā'lēs āxā'la lā'xēs L!ē'sē. Wä, g'il'mēsē lawā'yē
xā'qasēxs la'ēda tsedā'qē t!ē'lsōdex L!ē'sas qa's ts!EX'ē'dēq.
Wä, la g'a g'wā'lēda ēpsō'dilasēg'a (*fig.*). Wä, lē'da ts!edā'qē
ma'!ts!ē'ndeq lā'xēs g'il'dōlasē. Wä, lae'm mō'x'sēda wa'x'sōdile.
Wä, la'mē'sē 'neqā'xōd xwā'l'idex 'nex'ēna'yasa āpsex'sā'sa 10
āpsō'dilē g'a g'wā'lēg'a (*fig.*). Wä, la'em hē'em g'wē'g'ilaqē g'wē'-
g'ilasaxa plä'yaxs la'ē t!ē'lsase'wa. Wä, la hē'emxat! la gē'xwa-
se'wē lāx gē'wasaxa k'lä'wasē. Wä, la hē'emxat! g'wē'g'ilase'wē.
Wä, g'il'mēsē le'mx'wīdexs la'ē 'me'lmāssa. Wä, g'il'mēsē ye-
ya'g'isa 'nā'lāxs la'ē hē'em le'mx'wase'wēda g'ō'kwē lāx ō'g'wiwa- 15
lilasa legwī'lē. Wä, g'il'mēsē le'mx'wīdexs la'ē L!ā'L!eq'lū'xa.
Wä, la k'lēs gā'la ē'k'anaxwa Lē'wa L!ā'L!ēsdēgōla Lō'ma kwā'-
kwax'degōlē. Wä, lae'm g'wāl lā'xēq.


Wä, la hē'emxat! g'wē'g'ilase'wēda nē'sasdē k'lä'wasa; hē'emxaa
g'wā'yilālēda k'lä'wasasa plä'yē, yixs gāā'xsta'yaxa gāā'lāxs 20
k'leä'saē xā'mas g'āē'l lā'xa g'ō'kwē.

- 1 **Herring-Spawn.**¹—When (the man) has all (the spawn) in the canoe, | he goes ashore at a point where the wind blows hard. Then he | takes the long poles and puts them up in this way: | This is called “standing on rock;” and when he
5 has finished || hanging lock-branches with the spawn on it, and when it is fine weather | and the wind is blowing hard, (the spawn) gets dry in six days; | and when it is all dry, the man takes down the | hemlock-branches with the spawn on them and puts them on the rocky place, and | his wife wipes off the herring-spawn from the hemlock-branches. Then she | puts
10 it || on a mat; and when it is done, she covers it with a mat, | when it is evening. In the morning, when day comes, she | spreads all the mats, and she scatters the herring-spawn over them; and when | it is really dry, she takes her boxes and she | picks out from among the white herring-spawn large pieces and puts them into
15 the || boxes; and when (a box) is full, she takes the cover | and puts it on. Then she puts it away in a dry place in the house. | This is kept to be eaten in winter. Then she takes a | medium-sized cedar-bark basket and puts into it the red spawn. | This is sold to other tribes,
20 for || this is not good to be kept long. Now that is all about hemlock-branches with | herring-spawn on them. . . . Kelp is also towed



- 1 **Herring-Spawn.**—Wā,¹ g'í'l'mēsē 'wīlg'aal'x̄s lā'xa xwā'k'lūnāxs la'ē lā'g'aala lā'xa ā'wī'lba'yē yīx lā'k'wēmadasasa yā'la. Wā, lā āx'ē'dxa g'í'lsg'ilt'la dzeSeqwa qa's qa'xalōdēs g'a gwā'lēg'a (*fig.*). Wā, hē'em lē'gades qa'q'lā. Wā, g'í'l'mēsē gwā'l'x̄s la'ē gē'x'walelē-
5 dā'lāsa en'endexlā'la q'lwāx lāq. Wā, g'í'l'mēsē aē'g'isa 'nā'-lāxs lā'k'wēmasaēda yā'la, wā la le'mwūmx'īdxa q'lel'xsa' 'nā'la. Wā, g'í'l'mēsē 'wī'la le'mx'wīdexs la'ēda begwā'nemē āx'axō'dxēs en'endexlā'la q'lwā'xa qa's āx'alōdā'lēq lā'xa tlēdzek'wa. Wā, la gēnē'mas qe'mxālaxa aē'ntē lā'xa q'lwā'xē. Wā, la k'lā'dzōdālas
10 lā'xa lē'wa'yē. Wā, g'í'l'mēsē 'wī'la lā'x̄s la'ē 'nakūyī'ntsa lē'wa'yē la'qēxs la'ē dzā'qwa. Wā, g'í'l 'nā'x'īdxa gaālāxs la'ē 'wī'la leplā'lodalaxa lē'le'wa'yē qa's gwēldzōlalēsa aē'ntē lāq. Wā, g'í'l'mēsē ā'lak'lāla lem'x'wī'dexs la'ē āx'ē'dxēs xexetse'mē; wā, la me'nmaqaxa me'la aē'ntaxa ā'wa'wastowē qa's lā lats'lā'las lā'xa
15 xexetse'mē. Wā, g'í'l'mēsē qōqūt'laxs la'ē āx'ē'dex yikūya'yas qa's yikūyī'ndēs lāq. Wā, la gē'xaq lā'xa lem'wē'lē lā'xa gō'kwē. Wā, hē'em āxē'lasōs qa's ha'mī'l'xa ts'lāwū'nxē. Wā, la āx'ē'dxa ha'yā'lēa lā'lā'lebata qa's k'lats'lō'dēsa lā'lā'x'ūdeēleqala aē'nt lāq. Wā, hē'em lā'xoyōs lā'xa a'logūla lē'lqwālaLa'ya, qaxs
20 k'lē'saē gā'la ē'k'la hē gwē'x'sē. Wā, lae'm gwa'l lā'xa q'lwā'xē en'endaxlā'la. . . .² Wā,³ hē'misa q'lā'x'q'lelisē la dā'pasō qa's

¹ Continued from p. 185.² Continued on p. 422, line 1.³ Continued from p. 422, line 12.

and | put into the spawning-place. It is also anchored there; | and 22
 when the herring finish spawning, after four days, | the kelp with
 the spawn on it is taken out of the water; and || the hair of the kelp 25
 is pulled off from its stem and is hung on the poles | on the point
 where the wind blows hard, and the | woman always turns it over;
 and she does not do so a long time, | before it gets dry; and when it
 is quite dry, | the stems of kelp are counted into lots of ten, which
 are laid flat || one on another, and are tied in the middle with 30
 cedar bark, this way:  Then they are put into a box,
 and | a cover is put on tight. Then it is put away
 in a dry place | in the house. This is to be eaten in
 winter. That is all about this. |

Preserving Roots.—See p. 188.

Elderberries.—After¹ all (the berries) have been carried down- 1
 stream, (the woman) spreads a | mat at a place not too near the fire.
 She unties | the cords of her elderberry-basket, and pours the berries |
 on the mat that has been spread down. She sits down by the side
 of it, and puts the || empty baskets down on her left-hand side. Then 5
 she takes up one bunch of | elderberries at a time and strips off the
 elderberries into the cleaning-basket. | As soon as they are all off,
 she throws away the stem and | takes up another bunch of elderberries
 and strips the berries | into the basket in which she had carried the

lē'xat! āxalayo'dayo lā'xa wa'yadē. Wā, lae'mxaē ā'em q!ē'lsāla. 22
 Wā, g'ī'l'mēsē gwāl wā'sēda wa'na'yaxa la mō'p!enxwa's ēnā'lāxs
 la'ē āx'ustā'nowēda en'endexlā'la q!ax'q!eli'sa. Wā, la klūlpā'la-
 yewa āwā'dzo se'ya'sa q!ā'x'q!elisē qa's lā tē'x'ūnda'layō lā'xa 25
 dzō'xūmē lā'xa āwī'lba'yē lāx lāk!wē'madzasasa yā'la. Wā, lē'da
 ts!edā'qē hē'menafaem lē'x'lēx'aq. Wā, k'lē'st!a gē'x'ēd hē gwē'-
 gilaqēxs la'ē lēm'x'wī'da. Wā, g'ī'l'mēsē ā'lak'lāla la lēm'x'wī'dē
 la'ē hō's'itse'wa ēnaē'nqaxsa q!ā'x'q!elisē. Wā, la papeqā'laxs la'ē
 yīloyō'tsāsa dena'sē (*fig.*). Wā, la g-ē'tsloyo lā'xa xetse'mē. 30
 Wā, la aemxa'se'wē yīkūya'ya'sēxs la'ē g-ē'xayo la'ē lēm'wī'lē lā'xa
 g-ō'kwē. Wā, lae'm ha'mī'ixa ts!āwū'nxē. Wā, lae'm gwāl la'xēq.

Preserving Roots.—See p. 188.

Elderberries.—Wā,¹ g'ī'l'mēsē ēwīlatōsamassqēxs laē Lep'lālihasa 1
 lē'wa'yē lāxa k'lēsē nexwāla lāxēs legwīlē. Wā, lā qwēleyindex
 t!emak'īya'yasēs ts!ēnats!ē lexā'ya. Wā, lā qebredzōtsa ts!ēx'ina
 lāxa Lebēlē lē'wa'ya. Wā, lā k'lūnxelilaq yīxs laē ha'nēla ēnemsgemē
 lōpts!ā lexā lāx gemxagawalīlas. Wā, la'mēs dāx'ēdxa ēnemxlāla 5
 ts!ēx'ina qa's x'ix'ts!ālisa ts!ēx'ina lāxa lexā'yē x'ig'ats!ēq. Wā,
 g'ī'l'mēsē ēwīlg'ilexloxs laē ts!ex'ēdex ts!ēnanās. Wā, lāxaē ēt!ēd
 āx'ēdxa ēnemxlāla ts!ēx'ina. Wā, lāxaē x'ix'ts!ālisa ts!ēx'ina
 lāxēs x'ix'ts!ālisaqēs x'ig'ikwāgūts!ā ts!ēnats!ē lexā'ya. • Wā,

¹ Continued from p. 205, line 23.

10 elderberries. || When these are also off, she throws away the stems, and | continues doing so with the other elderberries. When they are all | off, she goes to pick more elderberries. In the morning, when daylight comes, | she does the same as she did before when she went
 15 to pick elderberries; | and when her baskets are full, she || ties down the top and she carries them down river on her back, | carrying one basket at a time; and she does the same as she did with the | elderberries she picked first, stripping the berries. When | they are all off, she puts them into the baskets; and | when this is done, she
 20 spreads a mat over them so that the || soot of the roof can not drop on them during the night. In the morning, when daylight comes, | she takes her paddle, goes to her small canoe and | launches it, in order to go and get fire-wood. When she reaches | the place where there is much driftwood, she puts it aboard her small canoe; | and when
 25 it is full, she goes home. When || she reaches the beach of her house, she takes out of the canoe the | driftwood that she has obtained; and when it is all on shore, she asks her | husband to carry it up | into the house. Then her husband goes and | carries it up into his house;
 30 and his wife goes, taking her clam-digging stick || and a shell of the horse-clam. She sits down on the floor in the | middle of the house, and with the end of her digging-stick digs up | the ground. Then she

10 g'il'Emxaāwisē 'wīg'ilexlā laē ts!ex'ēdex ts!ēnanās. Wā, āx'sā-
 'mēsē hē gwēg'ilaxa waōkwē ts!ēx'ina. Wā, g'il'mēsē 'wīla la
 x'ig'ikwaxs laē ēt!ēd ts!ēx'axa ts!ēx'ināxa la 'nāx'idxa gaāla, wā,
 lāxaē āem hē gwēg'ilēs g'ilx'dē gwēg'ilasexs lāx'dē ts!ēx'axa ts!ē-
 x'ina. Wā, g'il'Emxaāwisē qōqūt!ē ts!ēts!ēnats!ās laelxa'yaxs laē
 15 t!emak'iyendālaq. Wā, g'āxē ōxlatōselaq lāxa wa. Wā, laem-
 xaē 'nā'nemsg'ememk'aq. Wā, lāxaē hēem gwēx'idqēs g'ilx'dē
 gwēg'ilasxēs g'ilx'dē ts!ēnanemxs laē x'ix'idēq. Wā, g'il'mēsē
 'wīla la x'ig'ekūxs laē 'wīla la laaxts!ālas lāxa laelxa'yē. Wā,
 g'il'mēsē gwālexs laē nakūyindālasa lē'wa'yē lāq qa k'!ēsēs q!ūp!e-
 20 qelasō'sa q!wa!ōbesaxa la gānola. Wā, g'il'mēsē 'nāx'idxa ga-
 ālāxs laē āx'ēdxēs sē'wayowē qa's lā lāxēs xwāxwagūmē. Wā,
 lā wīx'stendēq qa's lā ānēqax q!ēxala. Wā, g'il'mēsē lāg'aa lāx
 q!ayasasa q!aq!exemaxs laē mōxsaq lāxēs xwāxwagūmē. Wā,
 g'il'mēsē qōt!ē xwāxwagūmasēxs g'āxaē nā'nakwa. Wā, g'il'mēsē
 25 g'āx'alis lāxa l!ema'isasēs g'ōkwaxs laē hēx'idaem mōltōdxēs
 q!ēxānemē. Wā, g'il'mēsē 'wīlōltāxs laē hēx'idaem āxk'!ilaxēs
 lā'wūnemē qa lās wēx'wūsdēsēlaxa q!ēxalē qa lās wēg'ilelaq
 lāxēs g'ōkwē. Wā, lā'mēsē wix'wūsdēsē lā'wūnemasēq qa's lā
 wīg'ilelaq lāxēs g'ōkwē. Wā, lāla genemas āx'ēdxēs k'!ilākwē
 30 lē'wa 'wālasē xālaētsōx met!āna'yē. Wā, lā k'!wāg'alil lāxa
 āwāgāwalilasēs g'ōkwē. Wā, lā ts!ex'walilaxēs k'!ilākwē lāxa
 āwīnagwilē. Wā, hē'mis g'āg'ililatsēxs laē bā!itsēs q!waqlwax-

starts and measures | three long spans and one short one for the length 33
 of her | digging, and the same for the width of the hole she
 digs with her digging-stick. || Then she cleans the soil out with the 35
 large clam-shell. When | it is one span and four finger-widths |
 deep, she stops digging. Then she takes the small | pieces of drift-
 wood and puts them into the hole; and when they are level | with
 the floor, she takes larger pieces of driftwood and || puts them down 40
 on the sides of the hole. Then she puts one down on each side,
 inside of these two, | and she lays other medium-sized sticks cross-
 wise close together over the | four pieces. After this has been done,
 she takes her medium-sized hand- | basket, goes down to the beach,
 and puts stones | into it. When it is full, she carries it up || into her 45
 house, and she pours the stones over the wood that she has built up.
 She | keeps on doing this, and does not stop until there are many
 stones on it. | When she thinks there are enough, she stops. She
 takes the | large basket, goes into the woods, where she is going to
 look for dead fern and | skunk-cabbage. First she plucks off the
 dead fern-fronds; and when || her basket is full, she breaks off the 50
 broadest leaves of skunk-cabbage; | and when she has broken off
 many of them, she piles them on top of the fern-fronds | and ties
 them down. She puts the basket on her back and carries | it out of

ts!āna^əyaxa mamōp!enk'elasa ts!ex^əts!āna^əyē yix 'wāsgemasas 33
 'lap!āli!ālas. Wā, lā hēemxat! 'wādzegeg'axs laē lāp!itsēs k'filā-
 kwē. Wā, lā gōlots!ālasa 'wālasē xālaēs lāxa tlek'a. Wā, g'il- 35
 'mēsē mōdenbalēda 'nem^əp!enk'ē lāxens q!wāq!wax^əts!āna^əyē yix lā
 'wālabetalilasas 'lāpā'yasēxs laē gwāl 'lāpa. Wā, lā āx'ēdxā āmem-
 'yē q!lāq!ēxema qa's lōxts!ōdēs lāq. Wā, g'il'mēsē 'nemak'iya
 Lē'wa āwinagwilaxs laē āx'ēdxā ʔas!akwāla q!lēxala qa's k'ak'e-
 denōdēs lāq. Wā, lā k'āk'etōtsa malts!āq lāx āwāgawa^əyas. 40
 Wā, lā gek'eyindālasa memk'ewakwē hāyā'astō q!lēxal lāxa 'mō-
 ts!aqē. Wā, g'il'mēsē gwālexs laē āx'ēdxēs hēla k'!ōgwats!ē le-
 xa^əya qa's lā lents!ē lāxa L!ema'isē qa's lā xōx^əts!ālasa t!ēsēmē
 lāq. Wā, g'il'mēsē qōt!axs laē ōxlōsdēselaq qa's lā ōxlaēlelaq
 lāxēs g'ōkwē qa's lā gūqeyints lāxēs ēaxalasōx^ədō. Wā, lā hē- 45
 x'sāem gwēg'ilē. Wā, al'misē gwālexs laē q!lēnema t!ēsēmē. Wā,
 g'il'mēsē k'ōtaq laem hēlalaxs laē gwāla. Wā, lā āx'ēdxā 'wā-
 lasē lexā'ya qa's lā lāxa āl!ē. Wā, laem lāl āltxa gēnisē lō' k'le-
 k'!āōk!wā. Wā, hēt!a g'il k'tūlx^ə'itsō'sēda gēmsē. Wā, g'il'mēsē
 qōt!ē lexā'yas laē p!ōx^əwīdxā āwādzoxlōwē k'lek'!āōk!wa. Wā, 50
 g'il'emxaāwisē q!lēnemē p!ōgwanemasēxs laē mōkūyints lāxa gēmsē,
 qa's t!emak'iyīndēq. Wā, lā ōxlex^ə'ideq qa's gāxō ōxlol-
 t!ālaq qa's lā ōxlaēlelaq lāxēs g'ōkwē. Wā, lā ōxleg'alilas

the woods into the house. She puts it down on the floor, | not too
 55 close to the pile of wood and stones. She does not set fire || to it
 until daylight. As soon as the wood is burnt up, she | takes her
 tongs, which are in readiness on the floor of the house. She also
 takes a long-handled | large ladle and a large dish. If | there are many
 elderberries, there are three, or even four, | large dishes for holding
 60 the boiled elderberries. This is all || she needs for her work. When
 the stones are red-hot, | she takes her tongs and picks out what is left |
 of the drift-wood and the small pieces of charcoal. When | these
 are all out of the fire from the stones, she levels down the top of the |
 red-hot stones so that it is level; and after this has been done, she ||
 65 takes the dead fern-fronds and sprinkles a little water over them,
 just enough to | dampen them; and after this has been done, she
 throws them on the red-hot | stones. When these are thickly
 covered with dead fern-fronds, she takes the | broad leaves of skunk-
 cabbage and spreads them over the dead fern-fronds as smoothly as
 possible; | and she bends the edges of the skunk-cabbage leaves in at
 70 the sides || of the hole that she has dug; and she only stops when she
 has four layers of | skunk-cabbage leaves on top of the fern-fronds.
 After doing so, she | takes her elderberry-basket, and she pours the
 berries over the | skunk-cabbage leaves; and when all have been
 poured on, she takes many | skunk-cabbage leaves and spreads them

lāxa k'lēse nexwāla lāxa t'leqwabegwile. Wā, āl'mēsē menābō-
 55 tsa gūlta laqēxa la 'nāx'idxa gaāla. Wā, g'il'mēsē x'iqostāxs laē
 āx'ēdxēs k'liplālaa qa g'āxēs gwalēl k'adēla. Wā, hē'misa g'ilt'ex-
 lāla 'wālas k'āts!enaqa. Wā, hē'misa 'wālasē lōq!wa. Wā, g'il-
 'mēsē q'lēnema ts'lēx'ināxs laē q'lūnāla yūdūxūla lōxs mewēx-
 laēda āwāwē dzēg'ats!ēxa ts'lēx'ina lōelq!wa. Wā, hēm wāxē
 60 āx'ēxstse'was qa's ēaxalayā. Wā, g'il'mēsē mēmentsemx'idēda
 tlēsemāxs laē āx'ēdxēs k'liplālaa qa's k'lips'ālax'idēxa x'ix'e-
 qlayawa'yasa q'lēxalē lē'wa ām'emayastowē ts!ōlna. Wā, g'il-
 'mēsē 'wilg'ilqēda tlēsemaxa gūltāxs laē 'nemāk'eyindxa x'ix'ex-
 semāla tlēsema qa 'nemāk'eyēs. Wā, g'il'mēsē gwālexs laē
 65 āx'ēdxā gēmsē qa's xāl'ex'idē tēlx'eg'eleyintsa 'wāpē lāq qa
 dēlx'ēs. Wā, g'il'mēsē gwālexs laē lēxeyindālas lāxa x'ix'exse-
 māla tlēsema. Wā, g'il'mēsē lā wākwa gēmsāxs laē āx'ēdxā
 āwāxlowē k'lek'laōk!wa qa's aēk'lē lēpeyindālas lāxa gēmsē.
 Wā, lāxaē ēk'lebax'idē ōba'yasa k'lek'laōk!wa lāx wāx'sanē-
 70 qwasa 'lābekwē, wā āl'mēsē gwālexs laē mōdzekwālēda k'le-
 k'laōk!wa lāx ōkwaya'yasa gēmsē. Wā, g'il'mēsē gwālexs laē
 k'lōqūlilaxēs ts'lētslēnats!ē laēlxa'ya qa's lā gūqeyindālas lāxa
 k'lek'laōk!wa. Wā, g'il'mēsē 'wiltslāxs laē āx'ēdxā q'lēnemē k'le-
 k'laōk!wa qa's lēxat! lēpeyindālas lāx ōkūya'yasa ts'lēx'ina. Wā,

over the elderberries. || She stops when these are very deep, and she 75
 waits for the | berries to be cooked. Then she washes the large
 dishes and the | large long-handled ladle; and after doing so, she |
 rests for a little while. When evening comes, she peels off the
 skunk-cabbage covering | from the elderberries which have been
 steamed; and after the skunk cabbage has been taken off, || she takes 80
 the large dishes and puts them all round it. | Then she takes the large
 ladle and dips into the cooked | elderberries. She puts them into
 the large dish; and | when it is full, she continues dipping into them
 and pouring them into the other elderberry-dishes. | When all have
 been taken out of the steaming-hole, she takes || other skunk-cabbage 85
 leaves and spreads them over the cooked-elderberry | dishes, for she
 does not want the soot to fall into them. She | leaves them that way
 over night, so that they will cool off and become | cold in the night,
 and also that they may become thick. | In the morning, when day
 comes, the woman who works at the elderberries takes a straight-
 splitting || cedar-stick, square in cross-section, of the thickness of 90
 one-half of our || little finger. She takes her knife and | measures off
 pieces of square cedar-stick two | spans long. Then she cuts them
 off. There | are two of the same length. Then she measures off ||
 two pieces, each one short span long, and she takes the straight- 95
 edged knife and cuts them off. | Now there are two each two spans

g'il'mēsē lā q'lēx'dzekwalaxs laē gwāla. Wā, ā'misē la ēselaq qa 75
 l'ōpēs. Wā, hē'mis la ts'lōxūg'indaatsēxa āwāwē lōelq'wa lē'wa
 'wālasē g'ilt!EXlāla k'āts!ēnaqa. Wā, g'il'mēsē g'wālexs laē
 yāwas'id x'ōs'ida. Wā, lā dzāqwaxs laē kūsālaxa neyīmē k'!ēk'!aō-
 k'!wa lāx ōkūyā'yasēs nek'asē'wē ts'lēx'ina. Wā, g'il'mēsē 'wīlāwēda
 k'ēk'!aōk'!wāxs laē āx'ēdxa āwāwē lōelq'wa q'ās lā k'ā'stalitelas lāq. 80
 Wā, la āx'ēdxa 'wālasē k'āts!ēnaqa q'ās tsēqēs lāxa kū'nēkwē ts'lē-
 x'ina q'ās lā tsēts'lālas lāxa āwāwē dzēg'ēgwatslē lōelq'wa. Wā,
 g'il'mēsē qōt'laxs laē hānāl tsēts'lālaxa waōkwē dzēg'ēgwatslē lōel-
 q'wa. Wā, g'il'mēsē 'wilg'elts!āwa kūnyasaq laē āx'ēdxa k'!ē-
 k'!aōk'!wa waōkwa q'ās la lēpeyindālas lāxa dzēg'ēgwatslē lōel- 85
 q'wa qaxs gwaqlēlaaq q'lūpeyindālasō'sa q'wālobesē. Wā, laem
 xamaēl hēl g'waēlē q'ās ālak'!alil wūdex'ida; wā, hē'mis qa
 wūdaqēdēsēxa ganolē; wā, hē'mis qa genx'ēidēs. Wā, g'il'mēsē 'nā-
 x'ēdxa gaālāxs laēda ts'lāts!ēx'sila ts!ēdāq āx'ēdxa ēg'aqwa lax xā-
 sē'wē k'!waxlāwa. Wā, lā k'!ōdenē k'!ewelx'ūnēna'yas lāxēus 90
 selt!ax'ts'lāna'yēx yix 'wāg'idasas. Wā, lā āx'ēdxēs k'!āwayowē. Wā,
 lā bāl'īdxa k'!ewelx'ūnē k'!waxlāwa qa malp!enk'ēs lāxēus q'!wā-
 q'!wax'ts'lāna'yēx yix āwāsgemasasēxs laē k'!imts!ēndeq. Wā, lā
 mālts!aqa 'nemāsgēmē. Wā, lāxāē bāl'itsēs ts!ēx'ts'lāna'yē lāxa
 mālts!aqaqs laaxat! āx'ēdxēs nexx'āla k'!āwayowa q'ās k'!imts!ēn- 95
 dēq. Wā, laem mālts!aqa maēmalp!enk'as āwāsgemasē lāxēus
 q'!wāq'!wax'ts'lāna'yēx. Wā, lā mālts!ax'ēnixaēda ts!ēts!ēx'ts'lāna-

- 97 long, | and there are also two (each) one short | span long. She uses these to | measure the width of the elderberry-cakes. It is like this.¹ ||
- 100 After she has finished, she takes the broadest skunk-cabbage leaves and | spreads them out on a mat. Then she takes her husband's crooked | knife and cuts out the middle vein of the leaves of the | skunk-cabbage, trying to get it of the same thickness as the | edge of the leaf. After doing this with many of them, she puts down
- 5 flat || all the skunk-cabbage leaves which she has cut, (putting them flat) on the fire of her | house, so that they will get soft. She wants them to get a little | heat only, and therefore she puts them on the fire for a little while. | After doing this with all of them, she puts them away. Sometimes | they leave the elderberries in the house for
- 10 three days, so that they may get very || thick before making them into cakes. Now they are ready to be | made into cakes.² | . . .

The³ woman takes the drying-frame for the elderberry-cakes. | She puts it down where she is going to put the elderberries on it. She takes | the skunk-cabbage leaves which have been heated, and the

15 middle vein of which has been cut out, and she puts them on || the drying-frame smoothly. As soon as the | skunk-cabbage leaves have been spread over the drying-frame, she takes her straight | knife and

- 98 'yēs āwāsgemasē lāxēns q!wāq!wax'ts!āna'yēx. Wā laem k'ādayōl qa āwādze⁴wasles leqālasēs ts!ēndzōlēxa g'ala g'wāhālēg'a.¹
- 100 Wā, g'il'mēsē g'wālexs laē āx'ēdxa āwādzowē k'lek'!aōk!wa qa's pā-gēdzōdēs lāxa lebēlē lē'wa'yā. Wā, lā āx'ēdex xel'xwāla k'lā-wayāsēs lā'wūnemē qa's xel'xwālēs lāx t!ēnxedzō'yas negedzā'yasa k'lek'!aōk!wa. Wā, laem lalōl!a qa 'nemākwēs 'wāgwasas lē'wa-āwūnxa'yē. Wā, g'il'mēsē q!ēxsē la hē g'wēx'!tsō'sēxs, laē pāpagē-
- 5 lalasa k'lāxewa'xs t!ēnt!ēnxedzā'yē k'lek'!aōk!wa lāx legwilasēs g'ōkwē qa lēlēndedzō'x'widēs. Wā, laem āem 'nēx' qa xāl!ēx'!ēdēs ts!ēlts!ēlgūdō'x'widēx laē yāwas'īd pāxlēnts lāxēs legwīlē. Wā, g'il'mēsē 'nā'xwa la g'wālaxs laē g'ēxaq qaxs 'nāl'nemp!ēnē yūdux'p!ēnxwa'sē 'nālās hē g'wāēla dzēg'ekwē ts!ēx'ina qa
- 10 ālak'!alēs la gēnk'axs laē leqase'wa. Wā, laem g'walīha lālaal lāx leqāx'demlaq.² . . .

Wā,³ lā āx'ēdēda ts!ēdāqaxēs legedzōwē k'litk'!ēdēsxēs ts!ēndzōlē qa's lā pax'ālitas lāxēs legaslaxēs ts!ēndzōlē. Wā, lā āx'ēdxēs penkwē k'lāxewa'xs t!ēnt!ēnxedze'wē k'lek'!aōk!wa qa's aēk'!ē

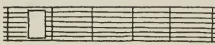
15 lebedzōdālas lāxēs legedzōwē k'litk'!ēdēsa. Wā, g'il'mēsē lābēndē lepa'yas k'lek'!aōk!wa lāxa k'litk'!ēdēsaxs laē āx'ēdxēs nexx'āla k'lāwayowa qa's t!osālēxa la 'wadzogawa'yasa nextslāwasa k'litk'!ē-

¹ A rectangular cake.² Continued on p. 167, line 1.³ Continued from p. 171, line 86.

cuts off all those that are broader than the middle sticks and that 17
hang over the drying-frame. | When she has cut them all off, she
takes her measuring-stick | (for the
berry-cakes) and places it down at (1),
and she takes || one of the dishes con-
taining the cooked elderberries and puts
it down at (1), next | to the drying-frame. Then she takes her large
long-handled ladle | and a large shell of the horse-clam, and | she dips
the ladle into the cooked elderberries. She sits | down on the floor
at one end of the drying-frame at (1), and takes her measuring- || rod 25
and puts it down at the end at (1); and she puts down | three sticks;
and as soon as they have all been put down, she takes the large |
ladle which is full of cooked elderberries, and pours them into | the
cedar-stick mould. Then she takes the large shell | of the horse-
clam, which she turns on its back, and presses the back of the || shell 30
on the cooked elderberries, so as to spread them inside of the | cedar-
stick mould. Now she presses them with the back of the shell, | so
that they settle down and have the same thickness as the | cedar-
stick mould, and have the same thickness all over. | After doing so,
she takes off one of the moulding- || sticks, the one nearest to (1), and 35
also two | side-sticks, but she does not touch the | cedar-stick mould
nearest (2). Now she puts down the | cedar-stick mould; one short



dēsē. Wā, g'il'mēsē la 'wī'la la t!ēwēkwaxs laē āx'ēdxēs k'atsē- 18
stahyōlē menyayowa qa's g'ēdzōdēs lāx (1). Wā, lāxāē āx'ēdxā
'nemēxla dzēg'egwats'lāxā ts'lēx'ina lōq'wa qa's g'āxē hānbalilas 20
lāx (1) k'itk'!ēdēsa. Wā, lā āx'ēdxā 'wālasē g'il't!ēx'lāla k'ats!ē-
naqa. Wā, hē'misa 'wālasē xālaētsōx met'lāna'yēx. Wā, lā
tsēqasa k'ats!ēnaqē lāxā dzēg'ekwē ts'lēx'ina (*fig.*). Wā, lā k!wā-
balilaxa k'itk'!ēdēsē lāx (1). Wā, lā āx'ēdxēs k'atsē'stahyowē
menyayowē. Wā, lā k'atbents lāx (1). Wā, lā k'ats ē'stalasa yū- 25
dux'ts!aqē lāq. Wā, g'il'mēsē gwā'ēlēlaxs laē dāx'ēdxā 'wālasē
k'ats!ēnaqaxs laē qōt'laxa dzēg'ekwē ts'lēx'ina qa's lā tsēts!ōts lāxā
menyayowē k!waxlāwa. Wā, lā āx'ēdxā 'wālasē xālaētsōx
met'lāna'yēx; wā, lā nelālēda xalaēsaxs laē āxelgēs āwīg'a'yasa
xalaēsē lāxā dzēg'ekwē ts'lēx'ina qa gwēlalts'lāwē lalanēq' lāxā 30
menyayowē k!waxlāwa. Wā, laem leqūlgēs āwīg'ayasa xalaēsē
lāq qa q!esmenkwēs. Wā, hē'mis qa 'nemālēs wāgwasas lē'wē
menyayowē k!waxlāwa. Wā, hē'mis qa 'nemākwē wāgwasas.
Wā, g'il'mēsē gwāla laē āx'ēlēlōdxā 'nemts!aqē menyayowē
k!waxlāwaxa gwāqenwa'yē lāx (1). Wā, hē'misa malts!aqē gēge- 35
ba'ya. Wā, hē'mē hewāxaem lāb'laxa menyayowē k!waxlāwa
gwāqenwē lāx (2). Wā, lā katemg'aalēlōtsa mēmenyayowē
k!waxlāwa 'nāl'nemts!aq lāx wāx'sba'yaxa ts!ēg'ōla. Wā, lā

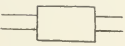
- stick at each end, | and she puts down the long cedar-stick measure
 40 at the end, || this way:  After doing so,
 she again takes her ladle, | which is
 always kept filled with cooked elderber-
 ries, and | she pours them into the cedar-stick mould; and she
 again takes the | large shell, and she does the same as she did
 with the first one. | She continues doing so with the others, ||
 45 and she only stops after finishing the whole length of the drying-
 frame. | As soon as all the elderberries have been made into cakes,
 she calls her husband | to take hold of the end of the elder-
 berry drying-frame, and they | put it up right over the fire where
 salmon are always dried; | and when they have all been put there,
 50 they build up the fire so that it burns || well, for she wishes them to
 dry quickly. When | there is a good fire underneath, the elderberry-
 cakes dry in one day, and they are really | dried (through). She leaves
 them drying there one day and one night. | In the morning, when
 day comes, the woman takes her breakfast, the one who makes the |
 elderberry cakes.¹ ||
 55 When² (the cedar bark) is all split into strips, she takes her elder-
 berry-cakes | and piles up the drying-frames | which she is going
 tie together in bundles. She takes up one of the strips of
 soft cedar-bark | and breaks it in two. She puts (the two pieces)
 down on the floor, on a mat that has been spread out. Then she takes

k'at!alēlōtsa g'ildōla menyayowē k!waxlāwa lāx ōba'yas g'a gwā-
 40 lēg'a (*fig.*). Wā, g'il'mēsē gwālexs laē ēt!lēd dāx'idxa k'ats!ēnaqē
 qaxs hēmenāla'maē qōt!alalilxa dzēg'ekwē ts!ēx'ina. Wā, lāxaē
 tsēts!ōts lāxa menyayowē k!waxlāwa. Wā, lāxaē ēt!lēd āx'ēdxa
 'wālasē xalaēsa qa's hē'mēxat! gwēx'itsē lāxēs g'ilx'dē gwēgilas
 g'ālē leqāse'wa. Wā, āx'sā'mēsē hē gwēgilaxa waōkwē. Wā,
 45 āl'mēsē gwālexs laē lābendex 'wāsgemasasa k'itk!ēdēsē. Wā,
 g'il'mēsē 'wī'la la legekwa ts!ēndzowaxs laē lē'lālaxēs lā'wūnemē
 qa g'āxēs dādebendxa ts!ēndzōdzala k'itk!ēdēsa qa's lā Lag'a-
 alēlōts lāx neqōstāwasēs legwīlē lāx x'ildemāsē xāxamasē. Wā,
 g'il'mēsē 'wīlg'ustāxs laē leqwēlax'idxa legwabā'yas qa ālak!alēs
 50 ex' x'iqela qaxs wālaqēlaaq hālabala lemχ'wīda. Wā, g'il'mēsē
 ēk'ē l'ēsaabā'yas laē hēlalaemxa 'nemxsa 'nālāxs laē ālak!āla
 lemχ'wīda. Wā, lā hēx'sāem x'ilelalelaxa 'nāla lē'wa gānolē.
 Wā, g'il'mēsē 'nāx'idxa gaālāxs laē gaaxstālax'idēda leq!ēnoxwaxa
 ts!ēx'ina ts!ēdāqa.¹ . . .


- 55 Wā,² g'il'mēsē 'wī'la la dzēdzexsukwa laē āx'ēdxēs ts!ēndzowē
 qa g'āxēs pāpeqewēk'alēs dzēdzēndzodzāla k'ēk'etk!ēdēsa lāx
 yaēltsemaslasēq. Wā, lā āx'ēdxa 'nemts!aqē dzexek' k'ādzekwa
 qa's ēlts!ēndēq. Wā, lā k'āk'ēdedzōlilas lāxa lēbēlē eldzō lē'wa'ya.
 Wā, lā āx'ēdxa ts!ēndzowē sek!axsa qa's papeqōdēs lāx ēk!ā'yasa

¹ Here follows a description of the shredding of cedar-bark, p. 132, line 1. ² Continued from p. 131, line 34.

five cakes of elderberries, one on top of the other, and || puts them 60
on the two strips of soft cedar-bark, (in this way):

and when | the edges are even, she pulls the  two strips of cedar-bark tight and ties the ends to-

gether. | As soon as she finishes it, she takes up another | piece of
soft split cedar-bark and breaks it in two; and she puts down the
pieces on the | mat that has been spread out. Then she takes the
bundles of elderberry-cakes that have been tied and || puts them 65
on it. She ties them crosswise, the same way as the first, | in
this manner:

elderberry-  cakes, | when five cakes of elderberries
are tied to- gether. She continues doing so with |
what she in- tends to keep in the house, to be eaten in

winter. She uses | a medium-sized box. When she finishes tying the
elderberry-cakes into bundles, || she tilts (the box) to one side, near the 70
fire; and when it is warm inside and really | dry, she puts the bundle
of elderberry-cakes | into the box. When it is full, she puts the |
cover on and ties it down. When this is done, | she puts the elder-
berry-box away in a place where it is always dry; || that is, where the 75
heat of the fire can reach it. After she has done so, she | gathers up
the cakes that she did not tie into bundles, and puts them into an-
other | small box, and she throws all the elderberry-cakes into it. |
When they are all in, she puts the cover on, | ties it down, and puts
(the box) down by the side of the first box. ||

la äx^éäxēl malts!aq dzEXEK^u k'ädzekwa (*fig.*). Wä, gril^émēsē la 60
ēnāxwa ēNEMENxā!axs laē lek!ūt!ēd yaltsemts!a malts!aq^é dzEXEK^u
k'ädzekwē lāq. Wä, gril^émēsē gwā!exs laē äx^éēdxa ēnemts!aqē
dzEXEKwē k'ädzekwa qā^s elts!ēdēq. Wä, laxaē k'adedzodālas lāx
lēbēlē lēwā^éya. Wä, lā äx^éēdxa la yiltsemāla ts!ēndzowa qā^s
äxeyindēs lāq. Wä, laem galōpalaxs laē yil^éēts lāxēs g ilx^édē yila^éya 65
g'a gwālēg'a (*fig.*). Wä, hēem gwē^éyō ēnemx^ésayōk^u ts!ēndzowa lā
yiltsemāla sek^é!axsa ts!ēts!ēndzā. Wä, lā hēx^ésāem gwēgilaxēs
gwē^éyō qā^s hängwīl qā^s ts!ēx^éts!ax^ésō!xa ts!āwūnx!a. Wä, lā äx^éēd-
xa hēlā xāxadzēmaxs laē gwāl yaēltsemāxēs ts!ēts!ēndzowē. Wä,
lā qōgūnōlīas lāxēs legwīlē qā^s pex^éts!ōdēq. Wä, gril^émēsē ālak^élāla 70
lā lem^éx^uts!āxs laē aēk^é!a hānts!ālaxa yaēltsemāla ts!ēts!ēndzo lāxa
ts!ēndzoats!ē xāxadzēma. Wä, gril^émēsē qōtlaxs laē yikūyīnts
yikūyā^éyas. Wä, lā t!ēmāk^éeyīndēq. Wä, gril^émēsē gwā!exs laē
häng'alīlasēs ts!ēndzoats!ē xāxadzēme lāxa hēmenā!a^émē lem^éwīla
yīx lāg'aasasa l!ēsalāsēs legwīlē. Wä, gril^émēsē gwā!exs laē 75
q!ap!lēg'ililaxēs k'lēse yiltsemtsō^é ts!ēndzowa qā^s lā äx^éēdxa ōgū-
ēla^émē xāxadzēma. Wä, lā pelx^éalts!ālāsa ts!ēndzowē lāq. Wä,
gril^émēsē ēwīlts!āxs laaxat! yikūyīnts yikwayā^éyas. Wä, laxaē
t!ēmāk^éeyīndēq qā^s lēxat! hūnōlīas lāxa g'ilx^édē häng'alīlēm.

- 1 **Salal-Berries.**¹—She takes a large dish and puts it down by the |
side of her salal-berry baskets. She unties | the tops of the salal-
berry baskets; and when | this is done, she pulls out the hemlock-
5 branches which cover the top. || Then she takes a medium-sized mat
and spreads it outside of where she sits, where | she is going to pluck
the salal-berries off the stems. She takes hold of a salal-berry branch |
and plucks off the berries from the stems, and she goes on and puts |
the cleaned berries into the dish, and she throws the branches | on
the mat that has been spread out. She cleans them very quickly;
10 and || after all the berries have been cleaned which she put into the
dish, | and after the branches have been put on the mat that has
been spread out, | she folds up the mat holding the branches, | and
she goes out and shakes them out outside of the house. Then she
goes back into | the house. She takes her front-basket, goes down
15 to the || beach in front of her house, and picks up fresh stones, which |
she puts into her small basket, enough so that she can | carry them.
Then she carries the basket on her back into the house, | and she puts
it down by the side of the fire. Then | the stones are poured out by
the side of the fire. Then she goes down again, carrying her front-
20 basket, || and puts more stones into it; and when | she has enough,
she carries them on her back into the house, and | puts them on top

- 1 **Salal-Berries.**—Wā, lā āx'ēdxa 'wālasē lōq!wa qa's g'āxē k'anō-
lilas lāx hāx'hānēlasasēs nēnegwats!ē laelxa'ya. Wā, lā qwēle-
yindex t!ēt!emak'eya'fasēs nēnegwats!ē laelxa'ya. Wā, g'il'mēsē
gwālexs laē lekūmwālx t!āk'eya'fasēs nēnegwats!ē q!wāxa. Wā,
5 lā āx'ēdxa hē'fa lē'wa'ya qa's LEP!ālilēq lāx L!āsalilasēs k!wāēlasLaxs
lālē k'imt!ēdēlx nek!ūlē. Wā, lā dāx'ēdxa 'nemts!aqē lāxa
nek!ūlē qa's k!ūlpālēxa nek!ūlē lāxēs yisx'enē, qa's lā k'lāts!ōtsa
k'imdekwe nek!ūl lāxa lōq!wē. Wā, lā ts!egedzōdālasa yesx'inē
lāxa Lebēlē lē'wa'ya. Wā, lā hālabālx laē k'imtaq. Wā, g'il-
10 'mēsē 'wī'la k'imdekwa nek!ūlē la k'lāts!āxa k'imdegwats!ē lōq!wa.
Wā, lāxaē 'wī'ladzā'ya yisx'enē lāxa k'imdedzowē Lebēlē lē'wa'ya.
Wā, g'il'mēsē 'wī'laxs laē q!enēpelilaxēs k'imdedzowē lē'wa'ya
qa's lā laaqewelsaq lāx L!āsanā'fasēs g'ōkwē. Wā, lā ēdēl laēl
lāxēs g'ōkwē qa's āx'ēdēxēs nānaagemē qa's lā lents!ēs lāxa
15 L!ema'isasēs g'ōkwē. Wā, lā xex'ewidxa ālexsemē t!ēsema qa's
lā xex'ts!ālas lāxēs nānaagemē. Wā, ā'misē gwanāla qa's
lākwēsēxs g'āxaē ōxLōsdēselaq qa's lā ōxLaēlelaq lāxēs g'ōkwē.
Wā, lā ōxLEG'alilas lāx onālisasēs legwīlē. Wā, laem gūgenōlilas
lāxēs legwīlēxa t!ēsemē. Wā, lāxaē ētents!ēsa k'lōqūlaxēs nāna-
20 agēmē qa's lāxat! ēt!ēd xex'ts!ālasa t!ēsemē lāq. Wā, g'il'mēsē
hēlats!āxs laē ōxLōsdēsa qa's lāxat! ōxLaēlelaq lāxēs g'ōkwē qa's

¹ This follows the description of the gathering of salal berries, p. 207, line 53.

of those she brought in first. She just puts | the basket with stones 23
in it on the floor, and she builds up the fire so | that it is high. She
takes good dry fire-wood and || lays it across the top of the fire. When 25
this is done, | she piles stones on top of it; and when they are all
on, | she takes a low box and washes it out. | When this is done, she
puts it down. She takes a small steaming- | box and pours water
into it half way up from the bottom; and she || leaves it there just 30
outside of the low box, at a place between it | and the fire. Then
she takes the fire-tongs and puts them down on the floor. | Now it is
all done, and she waits for the stones to get red-hot, | as they are
still on the fire. |

Now we will talk for a little while about the low-sided box for
mixing salal-berries. || It is three long spans and one short span | in 35
length, and it is just two | long spans in width, and it | is one span
in height. | The corners made in the same way as the boxes for
keeping preserved salmon. || That is all about this. | 40

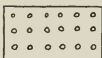
As soon as all the stones which are on the fire are red-hot, | the woman
who works on the salal-berries takes the dishes containing the cleaned |
berries and puts them down by the side of the low box for making
salal-berry cakes; | she takes the tongs and puts them down at the

lā ōxlaqas lāxēs g'ilx·dē xegwanema. Wā, ā'mēsē la hāngēlila 22
t'lēts!āla lexāxa xegwīlē t'lēsema. Wā, lā hēl'īdxēs legwīlē qa
q!ap!lēsgemlilēs. Wā, lā āx'ēdxa ēk'ē lem̄xwa lelqwaema qa's
gayi'lālax'ēidēq lāx ōkūya'yasēs legwīlē. Wā, g'il'mēsē gwālexs 25
lāē xeqūyindālasa t'lēsemē lāq. Wā, g'il'mēsē 'wilk'eyendexs lāē
āx'ēdxa beng'ela t'leqag'īlats!ā qa's aēk'!ē ts!ōxūg'īndeq. Wā,
g'il'mēsē gwālexs lāē hāng'alilas. Wā, lāxaē āx'ēdxa āma'yē
q!ōlats!ā qa's gūxts!ōdēsa 'wāpē qa 'negoyoxsdalēs. Wā, laem
ha'nēl lāx l'āsotāga'yasa beng'ela t'leqag'īlats!ā lāx āwāgawa'yas 30
lē'wa legwīlē. Wā, lāxaē āx'ēdxa ts!ēslāla qa g'āxēs k'adēla. Wā,
laem 'wi'la lāxēq. Wā, ā'misē la ēsela qa mēmēntsemx'ēidēdā
t'lēsemē la xex'lālālēs lāx legwīlas.

Wā qens yāwas'īdē gwāgwēx'sex'ēid lāxa beng'ela t'leqag'īla-
ts!ā, yīxs mamōp!enk'ēlaasa ts!ēx'uts!āna'yē lāxens q!wāq!wax' 35
ts!āna'yēx yīx 'wāsgemg'egaasas. Wā, la nexneqela malp!enk'
lāxens q!wāq!wax'ts!āna'yēx yīx 'wādzegegaasas. Wā, lā
'nempe!enk'ōstā lāxens q!wāq!wax'ts!āna'yēx yīx 'wālasgemasas.
Wā, lā yūem gwālē wūlāyasōx wūlā'yasa xetsemāxs k'ōgekwaē. 40
Wā, la'men gwāl laxēq.

Wā, g'il'mēsē 'na'xwa la mēmēntsemx'ēidēda xex'lālālēsē t'lē-
semxs lāē āx'ēdēda nānaklūtsila ts!ēdāqxēs k'īmdex'uts!ālaxa ne-
k'lūlē lōelq!wa qa's g'axē k'anōlilēlas lāxa beng'ela t'leqag'ī-
lats!ā. Wā, lāxaē āx'ēdxēs ts!ēslāla qa g'āxēs k'adēl lāx ēaxēlas-

45 place where she is going to work. || Then she takes up with both hands the cleaned salal-berries and | pours them into the low box for making salal-berry cakes, for its name is | "low box for making salal-berry cakes." She puts the berries into it; and | she only stops pouring in salal-berries when they are four | finger-widths deep, when they
50 are levelled down on top. || Then she takes the tongs and takes up with them the red-hot stones. | First she dips them into a steaming-box containing water, so that | the ashes that stick on the stones will come off, and so that they may not be too hot | and burn the salal-berries when they are put in. | After dipping the stones in, she puts
55 them in one corner of the || salal-berries; and she continues doing so with the other red-hot stones. | When she finishes, it is this way.



Then | with both hands she takes more salal-berries and pours them on the red-hot stones which | are in the salal-berry box; and when these are also four | finger-widths in depth, then she takes the tongs and
60 takes up || more red-hot stones. She dips them into the steaming-box | with water in it, and puts them on the salal-berries; | and when these are all covered with stones, she pours more | salal-berries on top; and when these are all in, she again | puts in more
65 hot stones; and when they are all covered || with hot stones, she takes a medium-sized mat | and spreads over it, for now it boils up;

45 Las. Wā, lā gōx^uwīd lāxa lex^uts!āla k'imdek^u nek!ūla qa's lā gox^uts!ālas lāxēs t!eqagⁱlats!lē beng'ēla qaxs hē'maē la lēgem-sa beng'ēla t!eqagⁱlats!lāxs laē gox^uts!ōyowa nek!ūlē lāq. Wā, āl'mēsē gwāl gox^uts!ālasa nek!ūlaxs laē mōden lāxēns q!wā-q!wax^uts!āna^yēx yix wāx^uts!ēwasas yixs laē 'nemāk^e'ēyaakwa.
50 Wā, lā āx'ēdxēs ts!ēslāla qa's k'lip!līdēs lāxa x'ix'exsemāla t!ēsema qa's lā g'āg'ilasila hāpstents laxa q!ōlats!ēts!āla 'wāpa, qa lawālēsa k!wēk!ūtsema^yaq gūna^ya. Wā, hē'mis qa k'lesēs xenlela ts!elqwa qa k'lesēs k!ūmēlx'ēdēda nek!ūlē qo lal k'lip!eqalts lāq. Wā, g'il-mēsē la hāpstaakwēda t!ēsemaxs laē k'lip!eqas lāx āpsbalts!āwasa
55 nek!ūlē. Wā, lā hēx'sā gwēg'ilaxa waōkwē x'ix'exsemāla t!ēsema. Wā, g'il'mēsē gwālēxs laē g'a gwālēg'a (fig.): Wā lāxaē ēt!ēd gox^uwīd lāxa nek!ūlē qa's goxūyīndēs lāxa x'ix'exsemāla t!ēsemaxa lā axegēxa nek!ūlē. Wā, g'ilemxaāwisē mōdenē wāgwasas lāxēns q!wāq!wax^uts!āna^yēxs laē ēt!ēd āx'ēdxēs ts!ēslāla qa's k'lip!lēdēs
60 lāxaaxa x'ix'exsemāla t!ēsema qa's lā hāpstents lāxa 'wābets!āwasa q!ōlats!lē. Wā, lāxaē k'lip!eqas lāx ōkūya^yasa nek!ūlē. Wā, g'il'emxaāwisē la hamelqeyīndqēxs laē ēt!ēd goxūyīndālasa nek!ūlē lāq. Wā, g'il'mēsē 'wilg'ēlts!āyēda nek!ūlaxs laē ēt!ēd k'lipēyīndālasa ts!elqwa t!ēsem lāq. Wā, g'il'emxaāwisē hamel-
65 qeyē'yēda ts!elqwa t!ēsem lāqēxs laē āx'ēdxa hēladzowē lē'wa^ya qa's lepeyīndēs lāq, qaxs le'maē maēmdēlqūla. Wā, g'il'mēsē

and after | she has done so, she takes an elderberry-cake that has not 67
 been tied up in bundles with | shredded cedar-bark, and puts it up
 on edge over her fire. | It gets brittle quickly, and she goes down to the
 beach in front of her house || to look for a flat sandstone; and when 70
 she finds one, | she takes it up and puts it down by the side of the
 box in which | the salal-berries are being cooked. She takes her
 husband's stone hammer and | places it on the flat sandstone. When
 the elderberry-cake is quite | brittle, she takes down the elderberry-
 cake and she takes a new || mat and spreads it out. She puts the flat 75
 sandstone on the | mat and takes up the cake of elderberries, places
 it | on the sandstone, and she takes the stone hammer and pounds |
 the elderberry-cake so that it breaks in pieces. When it is all broken
 up, | she takes up the pounded elderberry-cake with both hands,
 rubs it together || so as to make a powder of it, and she only | stops 80
 when it is all like flour. After she has broken up | one of the elder-
 berry-cakes, she takes others, for generally | they break ten cakes of
 elderberries for making the | salal-berry cakes. After ten elderberry-
 cakes have been broken up, || she takes off the mat that has been 85
 spread over the salal-berry box, for | they are done when they stop
 boiling. She takes a ladle | and a large dish and puts them down
 by the side of the low salal-berry box. | Then she takes the tongs

gwālexs laē āx'ēdxēs ts'lēndzewatslē, yīxa k'lēse yaēltsemāluxa 67
 k'ādzekwē qa's lā pelk'emgaaelēlōts lāxa neqōstāwasēs legwīlē
 qa hālabalēs tsōs'ēda. Wā, lā lents'lēs lāx l'ēma'isāsēs g'ōkwē
 qa's lā ālāx pegēdzowa de'na t'lēsema. Wā, g'il'mēsē q'lāqēxs 70
 laē āx'ēdeq qa's g'āxē pax'ālilas lax āpsanālilasēs t'leqag'ilase'wē
 nek'lūla. Wā, lā āx'ēdex pelpelqasēs lā'wūnemē qa's lā megū-
 dzōts lāx pegēdzōwē de'na t'lēsema. Wā, g'il'mēsē ālak'lāla
 lā tsōsaxs laē āxāōdxa ts'lēndzowē. Wā, lā āx'ēdxa eldzowē
 lē'wa'ya qa's lep'lālilēs. Wā, lā pagēdzōtsa de'na t'lēsem lāxa 75
 lē'wa'yē. Wā, lā āx'ēdxa 'nemxsa ts'lēndzowa qa's pax'ālōdēs
 lāxa de'na t'lēsema. Wā, lā āx'ēdxa pelpelqē qa's leseldzōdēs
 lāxa ts'lēndzowē qa q'wēq'lūltslēs. Wā, g'il'mēsē 'wī'welx'sexs
 laē gōx'witsēs wāx'sōlts'āna'yē e'eyasō lāxa q'wēlkwē ts'lēndzowa
 qa's hēlōx'sendēqēxs laē dzak'ōdxēs e'eyasowē. Wā, āl'mēsē 80
 gwālexs laē yōem gwēx'sa qūxēx. Wā, g'il'mēsē 'wī'welx'sēda
 'nemxsa ts'lēndzowa laē ēt'lēdxa waōkwē qaxs hēmēnūla'māē
 neqaxsē ts'lēndzowē q'wēlasē'wasa ts'lēdāqē qās āxegēmīxēs t'leq-
 ag'ilase'wē nek'lūla. Wā, g'il'mēsē 'wī'la la q'wēlkwā neqpxsa ts'lēn-
 dzowa laē āxōdxa lē'wa'yē lepēmālilasa t'leqag'ilatslē beng'ela qaxs 85
 lē'māē l'ōpaxs laē gwāl medelqūla. Wā, lā āx'ēdxa k'ats'lēnaqē;
 wā, hē'misa 'wālasē lōq'wa qa's lā k'anōlilas lāxa t'leqag'ilatslē
 beng'ela. Wā, lā āx'ēdxa ts'lēslāla qa's klap'lēlēs lāxa t'lēse-

and feels for the stones, | which are in the bottom, under the
 90 boiled salal-berries; and when || she gets hold of a stone, she takes a
 spoon and scrapes off the jam that | sticks to the stone. After
 scraping it off, she puts | (the stone) into the dish; and she continues
 doing this with the other stones. | When all the stones are out, she
 takes the dish with the stones, | goes out, and throws them out of the
 95 house. Then || she goes back with the dish and puts it down. Then
 she takes her tongs | and stirs the salal-berries. She stirs them for a
 long time. Then the | boiled salal-berries become liquid. Next she
 takes a spoon | and dips it into the pounded elderberries, and pours
 these into the boiled | salal-berries; and she continues stirring them
 100 with the tongs. When || all the pounded elderberries have been
 thrown in, it gets thick. | After finishing this, she takes her drying-
 frame, (the same one) that is used in making elderberry-cakes, | and
 she also uses the (same) measure that she used to measure the elder-
 berry-cakes, | and also the skunk-cabbage leaves heated over the
 fire, for she does everything | with the boiled salal-berries, making
 5 them into cakes, as she did when || making cakes of the elderberries;
 and she also ties them into bundles | with shredded cedar-bark in the
 way in which she tied the dried elderberries. | Thus they are tied
 into bundles with shredded cedar-bark, and they are put into a
 (square) box, which is | called "salal-berry box" because it contains

maxs laē xegündzēs lāxa L!ōpē nek!ūla. Wā, g'il^ēmēsē lāla
 90 t!ēsemāxs laē āx^ēēdxa k'ats!ēnaqē qa's k'ixālēxa t!ēqāxs laē
 k!wēk!ūtsemēxa t!ēsemē. Wā, g'il^ēmēsē ^ēwilg'eltsemxs laē k'!p-
 ts!ōts lāxa lōq!wē. Wā, āx^ēsā^ēmēsē hē g'wēg'ilaxa waōkwē t!ēse-
 ma. Wā, g'il^ēmēsē ^ēwil^ēlōstēda t!ēsemāxs laē dāg'ililaxa t!ēts!āla
 lōq!wa qa's lā gūqewelsaq lāx L!āsanā^ēyasēs g'ōkwē. Wā, g'āx-
 95 ^ēmēsē k'ālaxa lōq!wē qa's k'āg'alilēs. Wā, lā āx^ēēdxēs ts!ēslāla
 qa's xwēt!ēdēs lāxa L!ōpē nek!ūla. Wā, lā gēg'ililēxs laē āla-
 k'!āla la ^ēwāpalēda L!ōpē nek!ūla. Wā, lā āx^ēēdxa k'ats!ēnaqē
 qa's tsēqēs lāxa q!wēlkwē ts!ēx'ina qa's lā tsēqelas lāxa L!ōpē
 nek!ūla. Wā, lā hēmenālaem xwētasa ts!ēslāla lāq. Wā, g'il-
 100 ^ēmēsē ^ēwil^ēlaqēda q!wēlkwē ts!ēx'ina laqēxs laē genx^ēida. Wā,
 g'il^ēmēsē g'wālēxs laē āx^ēēdxēs k'!itk'!ēdēsēxs legēdzōx^ēdāxa ts!ēn-
 dzowē. Wā, hēemxāāwis menyayāsēs menyayāxa ts!ēndzowē.
 Wā, lāxāē penkwa k'!ēk'!aōk!wa lāxa legwīlē, yīxs ā^ēmaē naqem-
 g'iltō laxēs la g'wēg'ilasxa L!ōpē nek!ūlēxs laē leqāq lāxēs g'wēg'il-
 5 saxs lāx^ēdē leqaxa ts!ēndzowē. Wā, hēemxāāwisē g'wālaxs laē yaēl-
 tsemālaxa k'ādēkwē lāxaax g'wālaasasa ts!ēndzowāxs laē yaēl-
 tsemālaxa k'ādēkwē. Wā, lāxāē xetsemē hānts!ēwasaxa lēga-
 dās negūdzewats!ē xetsema, yīxs laē g'its!ēwax^ēsa negūdzwē

the salal-berry cakes. | Those are not the best salal-berries that are mixed with || elderberries; for they make them in a (cheap) way to sell 110 them, and also for her | husband to give a feast of salal-berry cakes. They do the same with the | salal-berries as they do with the elderberries when a feast is given. | The only difference is that the dishes are called | "salal-berry-cake dishes." That is all about the one way of doing this.||

Salal-Berries and Elderberries mixed—(Strips of caked salal- 1 berries). | In this¹ (box) salal-berries mixed with elderberries are pounded before they are ripe. | This is what I talked about first, for they are made as cheaply as possible, because they are for sale | or given at a feast to different tribes. Therefore the salal-berries are not pure; || and they put in the elderberries so that they will show 5 up better and | that the salal-berry cakes will dry more quickly, when elderberries | are mixed with them, for this is sold cheaply. |

Now I will talk about the salal-berry cakes, which are made carefully by the | women for their own food and for their husbands, their children, and their || relatives. When (the woman) makes the salal- 10 berry | cakes mixed with elderberries, she does not pick the largest salal-berries seen by her, those which grow well, | she keeps these to be picked when they are | ripe. When they are quite ripe, she takes her three | baskets, the same ones that were used before,

t!eqa. Wä, hēem k'!ēs aēk'!aak^u negüdzō t!eqēda la g'ēqelaxa ts!ēx'ina, yixs hāē sēnatsēq qa's laxōyā. Wä, hē'mis qō t!eqa- 110 g'ilaēxsdē lā'wūnemasēx negüdzōwa, wā lāxaē hēem gwēg'ila-sē'wēda negüdzōwē t!eqē gwēg'ilasaxa ts!ēndzowaxs laē k!wēladzema. Wä, lēx'a'mēsē ōgūx'idēda lēgemasa lōelq!wāxs t!ext!aga-ts!āxa negüdzōwē. Wä laem gwāla 'nemx'idāla gwēg'ilaseq.

Salal-Berries and Elderberries mixed (T!eqēlaxa hēyadzō negüdzō 1 t!eqa).—Wä,¹ la hēem!al k'!ilx'amenqūla nek!ūla axeqelāxa ts!ēndzowen g'ālē gwāgwēx's'ālasa qaxs yayaqēlakwaaxs laxoyewēlē lōxs k!wēladzemaē lāxa q'lēnemē lēlqwālala'ya, lāg'ilas k'!ēs sayōqwa nek!ūlē. Wä, hē'mis lāg'ilasa ts!ēx'ina q!āq!ēk'!ēs. Wä, 5 hē'misēxs hālabalaē lem'x'widēda negüdzōwē t!eqaxs laēda ts!ēndzowē axegēq, yixs hōlaloqxwaaxs k'!ilx'wase'waē.

Wä, la'mēsēn gwāgwēx's'ex'fidel lāxa negüdzōwaxs aēk'!ase'waasa ts!edāqē qa's hēlelayo lē'wis lā'wūnemē lē'wē sūsemē lō'mēs lē!elāla. Wä, hē'maaxs laē gwāl ēaxelaxa ts!ēts!enqela negüdzō 10 t!eqa laxēs k'!ēts!ena'yē nekwaxēs dōgūlē āwā nek!ūla, yixa ēkas q!wāx'ēdaēna'yē. Wä, laem gūl!esaq qa's lāl nekwāleq qō lāl q!ayōx'widel. Wä, g'il'mēsē q!āyoqwaaxs laē āx'ēdxēs yūdux'sēmē laelxa'ya yīxaaxēs g'ilx'dē negwats!ä. Wä, lā hēemxat! gwēg'i-

¹Continued from description of the dish for pounding salal-berries (p. 60, line 78).

- 15 and she does everything || as she did before when she went to pick
salal-berries, as I first described; | and she also does as I said before,
when she picks the salal-berries off the branches, | and she puts
them into the same dishes; and when they have all been cleaned, |
she takes the mortar-box for the salal-berries, and she puts it down
on the floor | where she is going to work; and she also takes her
20 husband's stone hammer and places it || on the edge or by the side
of the mortar-box. Then she takes the | dish containing the cleaned
salal-berries and puts it down next to the mortar-box; | and she puts
in both hands and takes out the | cleaned salal-berries and places
them in the mortar-box. When | they are two finger-widths deep
25 in the || bottom of the mortar-box, she takes her | stone hammer
and pounds them until they burst, and she continues | pounding
them until she sees that they have all burst. Then she takes the |
large dish and pours the pounded salal-berries into it. After | pour-
ing all out, she takes some more of the cleaned salal-berries, ||
30 puts them into the mortar-dish, and when they are | two finger-
widths deep in the | mortar-box, she takes her stone hammer and
pounds them. | She pounds them for a long time; and when she sees |
that they have all burst, she puts the hammer down on the floor ||
35 and pours the pounded salal-berries into the dish. | She continues

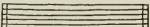
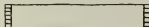
- 15 lēs gwēg'ilasaxs g'alēx'dē nekwaxen g'ilx'dē gwāgwēx's'alasa. Wā,
lāxaē hēem gwēg'ilāqēs gwēg'ilasaxs laē k'lūlpālaxa nek'lūlē. Wā,
lāxaē hēem k'lats!ālasēda lōēlq!wē. Wā, g'il'mēsē 'wī'lala k'imde-
kwaxs laē āx'ēdxa leg'ats!āxa nek'lūlē qas g'āxē hāng'alilas lāxēs
ēaxelāslē. Wā, lāxaē āx'ēdex pelpelqasēs lā'wūnemē qas g'āxē
20 mekwāgēlilas lāxēs leg'ats!āxa nek'lūlē. Wā, lā āx'ēdxa k'imde-
gwats!āxa nek'lūlē lōq!wa qas g'āxē k'ānodzents lāxa leg'ats!āxa
nek'lūlē. Wā, lā gōx'witsēs wāx'sōlts!āna'yē e'eyasō lāxa k'imde-
kwē nek'lūla qas lā gōxts!ālas lāxa leg'ats!āxa nek'lūlē. Wā, g'il-
'mēsē mālden lāxens q!wāq!wax'ts!āna'yēx yix wāgwasasa k'imde-
25 kwē nek'lūl lāx ōts!āwasa leg'ats!āxa nek'lūlaxs laē dāx'ēdxa
pelpelqē qas leselgendēs lāq qa 'wī'lēs kūx'ēda. Wā, lā gēg'ilil
leselgēq. Wā, g'il'mēsē dōqūlaq laem 'wī'la kūk'axs, laē āx'ēdxa
'wālasē lōq!wa qas lā qepōsasa lā ledzeku nek'lūl lāq. Wā, g'il-
'mēsē 'wīlāsēxs laē ēt!ēd gōx'wīd lāxa k'imdek'wē nek'lūla qas
30 lēxāt! gōxts!ōts lāxa leg'ats!āxa nek'lūlē. Wā, g'il'emxaāwisē
mālden lāxens q!wāq!wax'ts!āna'yēx yix wāgwasas lāx ōts!āwasa
leg'ats!āxa nek'lūlaxs laē dāx'ēdxa pelpelqē qas leselga'yēs lāq.
Wā, lāxaē gēg'ililēxs leselga'yāaq. Wā, g'il'emxaāwisē dōqūlaq
laem 'wī'la kūkūx'sēxs laē g'ēg'alilasēs ledzayowē pelpelqaxs laē
35 qepāsasa lā ledzeku nek'lūl lāxa ledzegwats!ē nek'lūl lōq!wa.
Wā, āx'sā'mēsē la hē gwēg'ilaxa wāōkwē k'imdek' nek'lūla. Wā,

doing this with the other cleaned salal-berries, and | only stops when 37
they have all been pounded. She does not make them into cakes
quickly, | but leaves them for two nights in the dish, covered over
with a mat, before | making the cakes. ||

Now I will talk about the long strips of dried salal-berries. When | 40
the woman gets ready to dry them, after leaving them two nights
covered | over with a mat, so that no soot will drop into them and | so
that they will get thick,—for she can not make them into cakes
immediately | after pounding, because the berries are full of juice,
and therefore || she leaves them for a long time to dry up,—then she 45
takes up the drying-frame, | the (same) one as she used when she dried
elderberries mixed with salal-berries, | and also the heated skunk-
cabbage. She puts the heated | skunk-cabbage leaves down flat the
whole length of the drying-frame. She puts them on very | smoothly;
and when they are all down on the drying-frame from end to end, || she 50
takes her straight knife and cuts the curved edges | of the skunk-cabbage
leaves that hang down over the two side-pieces of the drying-frame |
(this is called by some people “stiff edge of the drying-frame”). |
After cutting them all off, she takes a large horse clam-shell | and a
large spoon, and she takes the pounded-salal-berry dish || and puts it 55
down by the side of the drying-frame. She | takes the ladle, dips
it in, and stirs it until they are well mixed | with the juice; and when

al'mēsē gwālexs laē 'wīla la ledzekwa. Wā, k'lēstla yā'nag'aāla 37
lex'ēdeq. Hēda la mālexsē gānolas 'nakūyālaxa lē'wa'yaxs laē
lex'ēdeq.

Wā, la'mēsen gwāgwēx's'ex'īdel lāxa hēyadzō negūdžōxs laēda 40
ts!edāqē xwānal'īd qa's leqēq lāqēxs laē mālexsēs ganolē nāxūm-
līxa lē'wa'yē qa k'lēsēs q!wāp!eqelasō'sa q!walōbesē. Wā, hē'mis
qa ālak'!alēs gēnx'īda qaxs k'leāsaē gwēx'īdaas lex'ēdqēxs g'ālāē
gwāl leselgēq qaxs ālak'!ālāē q!lēnemē saaqas. Wā, hē'mis lāg'ilas
hē gwaēlē qa lemlemōx'dēs. Wā, lā āx'ēdēda ts!edāqaxa k'itk'!e- 45
dēsē, yixēs k'itēlāx'dāxs g'ālēx'dē leqaxa ts!ēts!enqela negūdžō-
wa. Wā, hē'misa penkwē k'!ek'aōk!wa. Wā, lā pāgedžōtsa penkwē
k'!ek'!aōk!wa lāx 'wāsgemasasa k'itk'!edēsē. Wā, laem aēk'laxs
laē hamelgedžā'ya k'!ek'!aōk!wa pāpeqō'nakūlaxs labendālaē. Wā,
lā āx'ēdxēs nexx'āla k'lāwayowa qa's t!ōsālēxa k'elēk'!enxa- 50
'yaas k'!ek'!aōk!wāxs laē k'lesāla lāx k'āk'etenxa'yasa k'itk'!edēsē;
yixs lēqelaēda waōkwas L!āl!exenxē lāxa k'āk'etenxa'yā. Wā,
g'il'mēsē 'wīla t!ōsewakūxs laē āx'ēdxa 'wālasē xālaētsa met'lānā'yē.
Wā, hē'misa 'wālasē k'āts!enaqa. Wā, lā āx'ēdxa leg'ex'tslālāxa
nek'lūlē lōq!wa qa's g'āxē hānenxelilas lāxa k'itk'!edēsē. Wā, lā 55
dāx'īdxa k'āts!enaqē qa's tsēqēs lāq qa's xwēt!ēdēq qa lēlgowēs
lē'wis saaqē. Wā, g'il'mēsē ālak'!āla la lēlgōxs laē tsēx'ēitsa k'āts!e-

- 58 the berries are well mixed, she dips the | spoon into them until it is heaping full of the pounded salal-berries; and she pours | them on one end of the drying-frame. Then she takes a straight cedar-stick ||
- 60 and puts it down (crosswise) near the end of the drying-frame, in this manner: | The thickness of the cedar-stick is one-half of the  little finger, | and it is just squeezed between the two side-pieces of the drying-frame. She | does the same at the other end; and after doing so, she takes the | clam-shell, turns it over, and uses it to smooth the pounded
- 65 salal-berries || on one end of the drying-frame. Then the pounded salal-berries are levelled down | to the crosspiece of cedar-wood, and she presses | the pounded salal-berries against the two side-pieces. As soon as she has spread all the pounded | salal-berries, she dips the spoon into the berries again and pours them out at the | end of the
- 70 salal-berries. She continues doing this until || she reaches the end of the drying-frame; and when she reaches the other crosspiece, | she stops. After doing so, it is in this way: |  Sometimes she has as many as twenty drying-frames with | pounded salal-berries, or even more when the salal-berries are growing well | in summer, and when the woman is industrious in picking salal-berries. || After this has been done, she asks
- 75 her husband to come and help her | put the frames up just over the fire, not very high, | for the woman must bend her head when she


- 58 naq' qa l'āk'emalisēxa leg'ekwē nek'lūla qa's lā tsēdzōts lāx āpsba-
yasa k'litk'ledēsē. Wā, lā āx'ēdxā k'waxlāwē qa's negenōsa. Wā,
60 lā k'atbents lāxa māx'ba'yasa k'litk'ledēsē g'a gwā'lēg'a (*fig.*), yixs
k'lo'denaē lāxens selt'ax'tsāna'yēx yix wāgwasasa k'waxlāwē. Wā,
lā āem qatawēl'tewē lāx l'āl'lexenxa'yasa k'litk'ledēsē. Wā, lāxaē
hēem gwēx'īdxā āpsbā'yē. Wā, g'il'mēsē gwālexs laē āx'ēdxā
xalaēsē qa's nelalamasēqēxs laē gwēldzodālaxa leg'ekwē nek'lūl lāx
- 65 āpsba'yasa k'litk'ledēsē. Wā, laem 'nemāk'alēda leg'ekwē nek'lūl
lē'wa gēba'ye k'waxlāwa. Wā, lā lālenxendxa l'āl'lexenxa'yasa
leg'ekwē nek'lūla. Wā, g'ilna'xwamēsē gwēldzōd 'wēl'asa leg'ekwē
nek'lūlexs laē ēt'lēd tsēx'ētsa k'āts'enaqē qa's lā tsēdzōts lāx lā
'wālalaats ōba'yasa nek'lūlē. Wā, āx'sā'mēsē hē gwēgilaxs laē
- 70 lābendālaxa k'litk'ledēsē. Wā, g'il'mēsē lāg'aa lāxa 'nemē gēba-
ya laē gwāla. Wā, g'il'mēsē gwālexs laē g'a gwā'lēg'a (*fig.*), yixs
'nāl'nem'plenaē maltse'mg'ustāxsēda k'litk'ledēsē la āxdzālaxa
leg'ekwē nek'lūla lō'xs hāyaqamaaq, yixs hēlaēda nek'lūlē lāxēs
q'wax'ēdaēna'yē lō'xs se'x'ts'laēda ts'edāqē la nekwaxa nek'lūlē.
- 75 Wā, g'il'mēsē gwālexs laē āxk'lāxēs lā'wūnemē qa g'āxēs g'ēwalaq
qa's lēs'alēlōdēs lāx neqōstāwasēs leg'wīlēxa k'lēsē ālaem ēk'lāla
qaxs g'im'xwala'maēda ts'edāqaxs laē lāwabewēxa k'litk'ledēsaxs

is standing under the drying-frame | when it is put up over the 77
 fire. Now the woman takes hold of one end, | and her husband of
 the other, and they put the salal-berry cakes (for now their name
 is changed) || over the fire. After doing so, her husband | builds up 80
 the fire with very dry alder-wood. | The reason why they use alder-
 wood to burn underneath is because it gives no sparks | and it makes
 a very hot fire, for the owner of the salal-berries wishes them | to dry
 quickly. As soon as the fire burns well, they watch || the drying- 85
 frames that they may not catch fire, and they do not leave (the cakes)
 there for more than two | hours. Then they are half dry. Now |
 the berry-cakes are done; and she takes them all down and puts
 down on the floor one | of the drying-frames. Then she takes down
 another one and puts it on top | of the one on the floor; and she con-
 tinues doing so, putting them one || on top of another. After she has 90
 taken them all down, the woman | takes an empty drying-frame and
 places it over the top | one which has the long strips of salal-berry
 cakes on it. Then she turns it over on the | empty one. The woman
 is careful that the salal-berry cake | is flush with the end of the
 empty drying-frame, and || that the sides are straight along its sides; 95
 for all the frames are made of the same length | and of the same
 width. As soon as | she has finished, she calls her husband to come
 and take hold | of the drying-frames that lie face to face. Then her

laē lēstāya lāx ēk'!a'yasa legwilē. Wā, laem dādeba'ya ts!edāqē 78
 lē'wis lā'wūnemaxs laē lēstōdxa t!eqa qaxs lē'maē l!āyoxlāxs
 laē lēstā'ya lāxa legwilē. Wā, g'il'mēsē gwālexs laē lā'wūnemas 80
 leqwēlax'idxēs legwilasa l!āsmesēxa ālak'!alā la lem'xwa. Wā,
 hēem lāg'ilas hē legwābewisēda l!āsmesaxs k'!ēsaē ānōbēxostāla.
 Wā, hē'misēxs lōmaē l!ēseg'ustāla qa's ē'nēk'aē qa hālabalēs
 lem'x'widēs t!eqa. Wā, g'il'mēsē x'iqostāwē leqwēla'yas laē q!aq!a-
 lālaq qa k'!ēsēs x'ix'ēdē k'!itk'!edēsas. Wā, k'!ēst!a malts!agele- 85
 lag'ila lāxa q!aq!alak'!a'yaxa ē'nālāxs laē k'!ayax'wida. Wā, laem
 l!ōpa t!eqa. Wā, lā āxaxōd ē'wīlaq qa's pax'alilēsa ē'nemxs
 k'!itk'!edēsa. Wā, lā ēt!ēd āxaxōdxa ē'nem'xsa qa's pāgēg'indēs
 lāxa lā pagēla. Wā, lā hānal āxāxelaxa waōkwē qa's lā ē'wīla
 pagēg'indālas lāxa waōkwē. Wā, g'il'mēsē ē'wīlaxaxs hēda ts!edāqē 90
 āx'ēdxa lōbedzāla k'!itk'!edēsa qa's lā papeqōdeq lē'wa ēk'!en-
 xelilē t!eqadzālaxa hēyadzowē t!eqa. Wā, laem benāsalēda
 lōbedzāla. Wā, lā dōqwalēda ts!edāqaxa t!eqādzāla k'!itk'!edēs
 qa ē'nemabalēs ōba'yas lē'wa lōbedzāla k'!itk'!edēsa. Wā, hē'mis
 qa ē'nemenxālēs ēwenx'a'yas qaxs ē'nem'maēs āwāsgemasē. Wā, 95
 laxaē ē'nem'mē āwādzewasasa k'!ēk'!itk'!edēsē. Wā, g'il'mēsē
 gwālexs laē lē'lālxēs lā'wūnemē qa g'āxēsē dādebendxa lā
 haqālā k'!ēk'!itk'!edēsa. Wā, la'mēsē lā'wūnemas dābendxa

husband takes hold of | one end, and the woman takes hold of the
 100 other (end). They || lift them up at the same time, and then turn
 them over so that the drying-frame with the salal-berry cake is on
 top; | and when they turn them over, the cake falls upon the |
 empty drying-frame, and the strip of salal-berry cake has been
 turned over. | Then they put it again just over the fire. | After this
 has been done, she takes the same drying-frame | from which she
 5 had taken the strip of salal-berry cake. || She peels off the heated
 skunk-cabbage leaves which stick to it, and throws them away. |
 Then she turns it over and puts it on the next one; and she does | as
 she did before with the first one, turning over the cakes; and she
 continues | doing this with the others. It takes only one day | to
 10 dry all of them. When they are all dry, the woman || takes a small
 square box, takes off the cover, and she tilts it on one side by the side
 of the fire, | so that it will get dry inside. | As soon as the inside is
 very dry, she puts out the fire. | Then, without help, the woman
 takes down the drying-frames and | puts one on top of another, as
 15 they had been before, when she turned them over. || She takes the
 small square box of medium size and places it | near the drying-
 frames. Then she takes up the end of one strip of salal-berry cake, |
 puts it into the bottom of the salal-berry box, | and the end up
 against the narrow end of the small box. When part of it | covers

äpsba'yē. Wä, läda ts!edäqē dāx'ēidxa äpsba'yē. Wä, lä 'nemā-
 100 x'ēid wix'ēidqēxs laē lēx'ēideq qa hēs lä ēk'!agawa'ya t!eqadzāla
 k'!itk'!edēsa. Wä, g'il'mēsē lēx'ēidqēxs laē lāsēda t!eqa lāxa lōbe-
 dzāla k'!itk'!edēsa. Wä, laem lēnkwā hēyadzowē t!eqa. Wä,
 hēx'ēida'mēsē la xwēlaqa lēs'alelōts lāx neqostāwasēs legwīlē.
 Wä, g'il'mēsē gwālexs laē äx'ēdex äxdzāyaasdāsa hēyadzowē t!eqa
 5 qa's kūsālōxa ts!äg'ets!āyē penk^u k'!ek'!aōk'!wa qa's ts!ex'ēdēq.
 Wä, lä häx'ēideq qa's lāxat! pāpeqōdeq. Wä, laē hēm gwēx'ēid-
 qēs g'ilx'dē gwēx'ēidaasxēs g'ilx'dē lēx'ase'wa. Wä, äx'sä'mēsē hē
 gwēg'ilaxa waōkwē. Wä, lä 'nemxsa'mēsē 'nālaxs laē 'wīla
 lem'ēwida. Wä, g'il'mēsē 'nāxwa lem'wemx'ēida laēda ts!edäqē
 10 äx'ēdxa xāxadzemē qa's äxōdēx yikūya'yas qa's qōgūnōlisēsa
 xaxadzemē lāxēs legwīlē qa ālak'!ālēs lem'ēwidē ōts!āwas. Wä,
 g'il'mēsē ālak'!āla la lem'x'ts!āxs laē k'!ilx'ēdxēs legwīlē. Wä,
 lānaxūla'mēda ts!edäqaxs laē äxāxelaxa k'!ēk'!itk'!edēsē qa's
 pāpeqō'nakülēq lāxēs lāx'dē gwaēlasexs lāx'dē lēx'aq. Wä, lä
 15 äx'ēdxa xaxadzemē, yīxa hēla xetsema qa's g'āxē hāng'alīda lāx
 māk'inxēlīlāsa k'!ēk'!itk'!edēsē. Wä, lä dābendxa hēyadzowē t!eqa
 qa's ts!em'x'ts!ālēs lāx ōxlā'fāsa hayadzewats!ē t!eqa xaxadzema.
 Wä, lä sek'ālē ōba'fāsa lāxa äpsanexts!āwasa xāxadzemē. Wä,
 g'il'mēsē hamelxalts!āxs laē gwānax'ēdeq qa 'nemālasēs k'!ō-

the bottom, she folds it back so that it is of the same size || as the 20
bottom of the small box. It is in this way | when it is
put into the small box into which it is being folded. |
She continues doing this with the others; and  when they
are all in, | she heats some new skunk-cabbage leaves over
the fire; and | when they are soft, she takes the crooked knife of
her husband, || cuts out the thick veins in the middle, and, when they 25
are all off, | she heats them again over the fire. She does not stop
until they are almost brittle | and very dry. Then she puts the
leaves on top of the | strips of salal-berry cake, and she tucks them in
all round inside the box | containing the strips of salal-berry cakes,
so that it is very tight. After doing this, || she puts the cover on 30
and ties it down. When | this has been finished, she puts it down
in a place where the heat of the fire reaches it, and | she leaves it
there until winter; for generally | the cannibal dancers wish to eat only
long salal-berry cakes, | when the owners of the long salal-berry cakes
have a winter ceremonial, and also || the head chiefs of the owners of 35
long salal-berries | wish to eat them; but the poor people of the tribe |
eat salal-berries mixed with elderberries when they are given at a
feast. | Now this is finished. |

Currants.—After doing so, (the woman) takes a large dish and | 1
puts it down by the side of the currant-baskets. She pulls out the |

xwa^əyas lē^əwa pāq!exsda^əyasa xāxadzemē. Wā, lā g^əa gwālēg^əaxs 20
(fig.) laē hānts!ā lāxa xaxadzemē lāxēs q!elx^{uts}!āēna^əyē. Wā, lā
āx^ssāem hē gwēgilaxa waōkwē. Wā, g^{il}mēsē ^əwiltslāxs laē
āx^əēdxa alōmasē k^ə!ek^ə!aōk!wa qa^s pex^ə!idēq lāxēs legwilē. Wā,
g^{il}mēsē pex^əwidexs laē āx^əēdex xelxwālāsēs lā^əwūnemē qa^s
xelxwālēx t!ent!enxedzā^əyas. Wā, g^{il}mēsē ^əwilāxs laē ēt!ēd 25
pāpax^əelālas lāxēs legwilē. Wā, āl^əmēsē gwālexs laē elāq tsōs^əēda
qaxs laē ālak^ə!āla la lem^əwīda. Wā, lā aēk^ə!a paqeyints lāxa
hēyadzowē t!eqa. Wā, laem dzōpas lāx ēwanēqwas ōkūya^əyasa
hēyadzowē t!eqa qa ālak^ə!ālēs emxa. Wā, g^{il}mēsē gwālexs laē
yikūyints yikūya^əyas. Wā, lā t!emak^əeyndeq. Wā, g^{il}mēsē 30
gwālexs laē hāng'alilas lāxa lāg^əaaasas l!ēsalās legwila qaxs
hēx^ssā^əmēlē haⁿēl lāg^əaal lāxa lāla ts!āwūnx^əīda qaxs q!ūnālaēda
hāmats!a ^ənēx^ə qa^s lēx^əamē t!ext!āqxa hēyadzowē t!eqaxs laē
ts!ēts!ēx^əidē g^əōkūlōtasa t!egadāsa hēyadzowē t!eqa. Wā, hē^əmisa
xamagema^əyē g^{ig}egāmēsa g^əōkūlōtasa t!egadāsa hēyadzowē t!e- 35
qaxs ^ənēk^əaē qa^s t!ext!aqēq, yixs lāa^əlas bēgūlida^əyas g^əōkūlōts
nengūd^əzōgūxa ts!ēts!enqelaxs laē k^ə!wēladzema. Wā, la^əmen
gwāl lāxēq.

Currants.—Wā, g^{il}mēsē gwāla, laē āx^əēdxa ^əwālasē lōq!wa, qa 1
g^əāxēsē hānālīxa nāg^əē q!ēdzats!ē lexā^əya. Wā, lā lek^əemōdxa

¹ *Ribes bracteosus*, Dougl., *Ribes petiolare*, Dougl. Continued from the description of gathering currants.
See p 209, line 37.

- 3 huckleberry-branches that have been pushed through the baskets, and she takes off | the skunk-cabbage covering and puts it down,
 5 and she takes a mat || and spreads it outside of the basket. | She puts the large cleaning-dish on the left-hand side of the | currant-baskets. When everything is ready, she takes | one branch of the currants. She takes hold of it with her left | hand, and pulls off the berries with
 10 her right hand, and || she drops them into the large dish for holding the cleaned berries. She | continues doing so, cleaning the currants. When they are all cleaned, she takes her | front-basket, goes down to the beach in front of her house, and | picks up twelve stones. When they are all in, | she carries it on her back into the house
 15 and || puts it down by the side of the fire. Then she puts the stones | into the fire; and after doing this, she takes a | square box and puts it down next to the fire, and also her tongs, which | she puts down on the floor, and also a large, long-handled | ladle, which
 20 she puts next to the square box. || She also takes skunk-cabbage leaves which were used for covering the berries, cuts out the mid-ribs, | and, after these have been cut out, she heats them over the fire. | She continues to do this until they get very brittle. Then she puts them into a | small dish and breaks them to pieces until they
 25 are as fine as | flour. When this is done, and the stones that || she has put on the fire are red hot, she takes a small steaming-box and |

- 3 Lēlask'ēya'yē gwādemsa qa's ts!ex'īdēq. Wā, lāxaē lāweyōdxa nāseya'yas k'lek'!aōk!wa, qa's āx'alilēq. Wā, lā āx'ēdxa lē'wa'yē,
 5 qa's lep!āhīlēq lāx l!asalīlasēs nāg'a'yē q!ēdzats!ē lexa'ya. Wā, hēlat!a ha'nēla 'wālasē k'īmdats!ē lōq!wē gēmxa'nāhīlasa nāg'a'yē q!ēdzats!ē lexa'ya. Wā, g'il'mēsē gwālemg'alīhexs laē dāx'īdxa 'nēmts!aq!ex!a q!ēsēna, qa's dāx!ayēx yīsx'ēnasē yīsēs gēmōl-ts!āna'yē. Wā, lā x'ik'ālaxa q!ēsēnasēs hēlk'!ōts!āna'yē, qa's lā
 10 k'lāts!ōts lāxa k'īmts!ālasē 'wālas lōq!wa. Wā, āx'sā'mēsē hē gwēg'ilaxs k'īmtaaxa q!ēsēna. Wā, g'il'mēsē 'wī'laxs laē āx'ēdxa nanaagem lexa'ya, qa's lā lents!ēs lāx l!ēma'isasēs g'ōkwē qa's lā xē'x'!ts!ōtsa gāgiwāla t!ēsem lāq. Wā g'il'mēsē 'wīlts!āxs g'āxaē ōxlōsdēleaq qa's lā ōxlaēleaq lāxēs g'ōkwē, qa's lā ōxla-
 15 nōlīsas lāxēs legwīlē. Wā, hēx'īda'mēsē xē'x'wēlts!ālaq, qa's lā xē'x'wēlndālas lāxēs legwīlē. Wā, g'il'mēsē gwāhexs laē āx'ēdxa k'īmyax!a, qa's g'āxē hānōlīsas lāxēs legwīlē lē'wis ts!ēs!āla. Hē-emxat! āx'ētsō's, qa g'āxēs k'ādīla. Wā, hē'misa 'wālasē g'il't!ex-lāla k'āts!ēnaqa āx'ētsō's, qa g'āxēs g'enāhīlxa k'īmyax!a. Wā, lā
 20 āx'ēdxa ts!ēts!ak'ēyēx'dās k'lek'!aōk!wa qa's k'laxālēx t!ēnt!ēnxēdzā'yas. Wā, g'il'mēsē 'wī'lāxs laē pex'īdeq lāxēs legwīlē. Wā āl'mēsē gwāpexaqēxs laē ālak!āla la tsōsa. Wā, lā āxts!ōts lāxa lālogūmē, qa's tsōselgēndēq. Wā, āl'mēsē gwāhexs laē yō la gwēx'sa qūxēx. Wā, g'il'mēsē gwāhexs laē mēmēntsemx'īdēda t!ēsemē
 25 xē'x'wēlālēs lāxa legwīlē. Wā, lā āx'ēdxa āmā'yē q!ōlats!ā, qa's

pours some water into it, until it is half full. She puts it down | be- 26
tween the square box and the fire. Then she takes the large | long-
handled ladle, dips it into the currants, and pours (them) | into the
square box; and when one-half of the currants are in the box || one- 30
half are still in the large dish containing the cleaned berries. |
Then she takes her tongs, picks up the red-hot stones, | and dip them
quickly into the water in the steaming-box and | puts them into the
currants. She puts in six red-hot | stones. Then she dips more of the
cleaned currants with her large || long-handled ladle out of the dish 35
containing the cleaned currants | and puts them over the red-hot
stones. She only | stops when they are all in. Then she again takes
her tongs and again picks | up red-hot stones, which she first puts
into | the water in the steaming-box, and she puts these on the
currants. || She only stops when six stones have been put in. | Then 40
she takes a mat and covers over the currants that she is steaming. |
She leaves them this way all day and all night. Then the woman |
goes into the woods looking for broad skunk-cabbage leaves; and
when she has found some, | she breaks off the broadest leaves. ||
When she has many of these, she digs up spruce-roots, which she | 45
splits in two and which she ties in the middle. When this is done,
she carries | everything home and puts it down at the left side of the

gũxts!ōdēsa 'wāpē lāq qa negōyoxsdalēs. Wā, lā hanagōts lāx 26
āwāgawa'yasa k'ĩmyaxlā lē'wa legwīlē. Wā lā āx'ēdxā 'wālasē
g'ilt!exlāla k'āts!ēnaqa qa's tsēqēs lāxa q'lēsēna qa's lā tsēts!ālas
lāxa k'ĩmyaxlā. Wā, g'il'mēsē nexsēda q'lēsēna la tseyādzems
lāxa k'ĩmyaxlā lē'wa g'ēts!ā lāxa k'ĩmdegwats!ē 'wālas lōq!wa, 30
lāē āx'ēdxēs ts!ēslāla qa's k'lip!ēdēs lāxa x'ixsemāla t!ēsema,
qa's lā hana'wīd hāpstents lāx 'wābets!āwasa q!ōlats!ē, qa's
lā k'lip!eqas lāxa q'lēsēna. Wā, la q!el!esgema x'ix'exsemāla
t!ēsem lā k'lip!gemsēq. Wā, lāxaē ēt!ēd tsēx'itsa 'wālasē g'il-
t!exlāla k'āts!ēnaq lāxa lēx'uts!āla k'ĩmdek' q'lēsēna, qa's lēxat! 35
tsēk'eyīnts lāxa la āxeqelaxa x'ix'exsemāla t!ēsema. Wā, āl'mēsē
g'wālexs lāē 'wī'la. Wā, lāxaē ēt!ēd āx'ēdxēs ts!ēslāla, qa's k'lip!ē-
dēs lāxaaxa x'ix'exsemāla t!ēsema, qa's lēxat! g'āgalasīla hāpstents
lāx 'wābets!āwasa q!ōlats!ē. Wā, lā k'lip!ek'as lāx ōkūya'yasa q'lē-
sēna. Wā, āl'mēsē g'wālexs lāē 'wī'lēda q!el!esgemē t!ēsema. Wā, 40
lā āx'ēdxā lē'wa'yē qa's 'nāxūmdēs lāxa q!ōlasē'wasa q'lēsēna. Wā,
āx'sū'mēsē hē g'wālxā 'nāla lē'wa gānūlē. Wā, lā'mēsēda ts!ēdāqē
lāxa āl!ē ālāxa āwādzoxlowē k'!ēk!āōk!wa. Wā, g'il'mēsē q'lāqēxs
lāē p!ap!ōx'weqewaxa āwādzoxlowē lāxa k'!ēk!āōk!wa. Wā,
g'il'mēsē q!eyōlexs lāē 'lāp!idxa l!ōp!ek'asa ālēwasē, qa's pak!ex- 45
sendēq qa's yī'ōyodēs lāq. Wā, g'il'mēsē g'wālexs gāxaē g'emxe-
laq, qa's lā nā'nak' lāxēs g'ōkwē, qa's lā g'emxenōlasas lāxēs le-

48 fire. | Then she takes her husband's crooked knife and | sits down
 where the skunk-cabbage leaves have been placed. She cuts up
 50 the || tying of the spruce-roots which have been split in two, takes
 hold of a | leaf of skunk-cabbage, and she cuts off the mid-rib, so
 that it is the same | thickness in the middle and at the edges, then |
 she takes hold of another one and she does the same as she did with
 the | first one. She continues doing this with the others; and ||
 55 when all have been finished, she heats them by the fire; and when |
 they are soft and thin, she puts them down on a mat. She does | the
 same with all of them. When they are all done, she takes | the
 drying-frames, the same ones that were used for the salal-berry
 cakes, | and she also uses the same cedar measure which she used
 60 for || mixed elderberry and salal-berry cakes. She takes the four |
 cedar-sticks, and puts them on the drying-frames, and she also | takes
 a large horse-clam shell and puts it down. | Finally she takes off the
 mat that has been spread over the steaming-box | in which the cur-
 65 rants are. She takes up another medium-sized || dish and puts it on the
 corner of the square box. She takes the | large shell and skims off the
 juice of the boiled currants, | since the boiled berries have all gone
 down in the | juice. She skims the juice into the dish which she
 placed on the corner of the box; | and she does not stop until the

48 gwilē. Wā, lā āx^ēēdex xelxwāla k'!āwayosēs lā^ēwūnemē, qā^s lā
 k'!wag'alil lāx gēm^xēlasasa k'!ēk'!aōk'!wa. Wā, lā t!ōts!ēndxa
 50 yīlōyoyē pāk'!exsaak^u L!ōp!ex'sa ālēwasē. Wā, lā dāx^ēidxa nem^xsa
 k'!ēk'!aōk'!wa, qā^s xelxwālēx t!ent!ēnxēdzā^yas, qā^s ēnemēs wā-
 gwasasa negēdzā^yē lē^ēwis ēwūnxā^yē. Wā, g'il^ēmēsē gwālēxs laē
 ēt!ēd dāx^ēidxa ēnem^xs qā^s ā^ēmēxat! hē gwēx^ēideq lāxēs gwēx^ēi-
 daasdāxēs g'ilx^ēdē āx^ēēwa. Wā, āx^usā^ēmēsē hē gwēg'ilaxa waōkwē.
 55 Wā, g'il^ēmēsē wī^ēlaxs laē pex^ēideq lāxēs legwilē. Wā, g'il^ēmēsē
 lēndēdzōx^ēwida, laē pagēdzōlilas lāxa lēbīlē lē^ēwa^ya. Wā, lā ēnā-
 xwaem hē gwēx^ēidxa waōkwē. Wā, g'il^ēmēsē wī^ēlaxs laē āx^ēēd-
 xa k'!itk'!ēdēsē, yīxaax k'!itk'!ēdēselasēxa negūdzowē t!ēqā.
 Wā, lāxāē hēem menyayosēda k'!waxlāwē, yīxēs mēnselāxa ts!ē-
 60 ts!ēnqēla nek'!ūla. Wā, hē^ēmis āx^ēētsō^ēsēda mōts!aqē menyayowē
 k'!waxlāwa, qā^s g'ēdzolilēs lāxa k'!ēk'!itk'!ēdēsē. Wā, lāxāē
 āx^ēēdxa ēwālasē xālaētsōx met!ana^yēx qā^s g'āxē g'ig'alilas.
 Wā, lawēslē āxōdxa lē^ēwa^yē lēpēmālitsa k'!im^yaxlā q!ōla-
 ts!ēxa q!ēsēna, qā^s g'ig'alilēs. Wā, lā āx^ēēdxa ōgū^ēla^ēmē hēla
 65 lōq!wa, qā^s k'ag'āgēndēs lāxa k'!im^yaxlā. Wā, lā dāx^ēidxa
 ēwālasē xālaēsa, qā^s ax^ēwidēxa saa^yasa q!ēsēnaxs g'āxāē q!ō-
 kūyēxa q!ōlkwē q!ēsēnaxs laē wūndzēsēs hamaēsē lax āwabā^yasa
 saa^yqē. Wā, lā ax^uts!ālas lāxa lōq!wē la hāng'āgēxa k'!im^yaxlā.
 Wā, ā^ēl^ēmēsē gwālēxs laē lēmōkwa q!ōlkwē q!ēsēna. Wā, g'il-

boiled currants are dry. When || this is done, she takes the tongs, 70
 with which she searches for the stones | that are still in the bottom
 of the box. | She takes out the stones and puts them down by the
 side of the fire. When | all the stones have been taken out, she takes
 a small dish into which she puts the | powdered skunk-cabbage, and
 she empties it into the boiled || currants. When it is all in, she takes 75
 her tongs and | stirs it; and she only stops stirring when it is all |
 mixed. Now the boiled currants are thick. When she has | done so,
 she takes the heated skunk-cabbage leaves and spreads them | on
 the drying-frame along the whole length. After || doing so, she takes 80
 the cedar-stick measures and lays them down on the drying frame, |
 in this way,¹ so that the four measures are at (1). | She takes the large
 shell and dips it into the boiled currants, | and she pours them out
 inside the measures at (1). Then she turns | the shell on its back
 and spreads (the currants). When they are spread all over, ||
 she presses them so that they fill the corners of the mould and | so 85
 that they are pressed close together. After doing this, | she con-
 tinues doing so with the others, when she makes berry-cakes. When
 the | cakes have all been made to the end of the frame, she puts it
 just over the fire; | and after doing this, she takes another drying-
 frame, and || she does the same as she did to the first one when she 90

‘mēsē gwālexs laē āxēdxā ts!ēslāla qa’s k’!ap!ēlēs lāxa t!ēse- 70
 maxs hē’māē ālēs xegwēs lāx ōx!a’fāsa k’!imāx!a. Wā,
 laem k’!ipūstālaq qa’s k’!ibenōliselēs lāxēs legwīlē. Wā, g’l-
 ‘mēsē ‘wī!lōstēda t!ēsemaxs laē āxēdxā lālogūmē, yīx āxts!ewasasa
 q!wēlkwē tsewēk^a k’!ēk!aōk!wa, qa’s lā k’!āqas lāxa q!ōlkwē
 q!ēsēna. Wā, g’l’mēsē ‘wī!laqaxs laē āxēdxēs ts!ēslāla qa’s 75
 xwēt!ēdēs lāq. Wā, ā!mēsē gwāl xwētaqēxs laē ālak!āla la
 lelga. Wā, la’mē la genkēda q!ōlkwē q!ēsēna. Wā, g’l’mēsē
 gwālexs laē āxēdxā penkwē k’!ēk!aōk!wa qa’s lebedzodālēs
 lāxa k’!itk!ēdēsē lābendālex ‘wāsgemasas. Wā, g’l’mēsē
 gwālaxs laē dāx!ēdxā menyayowē k’!waxlāwā qa’s k’!atemg’aale- 80
 lōdē g’a gwālēg’asa¹ mōts!aqē k’!wēk!waxen menyayo lāx (1).
 Wā, lā āxēdxā ‘wālasē xālaēs qa’s tsēqēs lāxa q!ōlkwē q!ēsēna
 qa’s lā tsēdzōts lāx ōts!āwasa menyayowē lāx (1). Wā, nelāla-
 masxa xālaēsaxs laē gwēldzōts lāq. Wā, g’l’mēsē gwēldzōdexs
 laē laqwaq, qa lalanēqwēs lāx ēwūnxāfāsa menyayowē. Wā, 85
 hē’mis qa gwālēlēs q!esmenx^awīda. Wā, g’l’mēsē gwālexs laē
 āem hē gwē’nākūlāxa wāōkwaxs laē leqaq. Wā, g’l’mēsē lābendē
 leqa’yasēxs laē hēx!idaem lāstōts lāx neqōstāwasēs legwīlē. Wā,
 g’l’mēsē gwālexs laē ēt!ēd āxēdxā ‘nemxsa k’!itk!ēdēsa. Wā,
 āemxaūwisē neqemg’l!tewēxēs gwēg’ilasaxēs g’l!x!dē legēdzōtse- 90

¹ See figure on p. 201.

- 91 put the cakes on. | She continues doing this until all the currants have been made into | cakes. After this is done, she takes a mat and spreads it over them, | so that the soot of the fire will not fall on
- 95 them | and so that the heat of the fire will go up to it. || They need a strong heat to dry quickly, for the | cakes of currants do not dry quickly. Sometimes it takes three or | even five days to dry them. When they are | dry, she takes down the drying-frames and | places them one on top of another by the side of the fire. When they have
- 100 all been taken down, || the woman takes an empty drying-frame and puts it on top of | one with a currant-cake on it. She takes care that the edges are flush | on all sides and at the ends of the two drying-frames. | Then she calls her husband to come and help her turn over
- 5 the | currant-cakes; and when her husband comes, the woman || takes one end of the two drying-frames which lie together, | and her husband takes hold of the other end. Both lift them up at the same time, | and they turn them over. Then the currant-cake is turned, | and falls on the empty drying-frame. All the | currant-cakes
- 10 and the heated skunk-cabbage leaves fall off together. || When they take off the now empty drying-frame, she puts it down | and peels off the skunk-cabbage leaves that stick to the backs of the | currant-cakes. When the skunk-cabbage leaves have been taken off, | they put (the frames) up where they were before, and they do the

- 91 wa. Wā, â'misē hē gwē'nakūlaxs laē 'wīla legēkwēda q'lēdzedzowē teq!a. Wā, g'il'mēsē gwālexs laē āx'ēdxa lē'wa'yē qa's Lebēg'in-dēs lāx ēk!adza'yas, qa k'lēšēs lā q'lūbedzodālēda q'walobesē lāq. Wā, hē'mis qa ālak'lālēs L'ēsalasō'sa L'ēseg'ostālāsa legwīlē, qa
- 95 hālx'!ts!ēs lemo'nakūla qaxs k'lēsaē geyōlēnox lemχ'wīdēda q'lēdzedzowē t!eqa, yīxs 'nāl'nemp!enaē yūdūxūsēs 'nāla Lō'xs lāg'aaē lāx sek'lāp!enχwa'sēs 'nāla lālem'wa. Wā, g'il'mēsē lemχ'wīdexs laē 'nāxwa Lēlaxoyewa k'lēk'!itk'!edēsē, qa's g'āxē pāpeqewēnēk'ala lāxa onālisasa legwīlē. Wā, g'il'mēsē 'wīlaxaxs
- 100 laēda ts!edāqē āx'ēdxa lōbedzāla k'!itk'!edēsa, qa's lā pagedzōts lāxa āxdzālāxa q'lēdzedzowē t!eqa. Wā, lā aēk'ila qa nēnamen-xalē ē'wenxa'ya Lē'wē ōba'yasa mālexsa k'lēk'!itk'!edēsa. Wā, lā Lē'lālxēs lā'wūnemē, qa g'āxēs g'īwalaqēxs lālē lēx'ālxēs q'lēdzedzowē t!eqa. Wā, g'il'mēsē g'āxē lā'wūnemasēxs laē dāben-
- 5 dēda ts!edāqaxa āpsba'yasa pāpeqāla mālexsa k'lēk'!itk'!edēsa. Wā, lā lā'wūnemas dābendxa āpsba'yas. Wā, lā 'nemāx'īdexs laē wēg'īlēlōdeq, qa's lēx'īdēq. Wā, hē'mis la lādzatsa q'lēdzedzowē t!eqa lāxa lōbedzāla k'!itk'!edēsa. Wā, lā 'nemāx'īdaem lāsa q'lēdzedzowē t!eqa Lē'wis āxdzāyaasa penkwē k'lēk'!aōk!wa. Wā,
- 10 g'il'mēsē āx'alelōdxa lā lōbedzāla k'!itk'!edēsa qa's lā pax'ālilas. Wā, lā qūsālaxa k'lēk'!aōk!wāxs laē k'lūtāla lāx ē'ewēg'a'yasa q'lēdzedzowē t!eqa. Wā, g'il'mēsē 'wīlāwa k'lēk'!aōk!wāxs laē xwēlaqōstōd Lāg'aaelōts. Wā, lā hēemxat! gwēx'īdxa mākilāq.

same with the next one; | and after all (the cakes) have been turned over, they spread a mat || over them, and they are left there only one night. Then they are | dry all through. Then she takes down the drying (frames) and puts them down. When they have all been put down, she gathers up the | currant-cakes and puts them in piles of five, | and ties them with soft shredded cedar-bark, as she did with the || cakes of elderberries mixed with salal-berries when they were tied into bundles, and about which I talked before. | She also puts them into a dry small box which she keeps | not too far from the fire of the house, so that | the heat of the fire strikes it, for the currant-cakes get damp easily, | unless they take good care of them and if they do not know how to treat them. || That is all about this. | 25

Viburnum-Berries.—While¹ (the man) is carrying in (the berries), 1 his wife goes up the beach, | and the man goes aboard the canoe | to get driftwood. Meanwhile his wife eats. | The husband does not stay away long before he comes back; and as soon as || he reaches the 5 beach, he backs up the stern of his small canoe and | goes ashore. He throws ashore the driftwood that he brought; and when it | is all out, he carries it up on his shoulder into his | house, and he throws it down at the place where he intends to build the fire | to cook the viburnum-berries. As soon as all the wood has been carried up, he

Wä, g'il'mēsē 'wī'la lā lēnkūxs laē ēt'lēd lēbēg'intsā lē'wa'yē lāx ēk'lādze'yas. Wä, 'nemxsa'mēs la gānōlē hēx'demas gwālaLE- 15 laxs laē ālak'lāla lā lēm'wīda. Wä, lā lēlaxōdxa k'lēk'litk'lēdēsē, qā's pax'alilēlēs. Wä, g'il'mēsē 'wīlg'alilexs laē q'lap'lēx'īdxa q'lēq'lēdzēdzowē t'lēqa, qā's pāpēqōdalēq, qā sēsek'laxsagālēs. Wä lā yaēltsemasa q'lōyaakwē k'ādzek^u lāq, lāx gwālaasasa ts'lēts'lēnqela nēgūdzōxs laē yaēltsemakwaxen g'ilx'dā gwāgwēx's'alasa. 20 Wä, lāxaē hānts'lōyo lāxa pēx'tsewakwē xaxadzema, qā's lā hāng'alilem lāxa k'lēsē xēnlela qwēsāla lāxa legwīlasa g'ōkwē, qā lāg'aasēsā L'lēsālāsa legwīlē, qaxs ālak'lālaē dēlnak'a q'lēdzēdzowē t'lēqaxs k'lēsāē aēk'ilasē'wa yīsa k'lēsē q'lālela g'wēg'ilasaq. Wä, laem gwāla. 25

Viburnum-Berries.—Wä,¹ g'il'mēsē 'wīlōsdēsa laē lāsdsēsē genemas, 1 wä, lā lāxsa begwānemaxa t'lēdzēlalats'lēx'dē xwāxwagūma, qā's lā q'lēxats'lēnox's lāxa q'lēxalē. Wä, la'mē L'lēxwa genemas. Wä, k'lēst'lā ālaem gālaxs g'āxaē aēdaaqē lā'wūnemas. Wä, g'il'mēsē g'āxalīsēxs laē alaxlax'īdxēs q'lēxats'lē xwāxwagūma, qā's lahtā- 5 wēxs laē sep'lūltālx'īdxa q'lēxalē q'lēxānems. Wä, g'il'mēsē 'wīlōltāxs laē yīlx'ūsdsēlax'īdeq, qā's lā yīlgwēlelaq lāxēs g'ōkwē, qā's lā yīlx'walilas lāxēs g'wē'yō, qā's lex'walīlāslex L'lōbaslasa t'lēlsē. Wä, g'il'mēsē 'wīlōsdēsēxs laē xāmax'īda-

¹Continued from p. 218, line 44.

- 10 [himself] goes || and takes a basket, goes down to the beach, | picks up stones, and puts them into the basket. He puts in as many as he can | carry. Then he stops putting them in and carries them in one hand | up the beach into his house. He puts | them down at the place where he intends to work at the unripe viburnum-berries.
- 15 When || he thinks there are enough stones, he stops. | You know already everything about the ways of building a fire to heat | stones, for there is only one way of heating stones for steaming | and for heating water for steaming. The | man has to go out to get drift-
- 20 wood and stones || for this purpose, because his wife is working at the viburnum-berries. When he has finished building the fire, | he puts on the stones, but he does not light the fire under them. Then | the man goes to help his wife, who is sitting by the side of the mat on which he has poured | out the viburnum-berries; for the woman does that first after she | has eaten, after coming home. She goes
- 25 and spreads a new mat, || takes the large berry-basket, and | pours the viburnum-berries on the mat. She does the same | with the front-basket and with the medium- | sized basket. Now her baskets are empty. | Then she takes the smallest basket, the front-basket, ||
- 30 and puts it down on her left-hand side. She sits down next to the | mat on which the viburnum-berries are, and she takes a bunch of | berries and picks the berries off the stems, and she puts them into

- 10 emxaaxs laē āxēdxa lexāyē, qa's lā lentslēs lāxa L'ema'isē, qa's lā xex^utslālasa t'lēsemē lāxa lexāyē. Wā, ā'misē gwānala, qa's lākwēsēxs laē g'wāl xex^utslālaqēxs laē k'!ōqūlisaq, qa's g'āxē k'!ōx'wūsdēselaq, qa's g'āxē k'!ōgwēlelaq lāxēs g'ōkwē. Wā, lā k'!ōx'walilas lāxēs t'lāts!eltsēlaslaxa k'!elx'ē t'lēsa. Wā, la'mē
- 15 hēx'idaem gwālexs laē k'ōtaq laem hēlalēs xegwānemē t'lēsema. Wā, laemlās 'nāxwa q'lālelax gwēg'ilasasa lā leqwēlaxa ts!āts!el-q!waaslaxa t'lēsemē qaxs 'nami'lāla'maē gwayi'lālasa lāxa nek'alē lē'wa q'lōlāxēs q'lōlasōlaxs laē ts!āts!elq!waxa t'lēsemē. Wā, hēem lāg'ilas hēx'sāem la ēaxelēda begwānemaxa q'lōxalē lē'wa t'lēsemāxs
- 20 laē genemas ēaxelaxa t'lēlsē. Wā, g'il'mēsē gwāl'alila leqwāxs laē mōkūyālaxa t'lēsemāxs k'!ēs'maē mēnabewakwaxs laēda begwānemē g'ōx'wīdxēs genemāxs laē k'lūnxēlilxa lē'wa'yē la qebedzā-lilatsa t'lēlsē, yīxs hē'maē g'il āx'ētsō'sa ts!edāqaxs g'ālāē gwāl L'lexwaxs g'ālāē g'āx nā'nakwaxs laē āx'ēdxa eldzwō lē'wa'ya, qa's
- 25 lēp'lālilēq. Wā, lā āx'ēdxa 'wālasē nāg'ē t'lēts'lāla lexā'ya, qa's lā qebedzōtsa t'lēlsē lāxa lēbēlē lē'wa'ya. Wā, lāxaē hēemxat! gwē-x'ēdxa nanaāgemē lexā'ya. Wā, lāxaē hēem gwēx'ēdxēs hēlō-māgemē lexā'ya. Wā, la'mē 'wī'la lā lōpemts'lāwa laelxa'yas; wā, lā āx'ēdxa āmāyaga'yasēs laelxa'yēxēs nanaāgemē lexā'ya,
- 30 qa's hāng'alilēs lāxēs gemxagawalilaxs laē k'lūnxēlilxa t'lēldzedzāla lēbēlē lē'wa'yā. Wā, lā dāx'ēdxa nexlāla t'lēlsā, qa's k'lūlpālēxa t'lēlsē lāxēs t'lēldzanowē, qa's lā k'latslālasa t'lēlsē lāxa nanaāgemē.

the small basket. | She throws the stems down on the right-hand 33
side. In | this way her husband helps her; and as soon as they have
picked off all the || berries, the man lights the fire under the 35
place where he is about to heat | the stones. As soon as it burns,
he takes the high | steaming-box and puts it down by the side of the
fire. He | takes two large water-buckets and goes to draw fresh
water; | and as soon as he comes carrying a bucket of fresh water in
each hand, || he goes to the place where the steaming-box is standing, 40
and pours the water into it. | There are only two buckets of water
poured in. | That is sufficient for the high steaming-box. After he
has done so, | he takes the basket for holding the berries, puts it next
to the | steaming-box, and he takes the long tongs || and the water- 45
bucket and puts them down. Then he goes to draw | fresh water,
which he places between the steaming-box and the fire. | The red-hot
stones are to be dipped into this water. When it is all there, he |
takes an empty oil-box and puts it down. Then | he draws some
more water in another || large bucket. When he comes back, he 50
pours the water into the | empty oil-box and washes it out. After
doing so, he | goes and puts it down where it is to be left until winter
comes; | however, he has poured away the dirty water with which
the box has been washed out. | As soon as this is done, and when he

Wā, lā ts!eqelasa t!eldzanowē lāxēs hēlk!ōtagawalilē. Wā, hēmis 33
la g'ex^uwidaats lāwūnemasēq. Wā, g'il^umēsē wī^ula la k'ūlbekwa
t!elsaxs lāē mēnābōdēda begwānemaxēs gwālēlēx^udēda ts!āts!e- 35
q!waasLaxa t!ēsēmē. Wā, g'il^umēsē x'iqōstāxs lāē āx^uēdxa lāwats!ēxa
yix^usemē q!ōlats!ā, qā's g'āxē hānōlisas lāxa lēgwilē. Wā, lāxaē
āx^uēdxa māltsēmē āwā naengats!ā, qā's lā tsēx^u!idex wē^uwāp!ema.
Wā, g'il^umēsē g'āx wāx^usenkūlaxa wī^uwābets!āla naengats!ēxs lāē
hēnākūlaems laxa yix^usemē q!ōlats!ā, qā's lā gūqāsasa wāpē lāq. 40
Wā, laem maltsema naengats!ē qōqūt!axa wāpē gūxts!ōyosēxs
lāē hēlats!āwa yix^usemē q!ōlats!ēxa wāpē. Wā, g'il^umēsē gwalexs
lāē āx^uēdxa k'loxstanowē lexāxa t!elsē, qā's g'āxē hānōlilas lāxa
yix^usemē q!ōlats!ē. Wā, lāxaē ēt!ēd āx^uēdxa g'il^ut!ē k'lip!ālaa qā's
g'āxē k'at!ālilas. Wā, lā āx^uēdxa nāgats!ē, qā's lā tsēx^u!id lāxa 45
wē^uwāp!ēmē, qā's g'āxē hānagōts lāxa q!ōlats!ē lē^uwa lēgwilē
qā's hābasxēs k'lip!ālaa. Wā, g'il^umēsē wīl^ug'alilēxs lāēda begwā-
nemē āx^uēdxa dengwats!ēmōtē, qā's g'āxē hāng'alilas. Wā, lā
ēt!ēd lā tsā lāxa wāpē. Wā, laem hē tsayats!ēsāda nēmsgēmē
wālas nāgats!ā. Wā, g'il^umēsē g'ax aēdaqaxs lāē gūxts!ōts lāxa 50
dengwats!ēmōtē qā's ts!oxg'indēq. Wā, g'il^umēsē gwalexs lāē
hāng'alilas lāxēs hēmēnēlaslē hānēlal! lālaal lāxa lāla ts!āwūn-
xēdēl, yixs lāa!al gūqōdxa nēqwa wāpa yixs tsōxg'indayāsēq.
Wā, g'il^umēsē gwalexs lāē dōx^uwalelaqēxs lē^umaē menmenltseinx^u!

55 sees that the stones are red-hot, || he takes his long tongs, | puts the end into the bucket with water which stands between the | steaming box and the fire, and, when the end of the tongs is wet, he picks the | red-hot stones out of the fire and puts them into the steaming-box; he | continues doing this with the other red-hot stones; and when ||
 60 the tongs catch fire at the end, he puts the end into the | bucket of water. The man is careful that | the water does not boil up, for he only wants it to be real hot. | When it has nearly come to a boil, he stops putting stones into it. | Then he takes the front-basket, which is
 65 now filled with viburnum-berries, || and pours the berries into the cooking-basket. Then (the woman) | fills the front-basket with more berries, which are in the | medium-sized swallowing-basket, and she pours these too into the cooking-| basket. When it is nearly full, she stops. Then the man takes hold of the | handles of the cooking-basket and puts
 70 it || into the hot water in the steaming-box. The woman watches | it carefully while it is covered with water, for (the berries) must not be cooked too long. | She takes it out of the hot water every now and then, and watches it. | When (the berries) all turn red, they are at once | taken out and poured into the empty oil-box, ||
 75 which has already been put down at the place where it is to stay

55 dēda t!ēsēmē lāx legwīlas. Wā, lā dāx'īdxēs g'ilt'a k'īplālaa qa's L!ENXstendēs ōba'yas lāxa 'wābets!āla nagats!ē hanagawalīlxa q!ō-lats!ē L!E'wa legwīlē. Wā, g'īl'mēsē la k!ūnxbalaxs laē k'īplits lāxa x'īx'EXSEMāla t!ēsema, qa's lā k'īpstents lāxa q!ōlats!ē. Wā, lā hanāl hē g'wēg'ilaxa waōkwē x'īx'EXSEMāla t!ēsema. Wā, g'īl-
 60 'naḡwa'mēsē x'īxbax'īdē ōba'yas k'īplālaas laē L!ENXstents lāxa 'wābets!ālilē nagats!ā. Wā, la'mē q!āgēmalēda begwānemē qa k'!ēsēs medelx'wīdēda 'wāpē qa ā'mēs ālak!āla ts!elx'usta. Wā, g'īl'mēsē elāq medelx'wīdexs laē g'wāl k'īpstālaxa t!ēsēmē hāq. Wā, lā āx'ēdxa nanaāgemē lexa'ya, yīxs laē qōt!alalīlxa t!elsē,
 65 qa's lā gūqāsasa t!elsē lāxa k'!ōxstanowē lexa'ya. Wā, lānaḡwē ēt!ēd k'!āsasa t!elsē lāxa nanaāgemē lexa'yaxa k'!ōts!āwaxa hēlomagemē lexa'ya, qa's lā ēt!ēd gūqāsas lāxa k'!ōxstanowē lexa'ya. Wā, g'īl'mēsē elāq qōt!axs laē g'wāla. Wā, lā dāg'aaelēla lāx k'!ēk'lak'ogwaasasa k'!ōxstanowē lexa'ya, qa's lā k'!ōxstents
 70 lāxa ts!elx'usta 'wāp q!ōts!āxa q!ōlats!ē. Wā, lā lōmāx'īd q!āq!alalaqēxs laē hānendzēsa, qa k'!ēsēs hāx'seq!a L!ōpalaēna'yas. Wā, la'mē yāla k'!ōx'wūstendeq lāxa ts!elx'usta 'wāpa, qa's q!āq!alalēq. Wā, g'īl'mēsē 'nāḡwa la L!āl!EX'SEMx'īdexs laē hēx'īdaem k'!ōx'wūstendeq, qa's lā gūxts!ōts lāxa dengwats!ēmōtaxs laē
 75 g'wāl hā'nēl lāxēs hēmenē'lasLē hā'nē'las lālaal lāxa ts!āwūnxla.

until winter. | As soon as the cooking-basket is empty, (the woman) 76
pours | in more raw viburnum-berries; and when it is full, she puts it
down by the side of the | steaming-box, and she puts a few more
red-hot stones | into it. When (the water) nearly boils up, she
puts || the cooking-basket in, and watches it until they | get red or 80
sometimes whitish yellow. Then they are | done. When they have
that color, they are taken out, and | the woman then goes and pours
them into the empty oil-box. When four | basketfuls (of berries)
have been poured into the empty oil-box, || she takes another empty 85
oil-box, washes | it out, and, after doing so, she puts it down along-
side of one that has been filled with | viburnum-berries; and she pours
in also four | basketfuls of steamed viburnum-berries. Sometimes | a
couple will put up as many as ten oil-boxes full of viburnum-berries, ||
when they have a strong desire to do so, for they help each other 90
when they wish to have | many oil-boxes full of viburnum-berries.
When they are all done, | (the woman) goes to draw fresh water in a
large bucket, and | four bucketfuls are poured into each of the oil-
boxes containing steamed viburnum-berries. | When water has been
poured into all of them, they || take a board and lay it as a cover on 95
top of the oil-boxes containing the berries. | They keep it there until
the winter, | when the people will have a winter ceremonial. That
is all about this. |

Wä, g'il'mēsē la löpts!āwēda k'loxstanowē lexaxax laē ēt!ēd gūx- 76
ts!ōtsa k'ilx-ē t!ēls lāq. Wä, g'il'mēsē qōt!axs laē hānōlilas lāxēs
q'ōlats!ē, qaxs xāl!ex-ē!dē k'!pstā!ax-ē!tsa x'ix'exsemāla t!ēsem
lāq. Wä, g'il'emxaāwisē elāq medelx'wīdēxs laē k'loxstentsa
t!ēlts!āla k'loxstanowē lexā lāq. Wä, laemxaē q!āq!alālaq qa 80
L!āl!ex'semx-ē!dēs Lō'xs 'mēlx-deēlēqā!aē lēnxēda waōkwaxs laē
L!ōpa. Wä, g'il'mēsē hē g'wēstōx'wīdēxs laē k'lox'ūstēndēq, qaxs
lā gūxts!ōts lāxa dengwats!ēmōtē. Wä, g'il'mēsē lā mēwēxla
qōqūt!ēda k'loxstanowē lexā, la gūxts!ōyosēxa dengwats!ēmotaxs,
laē ē!tēd āx'ēdxa ōgū!la'maxat! dengwats!ēmōta, qaxs ts!ōx'wū- 85
g'īndēq. Wä, g'il'mēsē g'wā!ēxs laē hāngogwalilaq Lē'wa lā hēlats!ā
t!ēlyats!ē dengwats!ēmōta. Wä, lāxaē gūxts!ōtsa mowēxa k'!ē-
k'loxstanowē laelxē q'ōlk' t!ēls lāq, yīxs 'nāl'nēmp!ēnaē
nēqasgemē dengwats!ēmōtē t!ēlyats!āsa ha'yasek'āla, yīxa lā-
k'wēmasas nāqa'yē, qaxs g'āwālap!aaxs 'nēk'āē qa q!ēxlēsēs t!ē- 90
t!ēlyats!ē dengwats!ēmōta. Wä, g'il'mēsē 'wī!la L!ōpaxs laē tsēx'ē!d-
xa 'wē'wāp!ēmē, yīsa āwāwē naēngats!ā, qaxs lē gūqeyīndālasa
maēmōsagemē āwā naēngats!ē lāxa 'nāl'nēmsgemē t!ēlyats!ē
dengwats!ēmōta. Wä, g'il'mēsē q!wālōts!ēwax'sa 'wāpaxs laē
āx'ēdxa 'wādzowē saōkwa, qaxs papanaqēs lāxēs t!ēt!ēlyats!ē 95
dengwats!ēmōta, qa pēpāqēmēs. Wä, laem ēdzēlēxa ts!āwūnxla,
qō ts!ēts!ēx'ē!dēlē g'ōkūlōtas. Wä, laem g'wāla.

- 1 **Crabapples.**—The woman takes the large basket, | which is still full of crabapples, and pours these | on the mat at the same place where the first lot were poured out. | She does this with all of them,—
 5 the medium-sized basket and the || front-basket. When they are empty, she puts them down all around | the crabapples which she had poured on the mat. After this is done, | she sits down on the right-hand side of the basket in the front corner, and | her husband sits down at the right-hand side of the medium-sized basket. | The
 10 baskets are on the left sides of the || woman and her husband who are sitting down. Then they take up each a bunch | of crabapples and pinch off the stems of the crabapples | with the right hand. With the left they hold the | crabapple-stems, which are in bunches; and when the crabapples have been picked off, | the woman puts the
 15 cleaned crabapples into the front-basket, || and her husband puts the cleaned crabapples into the | medium-sized basket. They continue doing this while they are cleaning them; | and when the baskets have been filled, they pour them | into the large basket. They only |
 20 stop pouring them into the large || basket when it is very full. Then the woman takes a | large dish and pours into it the clean crabapples and those which | her husband has cleaned; and generally

- 1 **Crabapples.**—Wā, la'mē āx'ēdēda ts!edāqaxa nāgaē 'wālas lexa 'ya, yixs hē'maē ālēs tselx'uts!ā!axa tselxwē, qa's gūq!eqēsa tselxwē g'its!āq lāxa lāx'dē gūgēdzōyosēxa lebelē lē'wa'ya. Wā, la'mē 'nāxwaem hē gwēx'ēidxa hēlomāgemē lexa'ya lē'wa nā-
 5 nāgemē lexa'ya. Wā, g'il'mēsē lā lōpemts!āxs laē hānē'stalas lāxa tselxwē lā k'ladzālilaxa lē'wa'yē. Wā, g'il'mēsē gwālexs laē k!wāg'alil lāx hēlk'lōdenwalilasa nānaagemē lexa'ya. Wā, g'āxē lā'wūnemas k!wāg'alil lāx hēlk'lōdenwalilasa hēlomagemē lexa'ya. Wā, laem gēgemxagawalila laelxa'yē lāx k'lūdzelēna'yasa ts!e-
 10 dāqē lē'wis lā'wūnemē. Wā, lāx'da'xwē dāx'ēidxa 'nāl'nemxlāla lāxa tselxwē qa's ēp!exlē māg'inōdālaxa tselxwaxs laē ēpālaq yisēs hēlk'lōts!āna'yē. Wā, lā hē dālayosēs gemxōlts!āna'yē lāx tseltselx'mets!exlā'fayas. Wā, g'il'mēsē 'wīlāwa ts!elxwaxs laē k'lats'lōdēda ts!edāqasēs k'inta'yē tselx' lāxa nānaagemē le-
 15 xa'ya. Wā, lāla lā'wūnemas hē k'lats!ālasēs k'inta'yē tselxwa hēlomāgemē lexa'ya. Wā, āx'sā'mēsē hē gwēg'ilaxs k'inta'aaq. Wā, g'il'mēsē qōqūt!ē kēk'imdats!āsēxa tselxwaxs laē gūxts!ōts lāxa 'wālasē k'imdegwats!ēxa tselxwē nāg'ē lexa'ya. Wā, āl-
 20 'mēsē gwāl gūxts!ā!axa 'wālasē k'imdegwats!ēxa tselxwē nāg'ē lexāxs laē ālak!āla la qōt!a. Wā, lāxaē āx'ēdēda ts!edāqaxa 'wālasē loq!wa, qa's lā gūxts!ālasēs k'inta'yē tselx' lāq lō'ē k'im-ta'yasēs lā'wūnemē. Wā, lā q'lūnāla āx'ēdxā k'limyaxlā lō'xs

she takes a short oil-box or | a high box and pours the cleaned crab- 23
apples into it, | in case she is picking a great many. When all the
crabapples have been cleaned, || the husband of the woman goes to 25
get driftwood, | for it is hard work to prepare crabapples. There-
fore | the man helps his wife. When he gets home from getting |
driftwood, he carries it on his shoulder into the | house, and puts it
down where he is going to build a fire. As soon as || all the drift- 30
wood has been carried in, he puts down two medium-sized logs, |
which will be the side-pieces. Between them he puts small pieces | of
dry driftwood. He places larger pieces of driftwood | crosswise
over the side-pieces for the stones to rest on. When | this is done,
he takes a basket, goes down to the beach, || and puts stones into the 35
basket. | When he thinks he has as many as he can carry, he
carries them on his back up the beach, | and carries them into the
house in which the crabapples are being prepared. | Then he puts
(the basket) down on the wood that is built up for it. | He brings
many stones which he has picked up; and when he has brought in
enough, || he lights the fire under the wood and stones. When | 40
it is burning, he takes an empty oil-box and puts it down along-
side | of the wood and stone in order to heat it. Then he goes and
gets | two large buckets and draws water in them. He | pours the

haē āx^ētsē^ēwa lāwatsa, qa^s gūxts!ālasōsa k'imdek^{wē} tsēlxwa, 23
yīxs q!ēnemaēda tsēlwānemas. Wā, g'il^ēmēsē ^ēwīla lā k'imdekwa
tsēlxwaxs laē hē^ēmē lā^ēwūnemas ts!edāqē lā q!ēxaxa q!ēxalē, 25
qaxs lāxūmlaēda tsēlxwaxs ēaxelase^ēwaē. Wā, hē^ēmēs lāgilas
g'iwālēda begwānemas^ē genemē. Wā, g'il^ēmēsē g'āxexs q!ēxēx-
dāxa q!ēxāxaxs laē hēx^ēīdaem wēx^ēīdeq, qa^s lā wēg'ilelaq lāxēs
g'ōkwē, qa^s lā wēx^ēalītaq lāxēs lex^ēwalīlasLē. Wā, g'il^ēmēsē ^ēwī-
lōsdēsa q!ēxalaxs laē k'at!alīlasa ma^ēts!aqē hā^ēyā^ēag'it q!ēxala. 30
Wā, hēem k'āk'edenwa^ēyē. Wā, lā lōlaxōtsa g'ālastōyowē āme-
ma^ēyastō lem^xwa q!ēxala. Wā, lā āx^ēēdxa āwāwastāla q!ēxala,
qa^s gēk'eyīndālēs qa t!āxt!emasa t!ēsemē. Wā, g'il^ēmēsē
g'wālexs laē āx^ēēdxa lex^ēa^ēyē, qa^s lā lents!ēs lāxa L'ema^ēisē,
qa^s lā t!axts!ālasa t!ēsemē lāxēs t!āgats!ēxa t!ēsemē lex^ēa^ēya. 35
Wā, g'il^ēmēsē g'wānala lāx^ēsēxs laē ōxlex^ēīdeq, qa^s lā ōxlōs-
dēslaq, qa^s lā ōxlaēlelaq lāxēs tsātselx^ēsē^ēats!ēlē g'ōkwa.
Wā, lā ōxleg'alīlaq qa^s lā t!āqeyīndālas lāxēs la g'wālīla^ēya. Wā,
lā q!ēnemē t!āganemas t!ēsema. Wā, g'il^ēmēsē hē^ēalē t!āga-
masēxs laē tsēnabōtsa gūlta lāxēs t!ēqwapayē. Wā, g'il^ēmēsē 40
x'iqostāxs laē āx^ēēdxa dengwats!emotē, qa^s g'āxē hā^ēnōlīsas lāq
lāxa t!ēqwapay^ēas, qa ts!ēlxsemx^ēīdēs. Wā, hē^ēmis la āx^ēēdaatsēxa
āwāwē ma^ētssem naengats!ā, qa^s lā tsēx^ēīd lāxa ^ēwāp, qa^s lā
gūxts!ālas lāq. Wā, g'il^ēmēsē la negōyoxsdālaxa ^ēwāpaxs laē g'wāla.

45 water into the box. When it is half full, he stops. || Then he takes his tongs and puts them down on the floor.¹

(As | soon as this is done, the man takes a bucket and goes to | draw water; and when he comes back, he puts it down between the | empty oil-box and the fire.) Now all | the stones on the fire are red-hot.
50 Then he || takes the tongs, dips the end into the | bucket, and picks out the red-hot stones. He | dips them into the water so that the ashes that stick on them come off; | and after doing so, he puts them into the water in the steaming-box. | He continues doing this, and
55 does not stop until || the water really boils up. Then he takes the | rack and puts it into the boiling water. | After doing this, he takes the large basket containing the cleaned crabapples, | puts them on the rack of the one who steams crabapples, | and he also takes the medium-
60 sized || basket and puts it in, and he also takes the | front-basket and puts it in. | As soon as they are all in, they are covered with hot water. Then | the man takes his tongs and picks up more | red-hot
65 stones, which he dips into the water, || and then puts them in, so that the water really boils up. | When it is boiling, he takes a rest. | His wife watches the crabapples. She takes a ladle | and dips it into

45 Wā, lāxāē āx^ēēdxēs k'lip^lālāa, qa g'āxēs k'adēla.¹ . . . Wā, g'il^ēmēsē gwālexs laē āx^ēēdēda begwānēmaxa nagatslē, qa's lā tsāxa 'wāpē. Wā, g'il^ēmēsē g'āx aēdaaqaxs laē hanāgōts lāxa dengwats!emotē Lē'wa legwilē. Wā, la'mē 'nāxwa la mēment-tsemx^ēidēda t!ēsēmē t!āxlālālēs lāxa legwilē. Wā, hē'mis lā
50 dāx^ēidaats!ēxēs k'lip^lālāa, qa's L'ENXSTENDēs lāxa 'wābets!āwasa nagats!āxs laē k'lip^llits lāxa x'ix'EXSEMāla t!ēsema. Wā, lāxāē hāpstents lāxa 'wāpē, qa lawāyēs k!wēk!ūtsemayaq gūna'ya. Wā, g'il^ēmēsē gwālexs laē k'lipstents lāx 'wābets!āwasa q!ōlats!āxa tselxwē dengwats!emota. Wā, lā hēx'sā gwēgilē. Wā, āl'misē
55 gwālexs laē ālak'lāla la maemdelqūlēda 'wāpē. Wā, lā āx^ēēdxa k'litk!ēdēsē, qa's lā pāxstents lāxa maemdelqūla 'wāpa. Wā, g'il^ēmēsē gwālexs laē āx^ēēdxa 'wālasē k'imdegwatslē nāg'ē lexa-^ēya, qa's lā hāndzōts lāxa k'litk!ēdēsasa tsātselx^ēsilāxa tselxwē q!ōlase'wa. Wā, lāxāē āx^ēēdxa k'imdegwats!āxa tselxwē hēlōmā-
60 gem lexa'ya, qa's lāxat! hā'nōdzents lāq. Wā, lāxāē āx^ēēdxa k'imdegwats!āxa tselxwē nanaāgem lexa'ya, qa's lā hānāgōts lāq. Wā, g'il^ēmēsē 'wi'lastaxs laē t!ēpsemxa ts!ēlx^ēsta 'wāpa. Wā, lā āx^ēēdēda begwānēmaxēs k'lip^lālāa, qa's ēt!ēdē k'lip^llits lāxa x'ix'EXSEMāla t!ēsema, qa's lāxat! hāpstents lāxa 'wāpē. Wā,
65 lā xāl!EX^ēid k'lipstālas, qa ālax^ēidag'ēs medelx^ēwidēda 'wāpē. Wā, g'il^ēmēsē ālak'lāla la maemdelqūlaxs laē x'ōs'ida. Wā, hēt!alē gēnemas la q!āq!alalaq. Wā, laem āx^ēēdxa k'āts!ēnaqē,

¹ Then follows the description of the manufacture of a drying frame, p. 171, line 1, to p. 172, line 27.

the crabapples and feels if they get soft. | When they are soft all through, they are done. Then she || calls her husband to take out the three | baskets with the boiled crabapples. They pour these into 70 the empty oil-box | which has been washed out by the wife of the man, and which is now ready to be placed | where the crabapples are to be kept. They | pour in the steamed crabapples. If they do not boil all the || other crabapples, the woman puts the green cleaned | 75 crabapples into the three baskets, and | her husband puts more red-hot stones into the cooking-box. | As soon as the water boils up, he puts in | the three baskets with crabapples and does the || same as he 80 did before; and after the crabapples have been boiled, | he takes the two large buckets, goes to draw some | water, and pours it on, because he wants to have two- | thirds more water than crabapples. | After he has done this, he takes a short board and puts it on. || He 85 keeps them there until winter comes, when the tribe of the crabapple-owner have a winter ceremonial. | Sometimes the chiefs want to give a crabapple-feast, for | this is one of the great feasts of the tribes. | That is all about the cooked crabapples. |

qa's tsēx'īdēs lāxa tsēlxwē, qa's p!ēx'wīdē, qa teltelex^usemx'ē- 68
īdē. Wā, g'il'mēsē lā teltelex^usemxs laē l!ōpa. Wā, la'mē lē-
lālaxēs lā'wūnemē qa's k'!ōx'ūstalax'īdēxa yūdux^usemē q!ēq!ōlx'- 70
ts!āla laelxāxa tsēlxwē, qa's lā gūxts!ālas lāxa ōgū'la'max'at!
la ts!ōxūg'itsō'sa genemasa begwānemēxa la gwā'li' ha'nēl lāxēs
hēmenē'laslē ha'nēlasa tsēl'wats!ē dengwats!emōta. Wā, hē'mis la
gūxts!ālatsēsa q!ōlkwē tsēlxwa. Wā, g'il'mēsē k'!ēs 'wī'la q!ōl'īdxa
waōkwē tsēlxwa laē ā'ma ts!edāqē xwēlaxts!ōtsa lēnēnxsemē 75
k'īmdekwē tsēlx^u lāxa yūdux^usemē lā tsētselx^uts!ālaxa tsēlxwē la-
a!ēs lā'wūnemē ēt!ēd k'!ipstālasa x'ix'exsemāla t!ēsem lāxēs q!ōlas-
laq. Wā, g'il'emxaāwisē medelx'wīdēda 'wāpax laē k'!ōxstendā-
lasa yūdux^usemē tsētselx^uts!āla laelxā lāq. Wā, āemxaāwisē ne-
qemg'iltewēxēs g'ilx'dē gwēg'ilasa. Wā, g'il'mēsē 'wī'la la q!ōlkwē 80
tselxwasēxs laē āx'ēdxēs āwāwē ma'ltsem naengats!ā, qa's kā tsāxa
'wāpē, qa's lā gūq!aqas lāq. Wā ā'mēsē 'nēx' qa ma'lp!ēnēs
hē 'waxēda 'wāpē 'waxaasasa tsēlxwaxs laē gwāla. Wā, g'il'mēsē
gwālexs laē āx'ēdxa ts!ats!ets!ax^usemē qa's lā pāqemlilas lāq. Wā,
laem lālaal lāxa ts!āwūnxla, qō ts!ēts!ēx'īdlē, g'ōkūlōtas tsēl'wadās 85
lōxs k'ilxwase'waasa g'igema'yas tsēlxwēlilaxa tsēlxwē, yīxs hē-
'maē g'igēxa 'wālasē k!wēladzemxa q!ēnemē lēlqwālala'yaxa
tselxwē. Wā, laem gwāl lāxa q!ōlkwē tsēlxwa.

- 1 Qōt!xolē.¹—When she has finished, she takes a dish and | puts the berries into it. Then she takes oil and pours | much of it on. There is more oil than there are berries. | When this is done, she takes a
5 wooden spoon and puts it down next || to her seat. Then she calls her husband and her | children to come and eat the berries; | and when they have all come, the woman gives them spoons; | and after doing so, she takes up the dish with the berries | and puts it before
10 them. Then they all begin to eat the berries. || They eat them with their spoons. | Whoever is not accustomed to eat them drains off the oil to make them dry when | he is eating them, but the berries choke one when they are eaten; | and therefore any one who does not like to eat oil with them must chew them a long time, and | can not
15 swallow them: he just has his mouth full || of berries. But if he is experienced in eating them, he does not take many | berries in his spoon, and he takes much oil, | when he puts them into his mouth; and he does not chew them long | before swallowing, for the oil makes them slippery. After eating the berries, | they do not drink water,
20 and just || go out of the house. They do not drink water for a long time, because they | do not want the oil to rise into their throats. This is one way to do with the berries, when | they are given at a

- 1 Qōt!xolē.¹—Wā, g'il'mēsē gwālexs laē āx'ēdxā lōq!wē, qā's k'la-ts!ōdēsa qōt!xolē lāq. Wā, lā āx'ēdxā L!ē'na, qā's kūnq!ēqēsa q!lēnemē lāq. Wā, laem hē q!āgawāya L!ē'nāsa qōt!xolē. Wā, g'il'mēsē gwālexs laē āx'ēdxā k'ik'āyemē, qā g'āxēs g'aēl lāx hēmē-nē'lasē k!wāēlats. Wā, hē'mis la Lē'lalatsēxēs lā'wūnemē Lē'wis sāsēmē qā g'āxēs k!ūs'ālila, qā's qotqwat!ēdēxa qōt!xolē. Wā, g'il'mēsē g'āxda'xūxs laēda ts!ēdāqē ts!awanaēsasa k'āk'ets!ēnaqē lāq. Wā, g'il'mēsē gwālexs laē k'āg'ililaxa qōtqūdats!ēlē lōq!wa, qā's lā k'ax'dzamōlilas lāq. Wā, hēx'ida'mēsē 'nāxwa qōtqwat!ēdxa qōt!xolē. Wā, la'mē yōsasēs k'āk'ets!ēnaqē lāq. Wā, hēm yāg'ilwat qōtqwata x'ats!ālaxa L!ē'na, qā lēmōkwēsēxs laē qōtqwat!ēdeq, qaxs ālak!ālāē mekwa lax qōtqwatse'wāē. Wā, hēm g'ēg'ilil wū'ēm malēkwaqāxa k'iltāsa L!ē'na. Wā, la k'lēas g'wēx'idaas nex'wīdeq. Wā, hē'mis la āem la qōt!aēl!ē-
15 xālatsexa qōt!xolē. Wāx'ida ēg'ilwatē, yixs k'lēsaē q!lēsgēma qōt!xolāxs xex'ts!āē lāx k'ats!ēnaqas. Wā, hēt!a q!lēnema L!ē'nāxs laē yōsk'ēdzents. Wā, k'lēst!ē g'ēg'ilil mālēkwaqēxs laē nex'wīdeq, qāēda L!ē'nāxs tsāx'āē. Wā, g'il'mēsē gwāla qōtqwadāxa qōt!xolāxs laē k'lē's nāgēk'ilaxa 'wāpē. Wā, la'mē āem
20 hōqūwēlsa. Wā, la'mē k'lē's g'eyōl nāx'ēdxā 'wāpē qaxs gwāq!ē-taē lēwumsa L!ē'na. Wā, la'mē gwāl lāxa 'nemx'idāla, yixs hē'maē gwēqūxs laē qōtelag'ila q!lēnemē lēlqwāla'aya lāx gwāla-

¹ This description follows that of the gathering of qōt!xolē (p. 218, line 1, to p. 219, line 39).

feast to many tribes. It is the way | I have described before. I 23
will only talk about it | when they are put into boxes for winter use.
They are just put into || (square) boxes, and the cover is put on and 25
it is tied down. | Then they are put in a cool corner of the house, |
and they are eaten in the way I have just described. | That is all. |

Qōt!xolē mixed with Oil.—When many berries have been picked by 1
the | woman, she asks her husband to get a | high box that does not
leak and to put it down; and then he builds up | the fire and puts
stones into it. There || are very many stones. Then he takes his 5
bucket and goes to draw | a bucketful of water; and when he comes
back, | he puts it down next to the fire. When this is done, he takes
his | tongs and puts them down by the fire. He takes his | oil-box
and puts it down by the fire. When || this has been done, he takes 10
the basket with berries and | puts them down next to his high boxes,
and pours | them in. As soon as (the boxes) are nearly full, he
stops pouring them in. | He continues doing this until the other
boxes are all full. | As soon as (the berries) are all in, he just waits
for the || stones which he put on the fire to be red-hot; and when he 15
sees | that they are getting red-hot, he takes his tongs, | picks up
the red-hot stones, dips them into the | water in the bucket so that

asasen lā q!wēl'idayowa, yixa lēx'aemlen g'wāgwēx's'ex'idaasL 23
lāqēxs laē hānkwa qaēda ts!āwūnxē, yixs ā'maē k'!āts!ōyo lāxa
xēxetsemē. Wā, ā'mēsē lā yikūyintsōsēs yikwāyayaxs laē t!emāk-i- 25
yintsefwa, qas lā hāng'alilem lāxa wūdanēgwilasēs g'ōkwaxa qō-
dats!ē xēxetsema. Wā, hē'mis qōtqwat!ēnēqen lāx'dē g'wāgwēx'-
s'ālasa. Wā, laem gwāla.

L!ākwē qōt!xolā.—Wā, hē'maaxs q!lēmemaē qōdānemasa ts!ē- 1
dāqē qōt!xolā. Wā, lā āxk'!ālaxēs la'wūnemē, qa āx'ēdēsēxa lā-
watsaxa ālā la emxa, qa g'āxēs hāx'hanila. Wā, lā leqwēlax'ēd
lāxēs legwilē. Wā, lā xex'Lālaxa t!ēsemē lāxēs legwilē. Wā, lā
q!lēmek'as'ma t!ēsemē. Wā, lā āx'ēdxēs nagats!ē, qas lā tsāsa 5
'nemsgemē nagats!ē lāxa 'wāpē. Wā, g'il'mēsē g'āx aēdaaqaxs
laē hā'nōlisas lāxēs legwilē. Wā, g'il'mēsē gwālexs laē āx'ēdxēs
k'!lplālaa, qas g'āxē k'adenōlisas lāxēs legwilē. Wā, lā āx'ēdxēs
dengwats!ē qas g'āxē hā'nōlisas lāxēs legwilē. Wā, g'il'mēsē
gwālexs laē āx'ēdxēs qēqot!xōleats!ē laelxa'ya, qas g'āxē 10
hānemg'alilelas lāx hāx'ha'nē'lasasa lēlāwatsa. Wā, lā gūxts!ō-
dālas lāxa lēlāwatsa; wā, g'il'mēsē elāq qōt!axs laē gwāl gūqas
lāq. Wā, lā hēx'sāem āwāxats!ā lāxa waōkwē lēlāwatsa. Wā,
g'il'mēsē 'wiltslāxs laē āem lā ēsela qa mēmēntsemx'ēidēsa
t!ēsemē xex'Lālalis lāxa legwilē. Wā, g'il'mēsē dōx'wale- 15
lāqēxs le'maē mēmēntsemx'ēidēxs laē dāx'ēdxēs k'!lplālaa, qas
k'!lpl'idēs lāxa x'ix'exsemāla t!ēsema qas lā hāpstents lāxa

the ashes that stick to them come off, | and puts them into the oil
 20 which is in the oil-box. || He continues doing this, and does not stop
 until the oil in the box begins to boil. | He does not dip out | the
 boiling oil immediately to pour it on the berries in the box, | but he
 takes a large shell of a horse-clam and skims off the | froth floating
 25 on the hot oil. When that is all off, || he takes a long-handled ladle
 and dips it into the hot oil. | Then he pours it on the berries, and he
 does not stop until | the berries are covered by the boiling oil. He
 leaves them there, on the floor of the house, | until the oil thickens.
 He leaves them there for two days to get entirely cooled off. | Then
 30 he takes the boxes containing the berries and the oil and || puts them
 down in a cool corner of the house. After he has put them there,
 he | takes the cover, puts it on, and ties it down. | After he has
 done so, he takes an old mat and | spreads it over them, and there
 they will stay until winter comes. |

1 Curing Seaweed (1).¹—A woman inexperienced in working | seaweed
 spreads it out at once on the beach to | dry. Then the seaweed
 that is treated that way is tough. | An experienced woman only takes
 5 the || seaweed out of the canoe, and she takes a mat and | covers it
 over on the beach, after she has piled it up on the beach, | even when
 the day is fine. She does not spread it for a long time, for she wishes |

18 ^éwābets!āwasa nagats!ē, qa lawāyēs k!wēk!ūtsemayaq gūna^éya.
 Wā, lā k!l^épstents lāxa l^énats!āwasa dengwats!ē. Wā, lā hēx-
 20 sāem gwēg^éilaq. Wā, āl^émēsē gwālexs laē ālak!āla lā maemdel-
 qūlēda l^énats!āwasa dengwats!ē. Wā, k!lēst!a yānag^éaala tsēx^éid-
 xa maemdelqūla l^éna, qa^és lā gūqeyints lāxa qōdats!ē lāwatsa.
 Wā, lā āx^éēdxa ^éwālasē xālaētsa met!āna^éyē, qa^és a^éx^éwidēxa
 a^éāwās ōkūya^éyasa ts!elx^ésta l^éna. Wā, g^éil^émēsē ^éwilāwa
 25 a^éāwāxs laē āx^éēdxa tsēx!a, qa^és tsēx^éidēs lāxa ts!elx^ésta l^éna
 qa^és lā gūqeyindālas lāxa qōt!xolē. Wā, āl^émis gwālexs laē t!ēpe-
 yēda qōt!xolāxa maemdelqūla l^éna. Wā, lā hēx^ésāem hāx^éhā^énīlē
 qa l!ax^éidēsa l^énāxa la mā!exsa ^énāla, qa ālak!alēs wūdex^éida.
 Wā, lā āx^éēdxēs l!āgwats!āxa qōt!xolē lāwatsa, qa^és lā hāng^éali-
 30 las lāxa wūdanēgwilasēs gōkwē. Wā, g^éil^émēsē gwā!alīlexs laē
 āx^éēdex yikūya^éyas, qa^és yikūyindēs lāq. Wā, la^émē t!ēmāk^éiyin-
 deq. Wā, g^éil^émēsē gwālexs laē āx^éēdxa k!āk!ēk!ōbana, qa^és
 lēpeyindēs lāq. Wā, laem lālaal lāxa ts!āwūnxla hēlgwāēlē.

1 Curing Seaweed (1).¹—Wā, g^éil^émēsē yā^ég^éilwatēda ts!edā^éqē a^éaxsī-
 laxa lēq!estē^énaxs la^é hē^éx^éidaem lex^éalīsaq lā^éxa l!ēma^éisē qa
 lem^éx^éwī^édēs. Wā, hē^éem l!as!exdzō lēq!estē^énēda hē gwē^éx^éi-
 tsē^éwē. Wā, g^éil^émēsē ^ég^éilwatēda ts!edā^éqaxs la^é ^éa^éem moltō^éd-
 5 xa lēq!estē^énē la^éxēs yā^éyats!ē. Wā, la āx^éēdxa lē^éwa^éyē qa^és
^éna^éx^ésemli^ésēs la^éqēxs la^é q!ap!ēsgemlīsa la^éxa l!ēma^éisē yīxs
 wa^éx^émaē ^ék^éa ^énā^éla. Wā, la k!lēs gēyo! lex^éalī^ésaq qaxs ^énē^ék^éaē
 qa xas^éi^édēs. Wā, hē^ét!la la mō^éxsē ^énā^élāsēxs la^é lē^ét!ēdxa lē^éwa^éyē

¹ Continued from p. 186, line 21.

it to rot. After it has been in this way for four days, she takes off the mat | cover. Then she takes a drying-rack made for the || seaweed, 10 to dry it on. It is made of broad split cedar, and is | one fathom in length, and three | spans is the length of the four crosspieces. | That is the width of the drying-rack. Then she spreads the seaweed | on it. Now she dries it in the sun and the wind. || Sometimes one woman has 15 ten drying-frames on which | seaweed is drying. When it is a fine | day, she turns the seaweed over at noon, and | in the evening it is entirely dry. When it is dried, | the woman rolls it all up and puts it away in her house. || Now it is rolled up in a mat; and when it is a 20 fine day, | she starts again in her canoe. She is going to get chitons. As soon | as she has many, she goes home.¹ |

After² the men have eaten the chitons, they go out of the house | after they have drunk water. The woman takes the dish from which they have eaten || and puts it down at the place where she is going to 25 work at the seaweed. | Then she takes her small box and puts it down at the place where | the dish is. Then she takes cedar-branches and breaks off the | soft tops and puts them down. Then she takes the cover of her | little box and puts it down on its back. Then she takes the seaweed and spreads || it on the box-cover. She folds it over 30

na'küyēs. Wä, la äx'ē'dxa k'litk'!edē'sēxa hēkwē'lēmē qaē'da leq!este'nē qa le'm'wats yixa äwá'dzōs xā'yē k'waxlā'wa, lat!a 10 'ne'mp!enk' la'xens ba'lē äwá'sgemasas. Wä, lat!a yū'dux'p!enk' lāxens q!wā'q!wax'ts!āna'yēx, yī'xa mō'ts!aqē gayō'lems. Wä, hē'ēmis 'wa'dze'watsa k'litk'!edē'sē. Wä, la lentsō'tsa leq!este'nē lāq. Wä, lae'm le'mxwaq la'xa lē'sela lē'wē yā'la. Wä, lae'm 'nel'ne'mp!ena 'neqa'xsēda k'litk'!edē'sē lemō'dzōsa 15 'nemō'kwē ts!edā'qa lā'xa leq!este'nē. Wä, g'í'l'mēsē ē'k'a 'nā'lāxs la'ē lē'x'idaemxa leq!este'naxa 'neqā'la. Wä, la le'mx-widaem 'na'xwaxa la dzā'qwa. Wä, g'í'l'mēsē lem'wī'dexs laē'da ts!edā'qē lē'x'endeq 'wī'la qa's lē g'ē'xaq lā'xēs g'ō'kwē. Wä, lae'm lē'x'enālaxa lē'wa'yē. Wä, g'í'l'mēsē ē'k'a 'nā'lāxs la'ē 20 ē'tléd alē'x'wida. Wä, lae'm lāl q!e'nsax q!anā'sa. Wä, g'í'l'mēsē lā'xa q!e'nemaxs g'ā'xāē nā'nakwa.¹ . . .

Wä,² g'í'l'mēsē gwā'lexs la'ē hō'qūwelsēda q!e'nsq!asē, yīxs la'ē gwāl nā'qaxa 'wā'pē. Wä, lēda ts!edāqē äx'ē'dxa ha'maats!ē'x'dē lō'q!wa qa's lē hā'ng'a'ilaxs la'xēs ē'axe'laslaxa leq!este'nē. 25 Wä, la äx'ē'dxēs xā'xadzemē qa's g'ā'xē hā'ng'a'ilāxs lāx la ha'nē'-latsa lō'q!wē. Wä, la'xaa äx'ē'dxa ts!ap!a'xē qa's k'oqā'lēx teltel-gūtā'yas qa's äx'ā'lilēlēs. Wä, la äx'ē'dex yikūya'yasa xā'xadzemē qa's nel'ā'lilēq. Wä, la äx'ē'dxa leq!este'nē qa's lebe-dzō'dēs lā'xa yikūya'yē. Wä, la q!anepi'lā'laq qa 'nemala'sēs 30

¹ Here follows a description of how the chitons are cooked and eaten (see p. 483).

² Continued from p. 484, line 18.

- 31 so that it is folded the same size | as the box-cover. Then she takes
a mouthful of the liquid of the | chitons, and she spreads it out again.
Then she blows water from her mouth over it. | She takes four
mouthfuls of the dirty water and blows | it on it. Then the seaweed
35 gets all wet, || and she folds it up again to the size of the cover. |
Now it is four fingers thick. | As soon as this is done, the woman takes
the soft tips of | cedar-branches and puts them in the bottom of the
small box. Then she takes the | seaweed and puts it on the branches;
40 and she takes more || cedar-branches and lays them over the seaweed.
When | no more shows, she takes another piece of seaweed and |
does the same as she did to the first one which is in the | little box;
and she does not stop until all the seaweed is in the | small box. As
45 soon as she has finished, she takes a long || rope and ties it around the
small box. Then she draws the rope tight, | because she does not
wish the small box to burst open, and she | puts stones on top of it.
As soon as she has finished, she takes | short boards and measures the
size of the top of the small box, so | that they fit the corners of the
50 inside of the small box. Then she puts it down flat || on the seaweed.
Then she takes up stones and puts them on the | small box containing
the seaweed; and she does not stop until there is no | room to put
stones on, for there are | many stones to put on the top of the box

- 31 k'lo'xwa'yas lɛ'wa yiküya'ɛ'yē. Wä, la hä'msgemd lāx 'wā'pālasa
q'lana'sē qa's ē'tlédē lɛp'lē'deq. Wä, la selbɛx'wī'ts lax āwā'ga-
'yas. Wä, mō'p'ena hä'msgemd lā'xa nēqwa 'wā'pa qa's selbɛx-
'wī'dēs lāq. Wä, lae'm 'nā'xwaem la lɛx'ē'dēda lɛq'este'naxs
35 la'ē ē'tléd k'lo'x'wōdeq qa 'nemā'lasēs lɛ'wa yiküya'ɛ'yē. Wä,
la'xaē mō'den lā'xens q'wā'q'lwax'ts:lāna'yēx yix wā'gwasas. Wä,
g'il'mēsē gwā'tɛxs la'ēda ts'lēdā'qē āx'ē'dxa tɛltɛlɛ'ba'ɛ'yasa
ts'lā'p'laxē qa's ts'ak'!ɛx'lɛ'ndēs lā'xa xa'xadzemē. Wä, la āx'ē'dxa
lɛq'este'nē qa's āxyí'ndēs lā'xa ts'a'p'laxē. Wä, ē'tléd āx'ē'dxa
40 ts'a'p'laxē qa's hamelqeyí'ndēs lā'xa lɛq'este'nē. Wä, g'il'mēs
k'leō's la nē'lalasēxs la'ē ē'tléd āx'ē'd lā'xa lɛq'este'nē qa's
ā'ɛmēxat! 'nɛgɛltōdxēs g'il'x'dē gwō'g'ilasxa lā'g'its:lā lā'xa xa'xa-
dzemē. Wä, a'l'mēsē gwā'tɛxs la'ē 'wī'ɛlts:lāmasxa lɛq'este'nē lā'xa
xa'xadzemē. Wä, g'il'mēsē gwā'tɛxs la'ē āx'ē'dxa g'il't'la dɛ-
45 nɛ'ma qa's qɛx'se'mdēs lā'xa xā'xadzemē. Wä, lae'm lɛk'lütɛl'ēda
dɛnɛ'mē qaxs gwā'q'lɛlaaq yimts'lē'da xa'xadzemē qō xeqū-
yí'ntsa t'lē'semē lāq. Wä, g'il'mēsē gwā'tɛxs la'ē āx'ē'dxa
ts'lā'ts:lāx'semē qa's 'mɛ'ns'idēs lāx ō'küya'yasa xa'xadzemē qa
benbanē'qwēs lāx ō'ts:lāwasa xa'xadzemē. Wä, la pā'qeyínts
50 lā'xa lɛq'este'nē. Wä, la t'lā'x'idxa t'lē'semē qa's lē t'lāqeyíndālas
lā'xa lɛga'ts'lē xa'xadzema. Wä, a'l'mēsē gwā'tɛxs la'ē k'leō's
la gwa'yak'lālas ē'tléd la t'lā'x'alɛlɛda t'lē'semē qaxs la'ē q'lē'-
nema la t'lāqɛlɛlɛla lāx ō'küya'yasa lɛga'ts'lē xa'xadzema. Wä,

containing the seaweed. | Sometimes they are left this way in the house for one month. || When the woman thinks that the seaweed 55 sticks together, | she takes off the stones when it is a fine day. | Then she takes out the seaweed, which is now one | finger thick. Then she takes it out of the | house and puts it flat on the beach, where it is dry; and || when it is evening, she takes it up and takes it into the 60 house. | Then she puts it back into the small box, and she again | puts cedar-branches between them; and she also puts | stones on it again. She does this four times; and after | she has done so four times, she puts them into a small box, || after she has taken out the 65 cedar-branches and also the | stones on it. Now she only puts on the cover, and the cover is | tied down. Then it is put away. That is all about this. |

Curing Seaweed (2).—They drive into the floor two | poles half a fathom long, and sharp at the ends. Then || they split cedar-wood; 70 and when it is in thin pieces, these are two | finger-widths wide and half a finger-width | thick, and they are a little more than half a fathom long. | Then they take split narrow cedar-bark and tie one end to the pole | standing alongside of the fire, and they do the same

la 'nā'le'nemp!ena 'ne'msgemg'ilaxa 'mekū'la hē gwaē'lē lā'xa
g'ō'kwē. Wā, g'il'mēsē k'ō'tēda ts!edā'qaq lae'm klütō'x'wi- 55
dēda leq!este'naxs la'ē t!āqaxōdxa t!ē'semē yīxs ē'k'aēda 'nā'la.
Wā, la āx'wūlts!ō'dxa leq!este'naxs la'ē 'nā'le'nemden lā'xens
q!wā'q!wax'ts!ānā'yēx yīx wā'gwasas. Wā, la lā'welsas la'xēs
g'ō'kwē qa's lē pā'x'alīsēlas lā'xa L!ema'isa lā'xa lē'm'wēsē. Wā,
g'il'mēsē dzā'qwaqs la'ē āx'alī'saq qa's lē laē'las lā'xēs g'ō'kwē. 60
Wā, la'xaē xwē'laxts!ōts lā'xa xā'xadzemē. Wā, lā'xaē ts!ā'ts!ē-
k'odālasa ts!ā'p!axē laq. Wā, lā'xaa ē't!ēd'emxat! la t!ā'qeyīntsa
t!ē'semē lāq. Wā, la mōp!ēna hē gwē'x'īdeq. Wā, g'il'mēsē
mō'p!enaxs la'ē gwā'la. Wā, lae'm g'ē'ts!āyo lā'xa xa'xadzemē,
yīxs la'ē lā'woyewēda ts!ā'p!axē. Wā, hē'mēsa t!ā'gemē t!ē'- 65
sema. Wā, la ā'em la yīkūyī'ntsōsēs yīkūya'yē. Wā, la t!ē-
mā'k'intse'wa. Wā, la g'ē'xase'wa. Wā, lae'm gwāl la'xēq.

Curing Seaweed (2).—Wā, lā'xaē dē'x'walēlema ma'ts!a'qē dzo'-
xuma na'q!ēbōdē āwā'sgemasas. Wā, la dzō'dzēx'baa'kwa. Wā, la
xō'x'witse'wēda k!waxlā'wē qa pē'lspadzōwēs. Wā, la maē'malden 70
lā'xens q!wā'q!wax'ts!ānā'yē āwā'dzewasas. Wā, la k!ō'denē wē-
wā'gwasas. Wā, la hāyaxk'ō'dbōdē āwā'sgemasas lā'xens bā'lax.
Wā, la āx'ēdxa ts!ēxekwē ts!ēq! denasa qa's yī'alelōdēs ōba'yas
lāxa la lanā'lēs lā'xa legwī'lē dzō'xuma. Wā, la ē't!ēd hē gwē'x'-
īdxa āpsba'yē. Wā, la q!ēl!ēts!ā'qa xō'kwē k!waxlā'wa la 75

5 at || the other end. There are six split cedar-sticks | tied to the
poles in this way:
seaweed, break it
are thin and flat,
80 rack. As soon as
turned over; and
taken down from
placed on dressed deer-skin. Then it is made into a bunch. | A wedge
is taken, and with it it is beaten as it is | lying on the board on
the floor of the house. Then it is just like | powder after it has been
85 beaten, and it is shaken into the || small box. Then a tight cover is
put on, and it is placed in a | dry place in the house.



When it is done, | they take the
in pieces, and, when | the pieces
they hang them over the | drying-
it is browned by the fire, || it is
when it is browned again, | it is
where it had been put, and

Boiled Huckleberries.—The woman goes | to get driftwood after
she has picked huckleberries, | when she has many and they have been
cleaned. | She goes herself to get driftwood; and when she gets
5 home, || she carries it up the beach into the house, and | she throws
it down. After she has carried in all the driftwood, she takes a
medium-sized | basket and goes down to the beach in front of her
house. She | puts stones into it, as many as she can carry. | Then
10 she carries it on her back into her house || and puts it down. Then
she continues carrying stones. | When she thinks she has enough,

76 yaē'lalā lā'xa dzō'xumē g'a gwā'lēg'a (*fig.*). Wā, g'il'mēsē gwā'-
laxs la'ē āx'ētse'wa leq!este'nē qā's pa'pex'sālase'wē. Wā, g'il'-
mēsē la pe'lspe'la g'il'sg'ildedzōxs la'ē gē'x'walelodalayu lā'xa
lemx'dema. Wā, g'il'mēsē la kŭlx'wīdēxs laē 'wī'la lē'x'itse'wa.
80 Wā, g'il'ēmxāā'wisē la kŭlx'wīdēxs la'ē 'wī'la āxa'maxoyā qā's
āxdzō'dayuwē lā'xa 'wā'dekwē. Wā, la q!ēnē'psemtse'wa.
Wā, la āx'ē'tse'wēda LE'mg'ayowē qā's t!ē'l'x'wīdyowē laqē'xs
la'ē āxdzā'lil'xa paē'lē saō'kwa. Wā, lae'm la yō gwē'x'sa ts!ō'-
layōxs la'ē gwāl t!ēlx'wase'wa. Wā, ā'mēsē la laaxts!ō'yo lā'xa
85 xa'xadzemaxs laē aemxase'wēs yīkūya'ēyē qā's g'ē'xase'wē lā'xa
lem'wī'lē lā'xa g'ō'kwē.

1 **Boiled Huckleberries** (Dzēg'ek^e gwādem).—Wā, hēem g'il āx'ē-
tsō'sa ts!ēdāqa q!ēxalē leqwa, yīxs g'ālāē gwāl k!ēlaxa gwāde-
mē, yīxs q!ēyōlāaq. Wā, laemxāāwisē ēk!ēgekwa. Wā, laem
gwālilaxs laē ānēqaxa q!ēxalē. Wā, g'il'mēsē g'āx nā'nakūxs laē
5 hēx'ēidaem wēx'wūsdēselaq, qā's lā wēg'ilelaq lāxēs g'ōkwē, qā's
lā wēx'alilaq. Wā, g'il'mēsē 'wī'losdēsxa q!ēxalaxs laē āx'ēdxa hēla
lexa'ya qā's lā lents!ēs lāxa L!ema'sisāsēs g'ōkwē. Wā, lā xe'x'u-
ts!ōdālasa t!ēsemē lāq. Wā, ā'mēsē gwanāla, qā's lākwēsēxs laē
ōxlex'ēidēq qā's g'āxē ōxlosdēselas qā's lā ōxlaēlelaq lāxēs g'ō-
10 kwē qā's lā ōxleg'alilas. Wā, lā hana! xeqwaxa t!ēsemē. Wā,
g'il'mēsē k'ōtaq laem hēlaxs laē āx'ēdxa malts!aqē hāa'yalaq'it

she takes two medium-sized | pieces of driftwood and puts them 12
 down as side-pieces at the place where she intends to | build her fire,
 and between them she puts kindling-wood. When | the kindling-
 wood is level with the two side-pieces, || she takes short pieces of 15
 driftwood and puts them crosswise over the side-pieces. | The stones
 are to be placed on these. When (the wood) is all on, she puts the
 stones on top of it; | and after the stones are all on, she lights | the
 fire underneath. When it blazes up, she takes the | huckleberries,
 which she is going to cook in a high square box, which she puts down
 next to the fire which she has made, and also her || long tongs and a 20
 bucket filled with water. She | places the bucket with water next
 to the fire, so that it may get warm. | After doing so, she takes
 spawn of the humpback-salmon and | puts it down in a dish. She
 takes her huckleberry- | baskets and pours the huckleberries into the
 high box in which || they are to be cooked. When the box is nearly 25
 full, she stops | pouring in huckleberries; and when the stones get
 red-hot, | the woman who cooks the huckleberries takes her | tongs,
 picks up the red-hot stones, and | dips them into the water in the
 bucket, so that the || ashes that stick to them come off. Then she 30
 puts them into the huckleberries which she is cooking. | She con-
 tinues doing this, and the hot stones sink down | in the berries.
 There are not very many stones which she puts in, | when they begin

q'lexa^{la} qa's k'āk'EDENōdēs lāxēs gwe'yō qa's lex'wā^lilasxēs le- 12
 qwē^{la}yē. Wā, lā āx'ōdālasēs g'ālastayowē lāq. Wā, g'il'mēsē lā
 'nemāk'eyēda g'ālastayowē LE'wa ma^lts!aqē xwēxwā^lenwa'yaxs
 laē āx'ēdxā ts!ē^lts!EX'stowē q'lexa^{la}, qa's gēk'eyindālēs lāq, qa 15
 xE'x^udemasa t'lēsemē. Wā, g'il'mēsē 'wilg'aale^laxs laē xeqūyindā-
 lasa t'lēsemē laq. Wā, g'il'mēsē 'wilk'eyindexs laē menābōtsa
 gū^lta lāq. Wā, g'il'mēsē x'iqostāxs laē āx'ēdxēs dzēg'ats!ē^llaxa
 g'wādemē lāwatsa, qa g'āxēs hānālēsxa leqwē^{la}yas. Wā, hē'mēsa
 g'ilt!a k'lip^lālaa. Wā, hē'mēsa nāgats!ē qōt!axa 'wāpē. Wā, laem 20
 hānōlisasa 'wābets!āla nagats!ē lāxa leqwē^{la}yas qa ts!ēlxstax'ī-
 dēs. Wā, g'il'mēsē gwā^lexs laē āx'ēdxā gē'nā hānōnē, qa's g'āxē
 hāng'alī^lasēxs g'ēts!āē lāxa lālogū^mmē. Wā, lā āx'ēdxēs g'wēgwa-
 dats!ē laelxa'yā, qa's lā gūxts!ālasa g'wādemē lāxa lāwatsaxa
 dzēg'ats!ē^llaq. Wā, g'il'mēsē elāq qōt!ēda lāwatsaxs laē gwā^l 25
 gūqasa g'wādemē lāq. Wā, g'il'mēsē mēment^lsemx'ēidēda t'lēse-
 maxs laē hēx'īda'ma dzēk'alaxa g'wādemē ts!ēdāq dāx'ēdxēs
 k'lip^lālaa, qa's k'lip^līdēs lāxa x'ix'EXsemāla t'lēsema, qa's lā
 hāna^x'wid hāpstents lāx 'wābets!āwa nāgats!ē, qa 'wilāwēsa
 gūna'yē k'wēk'lūtālaq. Wā, lā k'lip^leyints lāxa g'wādemē dzē- 30
 k'asō's. Wā, lā hāna^l hē g'wēg'ilē ā'mēsē hāmense^llēda ts!ēlqwa
 t'lēsem lāq. Wā, k'lēst!a ālaem q'lēnema t'lēsemē lā k'lip^legemsē-
 qēxs laē medelx'wida. Wā, lā k'āg'ililaxa gē'nēts!āla lālogūma,

to boil. Then she takes the dish with spawn | and empties it on the
 35 boiling huckleberries. Next she takes || a mat and covers (the high
 box), so that the steam does not come out; | and she piles up the fire
 over the rest of the red-hot stones. | Then she rests a long time before
 she takes off the mat covering. | When she sees that the salmon-
 spawn is turning white, she takes a | broken paddle and stirs with it
 40 the huckleberries which have been || mixed with salmon-spawn. As
 soon as they are mixed, she puts down her | broken stirring-paddle. She
 takes the tongs and | feels for the stones which are piled together in
 the bottom of the box in which the | huckleberries were boiled. She
 puts them down by the side of the | fire. When they are all out,
 45 she takes up more || red-hot stones that are on the fire. She first |
 dips them into the bucket with water, and then she | puts them again
 into the huckleberries that she is cooking; and she only stops | when
 the huckleberries mixed with salmon-roe are thoroughly boiling. |
 50 Then she spreads the mat over them. || After doing so, the woman
 goes into the woods to break off | broad leaves of skunk-cabbage.
 She does not break off very many of them, and | takes them home.
 Then she | takes her husband's crooked knife and cuts off the veins |
 in the middle of the leaves. As soon as (the veins) are all cut
 55 off, she warms the leaves by the fire to make them || pliable and

qa's güqeyindēs lāxa la maemdelqūla gwādema. Wā, lā āx'ēdxa
 35 lē'wa'yē, qa's nāxwodēs lāq qa k'!ēsēs kex'sālēda k'!āfela. Wā,
 ā'mēsē q!ap!ēsgeṁtsa legwilē lāxa waōkwē x'ix'exsemāla t!ēsema.
 Wā, lā gagālaxs laē x'ōs'idexs laē āxōdxa 'nāxumalilē lē'wa'ya.
 Wā, g'il'mēsē dōqūlaxa gē'nē la 'mel'melsgemx'ida laē āx'ēdxa
 q!ekwasē sēwayowa, qa's xwēt'idēs lāxēs dzēk'ase'wē gwādema,
 40 qa lelḡowēs lē'wa gē'nē. Wā, g'il'mēsē lelḡōxs laē gr'ig'alilaxēs
 xwēdayowē q!ekwas sēwayowa. Wā, lā āx'edxēs k'!iplālāa qa's
 k'!ap!elēs lāxa t!ēsemaxs laē xeq!ūxlālēs lāxa dzēg'ats!āxa
 gwādemē k'!imyaṁlā, qa's k'!ip!ālilēlēs lāx māg'inwalisasa
 legwilē. Wā, g'il'mēsē 'wi'lōstaxs laē ēt!ēd k'!ip!ēd lāxa x'ix'ex-
 45 semāla t!ēsem xex'lālālēs lāxa legwilē, qa's lā g'āg'alasēla
 k'!ipstents lāx 'wābets!āwasa nagats!ē. Wā, lāxaē ēt!ēd k'!ipe-
 yints lāxa dzēk'ase'wasēda gwādemē. Wā, ā'em gwālexs
 laē ālak!āla la maemdelqūlēs dzēk'ase'wē mālaqela gē'nē lē'wa
 gwādemē. Wā, lāxaē āx'ēdxa lē'wa'yē, qa's lepeyindēs lāq.
 50 Wā, g'il'mēsē gwālexs laē lāxa āl!ēxa ts!ēdāqē, qa's lā p!ōx'wid
 lāxa āwādzoxlowē k'!ek!aōk!wa. Wā, lā k'!ēs q!ēxsē p!ōgwāne-
 masēxs g'āxaē gemxelaqēxs g'āxaē nā'nakwa. Wā, hēx'ida'mēsē
 āx'ēdex xelxwāla k'!āwayāsēs lā'wūnemē, qa's k'!axālēx t!ent!en-
 xedzā'yas. Wā, g'il'mēsē 'wi'lāxs laē pex'ideq lāxa legwilē, qa
 55 lentendēdzōx'widēs. Wā, g'il'mēsē gwālexs laē lā'wūnemas āx'ēd-

thin; and after she has done so, her husband takes | a short board 56
and makes a cover for the box. He | fits it so that it will not leak.
Then his wife | takes olachen-fat that is left after the oil has been
dried out of the olachen in | Knight Inlet. She puts it on a board,
takes a stone || and hammers it until it becomes a thick paste, which 60
is very sticky. | After she has done so, she takes her tongs and with
them picks the | stones out of the bottom of the box in which the
huckleberries with salmon-spawn have been cooked. | When all the
stones are out, she takes the pounded fat | and puts a little all around
the opening of the || box. Then she fits the cover on the box so that 65
it | lies on the olachen-fat and so that it is air-tight. | Then her hus-
band sits down on it, and the woman takes more olachen-fat and |
smears it all around between the box and the cover. She takes |
the heated skunk-cabbage leaves, cuts off a strip two finger-widths
wide, || and sticks it on to the olachen-fat | all around the box cover. 70
When this is done, she puts it down in a | cool corner of the house.
She leaves it there until the | season of the winter-ceremonial. |

I have forgotten this. She spreads the heated skunk-cabbage
leaves || over the boiled huckleberries mixed with salmon-spawn. | 75
She spreads them smoothly all around the corners; and after doing
so, she puts on | the cover. All this is done in the same way with

xa ts!āts!ax^samē, qa^s yikūyāg'ilēq qaēda lāwatsa. Wā, la^mē 56
babanaakwa qa k'!ēsēs hatsālēda hasa^yē laq, yixs lāalēs genemē
āx^eēdxa q!abōqwē yix semyak'awa^yasa semk'āxa dzax^eūnē lāx
Dzāwadē, qa^s lēgedzōdēs lāxa sax^udzesē. Wā, lā āx^eēdxa t!ēsemē,
qa^s leselgendēs lāq, qa ālak'!ālēs genx^eida, qa ālak'!ālēs k!ūta. 60
Wā, g'il^mēsē gwālexs laē āx^eēdxa k'!ip!ālāa, qa^s k'!ip^sūstālēs lāxa
t!ēsemaxs laē xeq!ūx!ālēs lāxa dzēg'ikwē malaqelaxa gēⁿē lē^wa
gwādemē. Wā, g'il^mēsē wīlostēda t!ēsemaxs laē āx^eēdxa lēdze-
kwē q!abōqwa, qa^s xal!ex^eidē gels^eits lāx āwēstās āwaxsta^yasa
lāwatsa. Wā, lā āx^eēdxa yikūya^yē, qa^s yikūyindēs lāq. Wā, 65
la^mē pāpaxk'enaxa q!abōqwē, qaxs aemxaakwaē. Wā, lā k'!wā-
k'eyindē lā^wūnemasēqēxs laēs genemē āx^eēdxa q!abōqwē, qa^s
gēlts^estalis lāx āwēstās pāqalaēna^yasa ^yikūya^yē. Wā, lā āx^eēd-
xa penkwē k'!ek'!aōk'wa, qa^s bexālēxa māldendzāyaakwē lāxens
q!wāq!wax^sts!āna^yēx. Wā, lā k!ūdeg'ints lāxa q!abōqwē lāx 70
āwēstāsa yikūya^yē. Wā, laem gwāl laxēq. Wā, lā hāng'alifas
lāxa wūdanēgwīlasēs g'ōkwē. Wā, laem lālaal lāxa tsēts!ēq!en-
xaxa ts!āwūnxē hāⁿēl lāq.

Wā, hēxōlēn l!ēlēwēsōxs lēpeyindaasa penkwē k'!ek'!aōk'wa
lāxa dzēg'ikwē malāqelaxa gēⁿē lē^wa gwādemē. Wā, laem aē- 75
k'laxs laē lēpeyints lāq. Wā, g'il^mēsē gwālexs lāwislaē yikūyints
yikūya^yas. Wā, hēem ⁿami^slālōtē gwāg'ilasaxa gwādemē lē^wa

- 78 huckleberries, | with large blueberries, small blueberries, and scarlet berries (?). All of these are treated in the same way, | the four kinds that I have just named, in the same way as the red huckleberries are
80 treated when they are || picked and eaten. The eating of the large blueberries, the eating of the small blueberries, | and the eating of the mountain scarlet berries (?) is the same. | Another name of the small blueberries is "mouldy blueberries." That is all about this. |
- 1 **Viburnum¹-Berries with Oil.**—Now I will talk about | the viburnum-berries mixed with oil, for there is only one way of cooking them, | as I have described. When they have been cooked, | they pour them
5 into the large swallowing-basket and the || medium-sized swallowing-basket, and also into the front-basket; and when | they are all full of steamed viburnum-berries, the woman takes a | high box, which is
10 two spans | wide and long, | and which is three spans high. || The cover is made to fit on (air-tight). This is put down by the | woman. Then she takes a large dish and puts it down next | to her seat, and she takes oil and pours it | into the large dish. When it is half full, she stops | pouring in the oil. She takes a small basket, goes down
15 to the beach, || and puts six stones into it. She carries them back in one hand, | coming up from the beach, and carries them into the house, and | she puts them down next to the fire. Then she puts

78 selemē lē^{wa} nōxwa lē^{wa} tseltselē; nāxwaem hē gwēgilase^{wa} mōx^{wa}widāla^{xen} lēleqelase^{wē} lāx gwayi^lālāsaxa gwādemaxs laē
80 k^lelāse^{wa} lōxs laē gwatgūtse^{wa}, lē^{wa} seselemg^{āxa} selemē, lē^{wa} nōx^{wa}naxwaxa nōxwa, lē^{wa} tsettseltselē^{gāxa} tseltselē. Hēm nem lēgēmsa nōxwē qūxalas. Laem wē^lla gwāla.

- 1 **Viburnum¹-Berries with Oil.**—Wā, la^mēsēn ēdzaqwa^l gwāgwēx^sālāl laxa l^lākwē t^lelsa yixs nēmaālē gwēgilasaqēxs laē l^lāl^lop^la-se^{wa} lāxen g^{āl}ē wāldema. Wā, hē^mmaaxs laē gwāla l^lāl^lop^lāqēxs laē l^lōpa. Wā, ā^misē gūxts!ālayo lāxa nāg^ayē lē^{wa} hēloma-
5 gēmē lex^aya lōxs lē^maēda nanaagemē lex^aya. Wā, g^lil^mēsē nāxwa qōqūt^laxa q^lōlkwē t^lelsaxs laēda ts^ledāqē āx^ēdx^a lāwa-tsaxa yix^ssemē, yixs ma^lp^lenx^sstālaē lāxens q^lwāq^lwax^{ts}lā-na^yēx, yix wadzogemasas. Wā, lāxāē hēm g^lidō^latsē. Wā, lā yūdux^pl^{en}k^ē wālasgemasas lāxens q^lwāq^lwax^{ts}lāna^yēx.
10 Wā, lā bābanaakwē yikwa^yas. Wā, hēm g^{āx} hāng^{āl}ilēmsa ts^ledāqē. Wā, lā āx^ēdx^a wālasē lōq^lwa, q^as g^{āx}ē hāng^{āl}ilās lāxēs k^lwālasē. Wā, lāxāē āx^ēdxēs l^lō^{na}, q^as lā gūxts!ōts lāxa wālasē lōq^lwa. Wā, g^lil^mēsē negōyoxsdalaxs laē gwā^lgūqas. Wā, lā āx^ēdx^a lālaxamē, q^as lā lents^les lāxa l^lemaⁱsē,
15 q^as xēx^{ts}lōdēsa q^lel^lesgēmē t^lēsem laqēxs g^{āxa}ē k^lōxk^lōte-laqēxs g^{āxa}ē lōsdēsela, q^as lā k^lōgwēlelaq lāxēs g^ōkwē. Wā, lā k^lōgūnōlisas lāxēs legwīlē. Wā, hēx^ēida^mēsē xēx^lentsa t^lēsemē

¹ *Viburnum pauciflorum* Pylaine.

them | on the fire, and she takes the bucket of water and | puts it
down where she is going to work. She takes her tongs and || puts 20
them down. Then she takes a small dish and puts it down. | Then
she takes a bucket of water, and she pours the water | into the small
dish. Now she watches the stones which are on the | fire until they
are just hot enough to be a little red. | As soon as they have that
color, she takes her tongs, || picks up the stones, dips them into the 25
small dish with water | in it, so that the ashes on them come off, and
she | puts them into the oil. She does the same with the other |
stones; and when all the oil is melted, she takes a | bucket of water
and pours it on the melted || oil. After it has staid there a little while, 30
she picks the stones out | and throws them down by the side of the
fire. After she has taken them all out, she | takes a large ladle, dips
it into the oil and water, and moves it up and down. | When she has
done this a little while, the oil and water are mixed, and | they get
cold, and the mixture of oil || and water looks white. When they are 35
well mixed, she takes a basket of viburnum-berries | and pours the
berries into the high box. When | they are all emptied out, the box
is full. Then she takes the dish in which she has | the water mixed
with oil, and places it across the corner of the berry-box, and | pours
(the contents) very slowly over the || viburnum-berries. Then the 40

lāxēs legwīlē. Wā, lā āxēdxā nagatslē wābets!ālaxa wāpē, qas 18
gāxē hāng'alilas lāxēs ēaxelasē. Wā, lā āxēdxēs ts!ēsLāla, qā
gāxēs k'adēla. Wā, lā āxēdxā lālogūmē qas gāxēxat! k'āg'alī- 20
las. Wā, lā āxēdxā nagatslē wābets!ālilxa wāpē, qas lā gūqā-
sas lāxa lālogūmē. Wā, lā dōqwalaxa t!ēsemē xex^uLālālēs lāxa
legwīla, qā āmēs hēlālē ts!elqwalāēna^ayas qā halsela^amē x'ixsem-
x'ida. Wā, g'ilēmēsē hē g'wēg'ūsge^mx'īdexs laē āxēdxēs ts!ēsLāla,
qas k'īp'īdēs lāxa t!ēsemē, qas lā hāpstents lāxa wābets!ālī- 25
laxa lālogūmē, qā wīlāwēsa gūna^ayē k'wēk'lūtsemēq. Wā, lā
k'īp'īeqas lāxa Llē^ana. Wā, lā hāna! hē g'wēgilaxa waōkwē
t!ēsema. Wā, g'ilēmēsē wīla yāx'īdēda Llē^anāxs laē āxēdxā
nagatslē wābets!ālilxa wāpē, qas lā gūq'eqas lāxa yaxekwē
Llē^ana. Wā, g'ilēmēsē gāgūlaxs laē k'īp'ūstalaxa t!ēsemē lāq, 30
qas k'ībenōlīselēs lāxēs legwīlē. Wā, g'ilēmēsē wīlō^astaxs laē
āxēdxā wālasē k'ats!ēnaqā, qas tsēg'ostālēsa Llē^ana lē^awa wāpē.
Wā, g'ilēmēsē gēg'ilīlēxs laē lēlgowēda Llē^ana lē^awa wāpaxs laē
wūda^astax'īda. Wā, la^amē ālak'lāla lā mēlstowa qelōkwē Llē^ana
lē^awa wāpē. Wā, g'ilēmēsē lēlgōxs laē āxēdxā t!ēt!elts!āla 35
laelxa^aya, qas lā gūxts!ālas lāxa yīx^usemē lāwatsa. Wā, g'il-
ēmēsē wīlō^asexs laē elāq qōt!a. Wā, lā k'āg'ilīlīlaxa qelōx^uts!ālīlxa
Llē^ana lōq!wa, qas lā k'āg'īgents lāxa t!elsts!āla lāwatsa, qas
k'lēse ēātsīlaxs laē qebe^anākūlasa qelōkwē Llē^ana lāx ōkūya^ayasa
t!elsē. Wā, hē^amis la ts!axa^ats!ālatsa qelōkwē Llē^ana lāx awāga- 40

41 water and oil run down among the | berries. She keeps the dish with the mixed oil and berries turned over for a long time, | because the mixture does not run very fast. It runs in among the | viburnum-berries. When the mixed water and oil does not run in any more, she puts | the dish upright and places it on the floor of the house,
 45 for || the berries are now covered with water and oil. She takes the cover of the | box, and her husband takes a | drill and his straight knife and splits good | red-pine wood. He cuts it out and makes pegs out of it. When | he has done so, he drills through the cover
 50 and the edge of the || box, pulls out his drill, wets the pegs with his saliva, | and, when one is wet all over, he puts it into the | drill-hole and takes a stone and drives in the peg. | The drill-holes are three
 55 finger-widths apart. | He puts a peg into every hole. After || he has done so, he puts the box down in a cool corner of the house. That is all about this. |

1 **The First Dog-Salmon of the Season.**—Now I will talk | about the salmon obtained by those who fish [on the rivers] at the mouth of the | river, when they are going to eat (the salmon) quickly. When the dog-salmon are seen | jumping at the mouth of the river, the
 5 man at once || takes his fishing box and opens it, and he takes out | his two harpoon points, and he prepares them. And after | he

41 ^éyasa t!elsē. Wā, lā gaēl qōgū'nākūlasa qelōgwats!āxa L!ē'na lōq!wa qaxs k!ēsaē ālbalēda qelōkwē L!ē'nāxs laē ts!āts!aqelaxa t!elsē. Wā, g'il'mēsē gwāl ts!āxelēda qelōkwē L!ē'nāxs laē t!ax'id-xa qelōx^uts!ālāxa L!ē'na lōq!wa. Wā, lā hāng'alīlāxa lōq!wa, qaxs
 45 L!ē'maē t!ēpeyālāxa qelōkwē L!ē'na. Wā, lā āx'ēdex yīkūyā'yasa L!āgwats!āxa t!elsē lāwatsa. Wā, lā āx'ēdē lā'wūnemāsēxs selemē L!ē'wa nexx'āla k!āwayowa, qas xōx'widēxa ēg'aqwa wūnāgūlā. Wā, lā k!ax'wīdēq, qas lāpēlax'ēdēq. Wā, g'il'mēsē gwālexs laē selx'ēdex yīkūyā'yas hēx'sāla lāx ōgwāga'yasa Lā-watsa. Wā, lā lexūlelōdxēs selemāxs laē melx'ūntsēs k!ūnēL!e-xawa'yē lāq. Wā, g'il'mēsē la k!ūnxenālaxs laē lāstōts lāxēs sela'yē. Wā, lā āx'ēdxa t!ēsemē, qas dēx'ubetendēsa lābēmē. Wā, lā yaēyūdūx'denē āwālagālaasaē sela'yas lāxens q!wāqlwax-ts!āna'yēx, yīxa la q!wālxostālaxa lābēmē. Wā, g'il'mēsē gwālexs
 50 laē hāng'alīlās lāxa wūdanēgwīlasēs g'ōkwē. Wā, laem gwāla.

1 **The First Dog-Salmon of the Season.**¹—Wā, la'mē'sen gwā'g'wēxs'ā-lal laqē'xs g'ā'laē lā'lōl!asōsa wīwamēts!ēnoxwē lāx ō'x'siwa'yasa wā, qas hala'xwase'wa. Wā, hē'ēmaaxs la'ē dō'gula gwa'xni'sē ek'a lāx ō'x'siwa'yasa wā. Wā, hē'x'ēida'mēsēda begwā'nemē
 5 āx'ē'dxēs wī'wak'ayēwa'ts!ē qas x'ō'x'widēq. Wā, la āx'wūlts!ō'd-xēs ma'itse'm mēmā'sa qas hashē'naqēq. Wā, g'il'mēsē gwāl hashē'naqaqēxs la'ē āx'ē'dxēs t!ā't!aq!wayowē qas hashē'naxē-

¹ Here follows a prayer to the salmon (see p 609, also p. 223).

has prepared them, he takes his harpoon shaft and prepares | it, 8
putting on the prongs, so that they fit on firmly. | As soon as he has
done so, he goes to the beach where his fishing canoe is. || Then he goes 10
to spear the salmon, which swim in the | mouth of the slough. Then
he begins to spear them. If there are many | dog-salmon, it does
not take long until he has obtained many. | Then he goes home.¹ |

Then the woman herself² replies, "Yes," and goes up from the bank
of the river, and || takes an old mat and spreads it out on the beach 15
seaward from | the high-water mark. As soon as she has done this,
she goes down to the beach | where the spearsman's canoe is, and
she puts her fingers into the gills of two | dog-salmon, two in each
hand. Then she carries the | four salmon up from the beach, and
she puts them on the old mat which is spread out on the beach. ||
After she has taken them all out, she takes her fish-knives and | sharp- 20
ens them on a whetstone; and after she has sharpened | them, she
takes a small mat and spreads it out on the beach by her side. Then
she | puts the salmon on it. Then she can just reach the | salmon,
when she takes it to cut it open. Then she does the same as she ||
does when she is cutting open dog-salmon to be roasted, and she 25
only | cuts the meat thin along its skin, and the | edges of the cut
salmon are left on in this manner.³ | After she has cut it on her

dēx dzē'gūmas qa's be'nx'idēsa mē'māsē lāq qa e'l'alālēs. Wā, 8
g'í'ímēsē gwā'lēxs la'ē la'ents'ēs lā'xēs t'lā't!aq!waats!āxs hā'nē'-
saē. Wā, la'e'm lāl t'lā't!aq!wa'xa k'!ō'telāxs menā'laē lāx ō'x'si- 10
wa'yas wā'yalasas. Wā, la'e'mēsē t!ax'wī'da. Wā, g'í'ímēsē q!ē'ne-
mēda gwa'xnīsaxs la'ē k'!ēs gē'x'idēxs la'ē q!Eyō'la. Wā, g'āx
nā'ēnakwa.¹ . . .

Wā, la q'lūlē'x's'em² wā'xēda ts!Edā'qaxs la'ē lā'sdēs qa's lē
āx'ē'dxēs k'!ā'k'!ōbanē qa's g'ā'xē Lep!ā'lisaq lāx L!ā'sa'yasa 15
yaā'xmōtē. Wā, g'í'ímēsē gwā'lalīsē āxā'ēyasēxs la'ē le'nts'ēs
lāx hā'nē'dzasasa t!ā't!aq!waats!ēx'dē. Wā, la gasx'ex'ē'i'dxa maē'-
mal'ē gwa'xnīs lāx wā'x'sōlts!ānās. Wā, la'e'mēsē gasō'sdēsēlaxa
mō'wē k'!ōtēla qa's lē k'!ēgedzō'dalas lā'xa Leb'ē'sē k'!ā'k'!ōbana.
Wā, g'í'ímēsē wī'lōltāmasqēxs la'e āx'ē'dxēs xwā'xūlayowē qa's 20
g'ē'xelalax'idēq lā'xa g'ē'xēsdēmē. Wā, g'í'ímēsē gwāl g'ē'xa-
qēxs laē āx'ēdxēs āmay'ē lē'wa'ya qa's Lep!ā'lisēq lā'xa ō'gwāgē-
lisas k'!ēgrats!ā'sēxa k'!ō'tēla. Wā, ā'e'mēsē hē'!ts!āpelaxa k'!ō'te-
lāxs la'ē dā'x'idēq qa's xwā'l'idēq. Hē'emxaa gwē'gilaqē gwē'-
g'ilasasa xwālāxa L!ōbekwēlase'wa gwa'xnīsē. Wā, lē'x'a'mēsēx 25
pēla'ē t!E'lsa'yas yix q!ēmelts!ā'yas L!ē'sas. Wā, hē'emēsēxs k'!ā'-
k'!Ewasenxelaēda t!ēlē'kwē; g'a gwā'lēg'a (fig.³).

Wā, g'í'ímēsē gwāl t!E'lsaq lāxēs t!ēlē'dzowē xag'a gwā'lēg'a⁴ la'ē

¹ Here follows a prayer, p. 609.

² She answers her own prayer.

³ See first figure on p. 304.

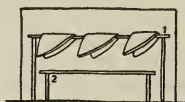
⁴ On a slanting board supported by a log. See figure on p. 250.

cutting-board in this manner,¹ |
30 and puts into it what she has
ries it up on the beach and takes it
she takes the | drying-poles, which
places in the houses of the river
hangs the cut salmon lengthwise on the drying-poles in this manner: |



she takes her basket
cut. Then || she car-
into her house. Then
are always left in their
people. | Then she

35



After she has done so, she takes short boards
and | puts them under the place where she has
hung up her cut salmon. She does || not
allow the heat to strike what is now hanging
lengthwise on the | drying-poles. Sometimes
it hangs for one day; then the woman | looks
at it. As soon as it is half dry, the woman takes it down; and | she
gathers together the drying-poles, and she puts the cut salmon up
40 again; | but it is spread out. Now it is spread out when she || puts
it up again; and it only differs from preserved skin of salmon | caught
with a hook in the upper part of the river, in that (the salmon) is not
fat | when it is found spawning | in the upper part of the river,
while it is really fat when it is speared at the | mouth of the river.
45 And as soon as they finish cutting up || the speared salmon, the
woman at once gathers the slime and | everything that comes from
the salmon, and puts it into the basket, and | she goes and pours it
into the water at the mouth of the river.

ǎx'ēdxēs lexax'yē qa's ǎxts'ōdalēsēs t!elsax'yē lāq. Wā, la k'!ōx-
30 ūsdēselaq qa's lās laē'las lā'xēs g'ō'kwē. Wā, la'mēs ǎx'ē'dxa
gayōqaxs hē'mēnāla'maē ǎx'a'laLEla lā'xa wī'wamēdzats'lē g'ō'kwa.
Wā, la'mē'sē aō'ts!aqālēda t!elē'kwē lā'xa gā'yowē; g'a g'wā'lēg'a
(fig.). Wā, g'ī'l'mēsē g'wā'lēxs la'ē ǎx'ē'dxa ts!ā'ts!ēx'sēmē qa's
hē'lēwabōdēs lā'xa la g'īlā'lalelats t!elē'kwē. Wā, lae'm
35 k'!ēs hē'lq!alaq xamag'aalelēda l!ē's'ala lā'xa la g'īlā'lalela lā'xa
gayō. Wā, la 'nā'l'nemp!ēna xamālalelaxs la'ēda ts!edā'qē dō'x-
'wīdeq. Wā, g'ī'l'mēsē k'!ā'yax'wīdexs la'ēda ts!edā'qē ǎxā'xōdeq
qa's q!ā'p!ēg'aalelēdēxa gēgā'yowē. Wā, la'mē'sē xwē'laqōstōd
LEP!ā'LElōtsa t!elē'kwē lā'xa ē'k'!ē. Wā, lae'm LEP!ā'fāxs la'ē
40 ē't!ēd ē'k'!ē'stēdeq. Wā, lē'x'aem ō'gūqālayōs lā'xa t!ē'lsa
qa's xāmsilaxs hā'ēla ga'lē 'nē'ldzāsa wāxs la'ē ts!ē'nas'idēda
gwa'xni'saxs la'ē xwē'la'wa lā'xēs la q!ā'nem qa's xwē'la'waas
lāx 'nē'ldzāsa wī'wā, yixs ā'laē tse'nxwēda seg'inē'tē lāx ōx'
siwa'yasa wī'wa. Wā, hē'mēsēxs g'ī'l'maē g'wā'l xwā'lase'wa
45 seg'inē'taxs l'aē hēx'ida'ma ts!edāqē q!ap!ēx'idxa k'!elē lē'wa
'na'xwa g'ayō'! lā'xa k'!ōtēla qa's lēxts'ō'dēs lā'xa lexax'yē qa's
lā qepste'nts lāxa ōx'siwa'yasa ē'wā.

¹ On a slanting board supported by a log.

IV. RECIPES

Roasted Salmon.—This is when the man goes catching salmon | at 1
night. That is what is called by the river people “taking salmon |
with hooks at night up the river,” when they are going to dry | the
roasted dog-salmon for winter. Dog-salmon are speared || by the 5
river people at the mouth of the river when they are going to eat
them at once, | while the dog-salmon are still phosphorescent.
Then they will not | keep a long time without getting mouldy when
they are roasted, for they are fat. |

Now I shall talk about the salmon speared at the mouth of the
river | when it is still phosphorescent. When the man || who spears 10
the salmon gets one, he goes home as soon as he has | speared it.
His wife at once takes an | old mat and spreads it over her back;
then she takes her | belt and puts it on over the old mat on her back. |
Then she takes along a large basket in which to carry the dog-salmon
on her back. || She goes to the canoe of her husband and puts | four 15
dog-salmon into her carrying-basket. Then she goes up the beach to
the place | where she is going to cut them. She puts them on an |
old mat, which is spread on the ground outside of the house. As soon
as | she has thrown them on the ground, she takes her fish-knife and
sharpens it; || and after she has sharpened it, she cuts off the gills of 20

Roasted Salmon.—Wä, hē^εmaaxs la'ēda begwā'nemē yā'l'nekū- 1
jāxa gā'nulē; wä, hē'em gwe^εyō'sa wiwayā'laēnoxwē nēgwī'saxa
gā'lāxa gwa^εxnī'saxa gā'nulē lā'xa ^εne'ldāsa wä, yīxs x ilē'laxēs
l!ō'pasōlē gwa^εxnī's qāē'da ts!āwū'nxē. Wä, hē'ēmis sek'a'sōsa
wiwayā'laēnoxwa gwa^εxnīsē lāx ō'x^εsiwa^εyasa wäs, yīxs hā'labālēlē 5
ha^εmā'xs hē'ēmaē ā'lēs be'nkwēda gwa^εxnī'sē, qaxs k'leā'saē
gwē'x^εidaas gā'la k'lēs x'itslex^εi'dēda l!ō'bekwaxs tse'nxwāē.

Wä, hē't!alen gwa'gwēx'sālasla seg'inē'tē lāx ō'x^εsiwa^εyasa wä,
yīxs hē'ēmaē ā'lēs be'nkwēda gwa^εxnī'sē. Wä, hē'ēmaaxs la'ē
sek'ē'da yā'l'nek!wēnoxwaxa gwa^εxnī'sē. Wä, g'il'mēsē gwāl 10
sek'a'xs la'ē nā'nakwa. Wä, hē'x^εida^εmēsē gene'inas la āx'ē'dxēs
k'lā'k'lobanē qa's lēbeg'i'ndēs lā'xēs āwī'g'a'yē. Wä, la āx'ē'dxēs
wūsē'ganowē qa's qek'i'yū'ndēs lā'xēs lē'bēg'a'yē k'lā'k'lobanē.
Wä, la'mēs ō'xlex^εi'dxēs ^εwā'lasē ō'xlaatslāxa gwā^εxnī'sē. Wä,
la'mēs lāx yā'yats!āsēs lā'wūnemē. Wä, lā'mēs k'extslō'tsa 15
mō'wē gwa^εxnī's lā'xēs ō'xlaakwē lexn'eya. Wä, la'mēs lā'sdēts
qa's lēs lā'xēs xwā'l'idaaslaq. Wä, la'mēs āxtslō'ts lā'xa
k'lā'k'lobanē lep'esa' lāx l!ā'sanā'yasēs g'o'kwē. Wä, g'il'mēsē
qep'elsaqēxs laē āx'ē'dxēs xwālayowē qa's t!ēx^εi'dēq. Wä, g'il-
mēsē gwāl t!ēk'a'qēxs la'ē t!ō's'idex q!ō'sna'yasa gwā^εxnīsē. 20

- 21 the dog-salmon. | When the gills are off, she cuts around the | neck, but she does not cut off the head from the backbone. Then | she cuts from the back of the neck down to four finger-widths from the tail on the upper side. | Now a thin strip of flesh is left on the backbone. ||
- 25 As soon as the cut reaches down to the belly, she turns it around, | and she begins to cut from the tail upward to the back of the neck. | As soon as she takes off the backbone, she | takes her roasting-tongs and takes the slime and rubs it | over the roasting-tongs, so that they
- 30 may not get burned when they stand || by the fire of the house. Then she winds cedar-bark around the tongs one | span from the bottom of the roasting-tongs; | and when this is done, she takes one of the cut salmon and | puts it crosswise into the roasting-tongs. Then she takes cedar-bark and ties it | tight above the cut salmon;
- 35 and after she has || tied it, she takes another salmon and puts it | the other way, above the one that she put in first. | Then she again takes cedar-bark and ties it above the salmon. | After she finishes tying it, she splits cedar-wood,—|long and slender pieces. These are called “the
- 40 lock.” || Then she pushes one of these on each side, two finger-widths from | the edge of the salmon-meat, through between | the legs of the roasting-tongs, lengthwise of the salmon; | and after she has finished this, she pushes long ones across | the salmon and the “locks” which
-
- 21 Wā, gí'ímēsē lawā'masxa q'lō'sna'yaxs la'ē t'lō'tsē'stē'ndex ōxā'-wa'yas; la k'lē's qak'ō'dex hē'x'tlā'yas lāx xek'lā'dzās. Wā, la xwā'līdex ō'xlāatā'yas hā'xela lā'xa mō'denē lāx ē'k'lā'yas ts!ā'sna'yas. Wā, lae'm pelē' q!emeldzā'yasa xā'k'ladzowē. Wā,
- 25 gí'ímēsē lā'gaa lāx tek'lāsēs xwā'lase'waxs la'ē xwē'līdeq. Wā, la gā'betend xwā'līdex welxwā'xsda'yas ē'k'lēlela lāx ō'xlāatā'yasēs xwā'lase'wē. Wā, gí'ímēsē lawā'masex xā'k'ladzāsēxs la'ē āx'ē'dxēs l'lō'psayowē qa's āx'ē'dēxa k'lē'la qa's yilts!el'ē'ndēs lā'xa l'lō'psayowē qa k'lē'sēles klūmēlx'ē'ī'del qō lāi lanā'lēsL
- 30 lā'xa legwī'las. Wā, lā qex'ē'tsa denā'sē la'xa 'ne'mplenk'ē la'xens q!wā'q!wax'ts!āna'yē, gā'x'īd lāx ō'xlā'yasa l'lō'psayowē. Wā, gí'ímēsē gwā'lēxs la'ē āx'ē'dxa xwā'lēkwē k'lō'tela qa's gē'ts!ōdēs lā'xa l'lō'psayowē. Wā, la āx'ē'dxa denā'sē qa's yil'ī'dē lek'lūdē'ts lāx ē'k'lā'yasa xwā'lēkwē k'lō'tela. Wā, gí'ímēsē
- 35 gwāl yīla'qēxs la'ē ē't!ēd āx'ē'dxa 'ne'mē k'lō'tela qa's xwē'la-lēmasēqēxs la'ē gē'ts!ōts lāx ē'k'lēlelāsa gí'lx'dē āxts!ō'yōs. Wā, lā'xaa āx'ē'dxa denā'sē qa's yil'ī'dēs lāx ē'k'!enxa'yas. Wā, gí'ímēsē gwā'lē yīlā'yasēxs la'ē xō'x'wīdxa k!wa'xlā'ē'wē, wī'swūltā, la gí'lsqīl'stā. Wā, hē'em lē'gades k'lā'ademē. Wā,
- 40 la'mē'sē lā's'itsa 'nā'l'nemts!aqē lā'xa mā'denē gā'x'īdē lāx ēwū'nxa'yasa q!ē'mladza'yasa k'lō'tela. Wā, la nā'qōdālx ē'wanuts!exsta'yasa l'lō'psayowē ao'ts!aqāla lē'wa k'lō'tela. Wā, gí'ímēsē gwā'lēq la'ē lā's'itsa gí'lsqīlstowē lāx nā'qawa'yasa

she first put on. Now there is || one on each side of the roasting- 45
 tongs in this manner: | Then the same is done on the
 other side. After this is finished, | the woman puts (the
 tongs) up by the side of the fire. She first turns | the
 meat side towards the fire; and when it is done, | she
 turns it around to the skin side. As soon as that is
 done, the || man requests permission from his wife to in- 50
 vite his friends | to come and eat the roasted salmon while
 it is warm. | As soon as his wife tells him to go ahead and call
 them, | the man goes and invites them. Then his wife takes a
 mat, | which is to be the food-mat of the guests of her husband;
 then she || spreads a mat for the guests of her husband to sit on; 55
 and it does not | take long before her husband comes back fol-
 lowed by his guests, for | they try to come before the roasted
 salmon cools off. | Immediately they sit down on the mat that has
 been spread out; and when | they are all in, the woman takes the
 food-mat and || spreads it in front of her husband's guests. Then 60
 she goes back | and takes the two roasted salmon in the tongs; and
 she takes them out, | one for each two men. Then she lays them
 skin down, | on the food-mat. When there are four men, | there
 are two food-mats, and there is one || roasted salmon. There is no 65



k'lo'tela lɛ'wa g'i'lx'dē āx'ā'LElōyōs k'lā'adema. Wā, laɛ'm 'nāl-
 'nemts!aq lāx wā'x'sōt!ENA'yasa L'lō'psayōwē; g'a gwā'lēg'a (*fig.*). 45
 Wā, laxa'ē hē'em gwā'lēda āpsā'dza'yas. Wā, g'i'l'mēsē gwā'lēxs
 la'ēda ts!edā'qē lā'nolisas lā'xēs legwī'lē. Wā, laɛ'm g'wā'sala
 lāxēs q!e'mladza'yē lā'xa legwī'lē. Wā, g'i'l'mēsē L'lō'pexs la'ē
 lē'x'ideq lā'xēs L'lē'sadza'yē. Wā, g'i'l'mēsē L'lō'pexs la'ēda
 begwā'nemē hanā'k'axēs gene'mē, qa's Lē'lalēxēs 'nē'nemō'kwē 50
 qa g'ā'xēs hexhā'q'uxa L'lō'bekwaxs hē'ēmaē ā'lēs ts!e'lqwē. Wā,
 g'i'l'mēsē wā'xē gene'mas qa Lē'lālag'is la'ē hē'x'ida'mēda
 begwā'nemē la Lē'lāla. Wā, lā'la gene'mas āx'ē'dxa lē'wa'yē
 qa ha'mā'dzōLES Lē'lānēmasēs lā'wūnemē. Wā, lā'xaa Lep'lā'-
 līlax k'lwadze'wē'sōlas Lē'lānēmasēs lā'wūnemē. Wā, k'lē'st!a 55
 g'ā'laxs g'ā'xaē lā'wūnemas hōgwi'k'elaxēs Lē'lānēme, qaxs
 ha'yā'lemk'laaqēxs k'lē's'maē wūdex'ī'dēda L'lō'bekwē. Wā,
 hē'x'ida'mēsē klūdzedzō'līlaxa Lēbē'lē lē'wa'ya. Wā, g'i'l'mēsē
 'wī'lg'alīlēxs la'ēda ts!edā'qē āx'ē'dxa ha'mā'dzowē lē'wa'yē qa's
 lē Lepdzamōlīlas lāx Lē'lānēmasēs lā'wūnemē. Wā, g'āxē aēdaaqa 60
 qa's āx'ē'dēxa L'lō'pts!ā'la ma'l L'lēL'lō'bekwa qa's lē x'ik'!ex'ī'dxa
 'ne'mē qaē'da ma'lō'kwē bē'begwānema. Wā, la neledzō'līlas
 lā'xa ha'mā'dzowē lē'wa'ya. Wā, g'i'l'mēsē mō'kwa bē'begwānē-
 maxs la'ē ma'la ha'mā'dzowē lē'elwa'ya; wā, la 'nāl'nemēda L'lō'-
 bekwē. Wā, laɛ'm k'lē'ā's L'lē'ēna ts!epa's qaxs Lō'maē tse'nxwēda 65

66 oil for dipping, for the | dog-salmon is very fat while it is still phosphorescent, when it is jumping in the mouth of the rivers. | Then the guests themselves break it and eat the salmon | speared at the mouth of the river. Early in the morning, | dog-salmon speared at the mouth
70 of the river is not eaten, for it is fat; || it is only eaten in the afternoon and evening. | Whenever it is eaten in the morning, it makes those who eat it feel sleepy the whole day long, | for it is very fat. Therefore they are afraid | to eat it in the morning. As soon as the
75 guests finish eating it, | the man takes what is left and eats it || with his wife, while his guests drink water freshly | drawn. After they finish drinking, the guests go out. | They only wash their hands in their houses; and | after the man has finished eating with his wife,
80 he | gathers the bones and the skin left by his guests, || puts them on a mat, and throws them into the sea on the | beach. This is all about the salmon speared at the mouth of the river.

1 **Blistered Salmon.**—And we will also talk about the green | salmon almost dry. The woman takes the almost dried green | salmon from the place where it is hanging. | She takes her tongs and picks up the
5 green salmon, and || blisters the meat-side of the green salmon by the fire. As soon as | the green salmon gets grey, she turns it and places the skin-side | towards the fire; and as soon as the skin is

66 gwā'xni'saxs hē'ēmaē ā'lē's be'ṅkwēxa me'nā'la lāx ō'x^usiwa'yasa wī'wa. Wā, la q'lūlē'x'sem lē'nqwēda k'wē'laxs hexhā'qwaaxa seg'inē'tē lāx ō'x^usiwa'yasa wā. La k'lēs gaā'xstēxagaā'lēda hexhā'qwaaxa seg'inē'tē gwa'xne'sa lāx ō'x^usiwa'yasa wā qaxs tse'nxwāē.
70 A'l'em ha'mx'ī'tsōxa la g'wāl neqā'lēda ē'nā'la lē'wa dzā'qwa. G'ī'l'emla hexhā'x'sōxa gaā'lāxs la'ē lōx^umē'qa se'n'bēxa ē'nā'lāda ha'mā'paq qaxs xē'nlelāē tse'nxwa. Wā, hē'ēmēs lā'g'ilas k'īlēm ha'mā'xa gaā'la. Wa, g'ī'lēmēsē g'wāl hexhā'qwa lē'lānemaxs la'ē hē'x'ēidā'mēda begwānemē la āx'ēdxa ha'mōtē qa's wā'waq!aayowē
75 lē'wis gēnē'maxs lā'alāl nax'ē'dēs lē'lānemaxa ā'lta ēwāp tsā'nems. Wā, g'ī'lēmēsē g'wāl nā'qaxs la'ē hō'qūwelsēda k'wē'lēdē. Wā, lā'ēm ā'l'em! ts!ē'nts!enkwal lā'xēs g'īg'ō'kwē. Wā, g'ī'lēmēsēda begwā'nemē g'wāl wā'waq!aayō lē'wis gēnē'maxs la'ē q'lāplē'x'īdxēs ha'mō'tē xāq lē'wa lē'sasēs k'wē'lādzemaxs la'ē
80 āxdzō'ts lā'xa lē'wa'yē qa's lē k'la'stē'nts lā'xa dē'msx'ē lā'xa l'lemā'sē. Wā, lā'ēm g'wāl lā'xa seg'inē'tē lāx ō'x^usiwa'yasa wā.

1 **Blistered Salmon.**—Wā, hē'emlxaens gwā'gwēx'sāla la ā'l'xwasē k'lo'lōxwa. Wā, g'ī'l'em qā'tsē'stalēda hā'yāla ā'l'xwasē k'lo'lōxwa la'ēda ts!ēda'qē āx'ē'dxa k'lo'lōxwē lā'xē gē'xwālaasē. Wā, la āx'ē'dxēs ts!ē'slāla qa's k'lip!ē'dēs lā'xa k'lo'lōxwē qa's
5 pex'ā'lēs e'l'sadza'yasa k'lo'lōxwē lā'xa gū'lta. Wā, g'ī'lēmēsē qūxdzō'nākūlēda k'lo'lōxwaxs la'ē lēx'īdēq qa's gwā's'īdēq lē'sas lā'xa gū'lta. Wā, g'ī'lēmēsē hamēlgedzō'dēda pē'nsa lāx lē'sasa

covered with blisters, | the woman knows that it is done. Then | 8
she puts it on the dish-mat. ||

She takes water and sprinkles it over it to make it soft; | and after 10
she has sprinkled it with cold water, she takes the | oil-dish and
pours oil into it; and after she has done so, she | takes the blistered
green salmon and puts it down flat, and places it before | those who
are going to eat it. Then she takes an oil-dish and puts it || outside 15
of the blistered green salmon.¹ . . . As soon as the woman | takes the
cup, the man breaks off a piece of the blistered | salmon and dips it
into the oil, and puts it into his mouth. | He himself breaks off bits
from what he is eating. |

Scorched Salmon.—Dried² salmon is the breakfast of the Kwakiutl. ||
In the morning, as soon as they arise, the wife of the | chief takes 20
dried salmon and scorches it by the fire. As soon as | she finishes
scorching it, she pounds it on a mat spread out on the floor, to |
remove the scales loosened by the fire. As soon as she finishes
pounding it on the floor, | she rubs it to make it soft; and after she
has rubbed it, || she pounds it again on the floor of the house. Then 25
she folds up the scorched dried salmon | and puts it down on the
floor. Then she takes a dish and puts it down at | the place where

k'!ō'loḡwaxs la'ē q!ā'lēda ts!ēdā'qaqēxs le'ma'ē L!ō'pa. Wā, la 8
āxdzō'ts lā'xa hē'!axstā'lilē lē'wa'ya.

Wā, la āx'ē'dxa 'wā'pē qa's xōseldzō'dēs lāq qa pē'qwēs. Wā, 10
g'!l'mēs g'wāl xō'sasa wūda'sta' 'wāp lā'qēxs la'ē āx'ē'dxa ts!ē-
ba'ts!ē qa's k'lūnxts!ō'dēsa L!ē'ēna lāq. Wā, g'!l'mēsē g'wā'la la'ē
āx'ē'dxa la nēldzā'lilatsa pē'ḡkwē k'!ō'loḡwa qa's lē āxdzamō'lilas
lā'xa ha'ma'plaq. Wā, la āx'ē'dxa ts!ēba'ts!ē qa's lē k'ā'x'ē'its
lāx L!ā'sa'ya pē'ḡkwē k'!ō'loḡwa¹. . . Wā, g'!l'mēsēda ts!ēdā'qē 15
dā'x'ē'dxa k!wa'stā'xs la'ēda begwā'nemē k'!ō'p!ēd lā'xa pē'ḡkwē
k'!ō'loḡwa qa's ts!ēp!ē'dēs lā'xa L!ē'ēna qa's ts!ō'qūsēs lā'xēq.
Wā, lae'm q!ūlē'x'sem k'!ō'pk'lopa lā'xēs ha'mā'ye.

Scorched Salmon.—Wā,² hē'em gaā'xstēsa Kwā'g'ula xa'mā'sē.
Wā, hē'emaaxs g'ā'laē Lā'x'ēwidxa gaā'la, wā, la āx'ē'dē gēnē'masa 20
g'!g'āma'ya xa'mā'sē qa's ts!ēx'ē'!ēq lā'xa lēg'w!lē. Wā, g'!l-
mēsē g'wāl ts!ēx'ā'q la'ē xūsxūdzi'laq lā'xa Lēb!lē lē'wa'ya qa
lā'wēsa ts!ēx'mō'tasa gū'!ta. Wā, g'!l'mēsē g'wāl xūsxūdzi'laqēxs
la'ē q!wē'x'ēdeq qa pē'x'ēwidēs. Wā, g'!l'mēsē g'wāl q!ō'yaqēxs
la'ē ē't!ēd xūsxūdzi'laq. Wā, la k'!ō'x'semdxa ts!ē'ḡkwē xa'mā'sa 25
qa's g'!g'alilēq. Wā, la āx'ē'dxa lō'q!wē qa's āx'ā'lilēq lā'xēs
k!waē'lasē. Wā, la ē't!ēd āx'ē'dxa ts!ē'ḡkwē xa'mā'sa qa's ts!ē-

¹ Part of the description of the eating of the salmon has been omitted, it being a repetition of previous descriptions.

² Lines 19-22 repeated from Publ. Jes. Exp. Vol. V, 427-428.

- 27 she is sitting, and she takes up again the scorched dried salmon, | opens it, and spreads it out; then she breaks out the belly-part | and puts it down. Then she breaks the dried salmon to pieces and puts
30 it into the || dish. As soon as she has finished, the woman arises again and | dips some oil out of the oil-box which stands in the corner of the | house. Then she takes an oil-dish [dipping-receptacle], and when it is full | she [comes] and puts it down on the floor at the place where she is sitting.¹ . . . After (the man) | has taken a drink
35 he takes a piece of the dried salmon, folds it up, chews || it, and then dips it into the oil.

- 1 **Preserved Brittle Salmon.**—Many men | like to eat preserved brittle old salmon roasted. | When a man goes to visit one who has |
5 preserved roasted salmon, the one who has || roasted old salmon at once requests the one who comes to visit him to go himself and | invite his friends. Immediately the man goes | and invites his friends who are sitting on the summer-seat. | As soon as the one who invites them comes, | they all go out of (the summer-seat), and they all go into the house with the one who goes to visit. Then a mat ||
10 is spread out, and the one who goes to visit shows the guests where to sit. | Then the one who goes to visit does not sit among | his friends. Immediately the woman goes and opens the | basket in which the roasted salmon is kept, and her husband tends the fire. |

- 28 x^éwi'dēq qa Lēplē'dēs. Wā, lā'wisla k'lo'pōdex tek'leqa's qa's g'i'galilēs. Wā, la k'lo'k'lūpsālaxa xa'ma'sē qa āxts'lā'lēs lā'xa
30 lō'q'lwē. Wā, g'i'l'mēsē g'wā'la, lē ē't'lēd lāxūlilēda ts!edā'qē qa's lē tsā'x'ēid lā'xa de'ngwatslē Llē'ēnaxs ha'nēlaē lāxa onē'g'wīlaxa g'ō'kwē. Wā, lae'm la dā'laxa ts!ēba'tslē. Wā, qō't!a'mēsēxs g'ā'xaē k'ā'g'alilaq lā'xēs k!waē'lasē.¹ . . . Wā, g'i'l'mēs g'wā l nā'qaxs la'ē āx'ē'd lā'xa xa'mā'sē qa's k'lo'x'sēmdēq. Wā,
35 la mā'lēx^ubēndeq qa's ts!ēplē'dēs lā'xa Llē'ēna.

- 1 **Preserved Brittle Salmon.**—Wā, la qlē'nema bē'begwānemē āx'ē'xsd qa's ha'mā'pēxa la gē'masxa tsō'sa ts!ēlā'k' Llo'bekwa. Wā, g'i'l'em la qā'tsē'stālēda 'nemō'ku begwā'nem lā'xa āxnō'gwādāsa gē'masē Llo'bekwa; wā, la hē'x'ida'mēsa āxnō'gwādāsa
5 ts!ēlā'k'ē Llo'bek'ū āxk'lā'laxa qā'tsē'stāla qa lēs q!lūlē'x'sēm lē'lālaxēs 'nē'nemō'kwē. Wā, hē'x'ida'mēsē la qā's'idēda begwā'nemē qa's lē Lē'lālaxēs 'nē'nemō'kwaxs awā'qwalāē lā'xa awā'qwa'yē. Wā, g'il'mēsē lēda Lē'lālāqēxs g'ā'xaē hōqūwēls qa's g'ā'xē 'wi'lē la hō'g'wīl lā'xēs qā'tsē'stālasē. Wā, lae'm g'wā'lēlēda lē'ēwa'yē
10 Lēbegwīlkwa. Wā, ā'ē'mēsē hē'ēma qā'tsē'stalax'dē q!lā'x'sidzēxēs Lē'lānēmē. Wā, la'mē'sēda qā'tsē'stalax'dē k'lēs la k!wā'g'ililxēs 'nē'nemō'kwē. Wā, hē'x'ida'mēsa ts!edā'qē la xō'x'wīdxēs Llo'begwatslē Lā'bata. Wā, lā'la lā'ēwunemas hē'laxēs lēgwīlē.

¹ Part of the description of the eating of the salmon has been omitted.

Then the one who went to invite takes roasted salmon and puts it down flat || on the fire, with the skin of the roasted salmon down- 15 ward. | As soon as the skin is scorched, he breaks it quickly to pieces and | puts it on the mats that have been spread out. The woman only | looks on. As soon as he has done so, he takes the dish and | puts the broken roasted salmon into it. Then he also takes || oil and 20 pours it into an oil-dish; and | after he has done so, he takes up the dish and the oil-dish which he puts into the dish | at the farther side, and he also takes water for them. | Then they rinse their mouths; and after they have rinsed their mouths, | they drink. After they have finished drinking, they eat. || Then the owner of the house just 25 watches the one who | came to visit him when he is attending to the oil; for the guests take much oil | for dipping. They sometimes drink oil | when they get choked; and the one who went to invite will pour in oil | whenever the oil-dish is empty [of oil]. When || they 30 nearly finish eating, the one who went to invite draws fresh water, | and he does not stay long before he comes back, and | he places the bucket with the water in it in front of his friends. | Then he takes away the dish, and puts it down at | the place where the woman is sitting, and the guests drink at once of the || water. After they have 35 finished drinking, they just | wait for the second course. That is the end. |

Wä, lē'da qā'tsē'stālax'dē āx'ē'dxa l!ō'bekwē qā's pēlx'LE'ndēs lā'xa legwīlē. Wä, lae'm bena'dza'yē l!ē'sasa l!ō'bekwē. Wä, 15 g'ī'l'mēsē ts!ex'ē'dē l!ē'sasēxs la'e hā'labala LE'nLENXSēndeq qā's āxdzō'dēs lā'xa lē'wa'yē la lEBela'. Wä, ā'ēmēsēda ts!edā'qē x'ī'-ts!ax'ilaq. Wä, g'ī'l'mēsē gwā'lexs la'ē āx'ē'dxa lō'q!wē qā's k!ā'ts!ōdēsa LE'ngēkwē l!ō'bek^u lāq. Wä, hē'emxaā'wisē āx'ē'd-xa l!ē'na qā's k!ūnxts!ō'dēs lā'xa ts!eba'ts!ē. Wä, g'ī'l'mēsē 20 gwā'lalilēxs la'ē k!ā'x'ētsa lō'q!wa lE'wa ts!eba'ts!ē la k'anē'q lāx l!ā'sanēqwasa lō'q!wa. Wä, hē'emxaā'wisē la'sa ēwā'pē lāq. Wä, la'mē'se ts!ewē'l!EXōda. Wä, g'ī'l'mēsē gwāl ts!EWē'l!EXō-dēxs la'ē nā'x'īda. Wä, g'ī'l'mēsē gwāl nā'qaxs la'ē hāmx'ī'da. Wä, la'mē'da āxnō'gwadāsa g!ōkwē ā'em x'ī'ts!ax'ilaqa qā'tsē- 25 'stālax'dāxs la'ē aa'xsilaxa l!ē'na, qaxs lE'ma'ē q!ē'q!EBalēda k!wē'faxa l!ē'nāxs ts!epaē. Wä, la nā'x'ēdē 'nā'xwa lā'xa l!ē'nāxs la'ē 'mek!EXā'. Wä, hē'ēmis la k!ūnxts!ō'daatsa qā'tsē'stā-lax'dāxs la'ē 'wī'lg'ēlts!āwēda ts!eba'ts!āxa l!ē'na. Wä, g'ī'l'mēsē elā'q gwā'la ha'mā'paxs la'ēda qā'tsē'stālax'dē tsāx a'ttā 'wā'pa. 30 Wä, k!ē'st!a gā'x'ēdēxs gā'xaē aē'daaqa. Wä, ā'ēmēsē la hā'nx-dzamōlīasa nagats!ē' 'wā'bets!āla lā'xēs 'nē'nēmō'kwē. Wä, hē'x'ēda'mēsē āx'ē'dxa lō'q!wē qā's lē hā'ng'alīlas lāx k!wa-ē'lasasa ts!edā'qē. Wä, la hē'x'ēda'em nā'x'ēdēda k!wē'faxa 'wā'pē. Wä, g'ī'l'mēsē gwāl nā'qaxs la'ē ā'em la āwū'lg'emgrā'il 35 qā's hē'lēg'īntse'wē. Wä, lae'm gwā'la.

- 1 **Cold Roasted Salmon.**—But now this is finished with two ways of doing with | roasted salmon-backs,—the fresh roasted salmon-backs; | and we have talked about the old soaked roasted | salmon-backs.
- 5 Now we will go on and talk about the || roasted salmon-backs when they are fed to young men, even | when they are really dry, in winter. When they are | given to young men, they are broken into three pieces | and put on the food-mat. | They are just put down in
- 10 front of the guests, || and the oil-dish is also put down | in front of what is to be eaten. Then water is taken by the | man and given to his guests to | rinse their mouths, and they drink some of it after they have finished rinsing their mouths; | and after they have finished drinking, they eat the dry salmon, which is really brittle; ||
- 15 and only that is different from the soaked salmon, | that they do not take much oil when they dip it; but they take | much oil when the brittle salmon-back is dipped in, for | the food chokes them. There is also always a bucket | of water standing in front of those
- 20 who are eating the roasted salmon-back; || for, as soon as those who are eating it get choked, they | take some water and wash down what chokes them.¹ . . . | As² soon as the young men finish eating, they drink much | oil; namely, the oil that is left in the oil-dish; | and after

- 1 **Cold Roasted Salmon.**—Wä, lae'mla gwä'la ma'le'dala gwē'gilasxa L!ō'bedzowē xā'k!adzā. Wä, lä'xa ā'l̥xwa'sē L!ō'bedzō xā'k!adzā. Wä, lä'x'dens gwā'gwēx'sāla lä'xa gē'masē t!ēlk' L!ō'bedzō xā'k!adzā. Wä, la'mē'sens wā'gil gwā'gwēx'sālal lä'xa
- 5 L!ō'bedzō xā'k!adzāxs hāng-i'layāē lä'xa ha'yā'l̥'a, wā'x'maē la ā'lak'lāla la le'm̥xwaxa ts!āwū'n̥xē. Wä, hē'maaxs la'ē hāng-i'layō lä'xa hā'yā'l̥'a la ā'em yā'lyūdux'send k'ō'k'ex'sen-tse'wa qa's āxdzō'dayuwē lä'xa hē'lexstalilē ha'madzō' lē'wa'yā. Wä, ā'emis la āxalē'lem lāx L!ā'sex'dzamā'yasa Lē'ēla-
- 10 nemē. Wä, ā'emxaā'wisē la hā'ng'alēlema ts!ēba'ts!ē lāx L!ā'senxēlitsa ha'mē'lē. Wä, lae'mxaā'wisē hē'em gil āx'ē'tsō'sa begwā'nema 'wā'pē qa's lē tsā'x'its lä'xēs Lē'lānemē qa ts!ewē'l!ēxōdēs. Wä, la nā'x'id lä'qēxs la'ē gwāl ts!ewē'l!ēxōda. Wä, g'il'ēmēsē gwāl nā'qaxs la'ē hāmx'ē'dxa lē ā'lak'lāla la tsō'sa
- 15 qa'ē'xs la'ē le'm̥xwa. Wä, lē'x'a'mēs!al ō'gūqalayōs lä'xa t!ē'lkwaxs k'lē'saē q!ē'q!ēbelaxa L!ē'nāxs ts!ēpa'ē. Wä, lä'la q!ē'q!ēbalaxa L!ē'nāxs ts!ēpaā'sa tsōsa L!ō'bedzō xā'k!adzā, qaxs mekwaē laxō'x ha'ma'yēx. Wä, la hē'menil'ēmxtat! ha'nēlēda nagsats!ē lāx L!ā'sex'dzamā'ilasa ha'mā'pxa L!ō'bedzowē xā'k!adzā, qa's g'il'ēmaē 'mek!ēxō'wēda ha'mā'paqēxs la'ē hē'x'idaem tsā'x'id lä'xa 'wā'pē qa 'mekwā'xēs 'mek!ēxā'wa'yas.¹ . . . Wä,² g'il'ēmēsē gwāl ha'mā'pa ha'yā'l̥axs la'ē q!ā'q!ēk!ēya nā'x'ēdxa L!ē'na, yīxēs ānē'x'sā'yē lä'xa L!ē'na g'il'ts!āxa ts!ēba'ts!ē. Wä,

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V., p. 428.² Continued from *ibid.*, p. 428.

they finish drinking the oil, they drink some more water; || and after 25 they finish drinking water, they wait for the | next course. That is all. |

Old Salmon, roasted.—Now I will talk about the | roasted old salmon when it is eaten before it is quite dry. | It is broken to pieces and put into a dish, || and the oil-dishes are filled with oil, for much 30 oil | is mixed with fresh salmon coming from the upper part of the rivers; for | people really choke with this food, and sometimes those who eat | the roasted old salmon have to drink oil when they get | choked. The host always pours oil into the || oil-dishes of his guests. 35 After the guests finish eating, | they drink much water. This is also the breakfast-food | of the Kwakiutl, and they also do the same: they rinse | their mouths with water before they eat. Now we have finished with this. |

Boiled Salmon.—Now I will talk about the cooking of salmon that is speared, | when it is not really dry. When | the speared salmon is half dry, the woman takes it down. | Then she takes a kettle and puts it on the || fire, and she pours water into it. Then she takes her | fish-knife and cuts (the salmon) to pieces in this way: and | after she has cut it, she puts it into the kettle before



5

g'í'f'mēsē gwāl nā'qaxa L'ē'nāxs la'ē ē't'lēd nā'x'īd lā'xa 'wa'pē. Wā, g'í'f'mēsē gwāl nā'qaxa 'wā'paxs la'ē āwū'lqamg'alil qa's 25 hē'lēg'īntse'wē. La'mē gwāl.

Old Salmon, roasted.—Hē'emlxāen gwā'gwēx's'ālala ts'elā'k'ē L'ō'bēkwa, yixs hāmg'ī'layāxs k'lē's'maē lē'mx'wēda ā'la'ma. Wā, la'm k'lē'k'ūpsālasē'wa qa's āxts'ō'yuwē lā'xa lō'q'lwē. Wā, la qō'qut'lōda ts'lēts'lēba'ts'lāxa L'ē'ena qaxs q'lē'q'lēbalayā'ēda 30 alxwa'sē ts'lē'nas g'ā'yoi lāx 'ne'ldzāsa wiwā', qaxs ā'lak'lā-laē 'mekwa' lā'xōx ha'ma'yēx. Wā, la, 'nā'l'nemp'lēna nax-nā'qēda ha'mā'paxa ts'lē'lg'inētē L'ō'bēx'xa L'ē'nāxs la'ē 'mē-k'!ēxā'. Wā, la hē'mēnalā'ma klwē'lasē gū'q'a's L'ē'ena lāx ts'lēts'lēba'ts'lāsēs Lē'ē'lānemē. Wā, g'í'f'mēsē gwāl hā'mā'pēda klwē'- 35 laxs la'ē q'lā'q'lēk'!ēya nā'x'ēdxā 'wā'pē. Wā, g'a'e'mxaat! g'aax-stēsa Kwā'g'ulaxa gāā'la. Wā, hē'emxaa gwē'gilaxs ts'lēwē'L'ē-xōdaaxsa 'wā'paxs k'lē's'maē hāmx'ī'da. Wā, la'mēns gwāl lāq.

Boiled Salmon.—Wā, la'mē'sen gwā'gwēx's'ālāl lā'xa seg'inē'taxs 1 la'ē hā'mē'x'silase'wa, yixs k'lē's'maē ā'la'em lē'mx'wīda. Wā, hē'maaxs la'ēda seg'inē'tē k'lā'ya'x'wīda, la'ēda ts'lēdā'qē āxā'-xōdeq. La'mē's āx'ē'dxa hā'nx'lanowē qa's hā'nx'lenlē's lā'xa lēgwī'lē. Wā, la gūxts'lō'tsa 'wā'pē lāq. Wā, la āx'ē'dxēs xwā'- 5 layowē qa's t'lō't!ets'endēq; g'a gwā'lēs t'ō'sa'yēg'a (jīg.). Wā, g'í'f'mēsē gwāl t'lō'saqēxs la'ē āx'stē'nts lā'xa hā'nx'lanāxs k'lē's'maē

8 it | begins to boil. Then she takes a stone and puts it on top
 of it | to keep it under the water; and after she has done so, she
 10 takes || a dish and a kelp bottle with oil in it, and puts them | at the
 place where she is sitting; and she does not leave (the salmon) long on
 the fire, | before it is done. Then she takes it off, and at once she |
 takes her tongs and lifts it out and puts it into the dish. | After it is
 15 all out, then she smoothes it in the dish, so || that it is level. Then she
 takes her kelp with oil in it, and she | pours it over the quarter-dried
 salmon in the dish. | After she has done so, she gives water to those |
 whom she is going to give to eat. As soon as they have rinsed their
 mouths, they drink; | and after they finish drinking water, she puts the
 20 dish || before those whom she is going to give to eat. When this is
 done, they go to draw | fresh water for them to drink after they have
 eaten; and it is not | long before he who went to draw water comes
 back; and after those | to whom she has given to eat have eaten, the
 woman takes soft | white cedar-bark and gives it to those to whom
 25 she has given to eat, to wipe their hands with, || and to take the oil
 off of the hands of those to whom she has given to eat, for there is
 really much | oil on their hands, and they are always covered with
 oil when they are eating quarter-dried | speared salmon with oil for
 their food. After they have | wiped their hands, the woman takes |

8 mede'lx'wida. Wā, la āx'ē'dxa t!ē'semē qa's 'mekwayi'ndēs lāq
 qa wū'nsalayōs. Wā, g'í'l'mēsē gwāl aa'x'silaqēxs la'ē āx'ē'dxa
 10 lō'q!wa lē'wēs 'wā'ewadē l!ē'nats!āla qa's g'ā'xē āx'ā'lilas lā'xēs
 k!waē'lasē. Wā, k!ē'st!a gē'x!alēda hā'n!lendās lā'xa lēgwi'laxs
 la'ē l!ō'pa. Wā, la'mē'sē hā'n'x'sendeq. Wā, hē'x'ida'mēsē
 āx'ē'dxēs tsē'slāla qa's lēx'ūste'ndēq qa's āxts!ā'lēs lā'xa lōq!wē.
 Wā, g'í'l'mēsē 'wī'lō'staxs la'ē gwē'laits!ōts nā'xa lōq!wē qa
 15 'nemā'k'iyēs. Wā, la āx'ē'dxēs 'wā'ewadē l!ē'nats!āla qa's k!ūn-
 gēleyi'ndēs lā'xa la g'its!ā'xa lō'q!wēda k!ūngegēkwē ts!ēts!ELE-
 māla. Wā, g'í'l'mēsē gwā'l!alilexs la'ē tsā'x'ē'tsa 'wā'pē lā'xēs
 hā'mg'ī'lasōlē. Wā, g'í'l'mēsē gwāl ts!ewē'l!ēxōdexs la'ē nā'x'ida.
 Wā, g'í'l'mēsē gwāl nā'qaxa 'wā'paxs la'ē k'ā'g'imlīlāsa lō'q!wē
 20 lā'xēs hā'mg'ī'lasōlē. Wā, g'í'l'mēsē gwa'l!alilexs la'ē tsā'x'ē'tse-
 'wēda ā'ta 'wāp qa nā'gēg'iles qō gwāl hā'mā'plō. Wā, k!ē'st!a
 gā'laxs g'ā'xāē āē'daaqēda tsā'xa 'wā'pē. Wā, g'í'l'mēsē gwāl
 hā'mā'pa hā'mg'ī'lase'waxs la'ēda ts!edā'qē āx'ē'dxa q!ō'yaakwē
 k'ā'dzekwa qa's lē ts!ās lā'xēs hā'mg'ī'lase'wē qa dēdē'n'x'widēs
 25 qa lawā's q!ē'lq!elts!ānā'yasēs hā'mg'ī'lase'wē qaxs ā'laē q!ē'nemē
 q!ē'lq!elts!ānā'yas qaxs hē'menāla'maē t!ēbēgeli'sa klū'nqa'yasa
 seg'inē'tē ts!ē'ts!ELEmālaxa l!ē'nāxs hā'mā'yaē. Wā, g'í'l'mēsē
 gwāl dēdē'nkwēda hā'mg'ī'lase'waxs la'ēda ts!edā'qē āx'ē'dxa
 ō'gū'la'mē lō'q!wa qa's qepts!ō'dēsa 'wā'pē lāq. Wā, la ē't!lēd

another dish and pours water into it, and she || puts it before those 30
to whom she has given to eat, and they wash their hands. | After
they have done so, the woman gives them water | to drink. After
they have finished drinking, they wait for | the next course. That
is the end. |

Old Dried Salmon.—Now we will again talk about dried salmon. | 1
That is the way of cooking fresh dried salmon, what I said first;¹ | and
this is the way of cooking old dried salmon, what I am going | to say.
This is when it is the middle of winter, when || all the women put 5
down the soaking-boxes in the corner of their houses. | Then (the
woman) puts into the water much dried salmon. Now she soaks
it | to make it soft. In the morning, as soon as day comes, the
woman | takes some of the soaked dried salmon and folds it up; then
she puts it | into a kettle and places it over the fire of her house. ||
Next she pours not much water on it. Then it begins to boil; | and 10
the kettle is not over the fire long, when | she takes it off. Then the
woman takes a dish and | puts it down, and she takes (the salmon)
out with her tongs and | puts it into the dish. Then she waits until
it gets cool; || and as soon as it is cool, she takes it and breaks it 15
into | small pieces. Then she puts it into the dish; then | she takes
the oil-dish and pours oil into it; and then | she puts it before him to
whom she is going to give to eat. Others pour the | oil on the

qax'dzamō'lilas lā'xēs hǎ'mg'ī'lase'we. Wā, lae'm ts!e'nts!en- 30
x'wida. Wā, g'ī'lēmēsē gwā'lexs la'ēda ts!edā'qē tsā'x'itsa 'wā'pē
lāq qa nā'x'idēs. Wā, g'ī'lēmēsē gwā' nā'qaxs la'ē āwū'lgemg'alil
qas hē'lēg'intse'wē. Wā, lae'm gwā'la.

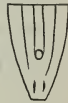
Old Dried Salmon.—Hē'em!xaens gwā'gwēx's'ālasla xa'mā'sē. 1
Wā, hē'em hamē'x'silaēnē'xa ā'l'xwasē xā'mā'sen g'ī'l'x.dē wā'l-
dema. Wā, hē'emis hamē'x'silaēnē'xa gē'masē xa'mā'sg'īn lā'lek-
āl wā'ldema.¹ Wā, hē'maaxs la'ē negeltse'mēg'ī ts!āwū'nxa la'ē
'nā'xwa'mēda ts!ē'daqē āx'ā'lilxa t!ē'lats!ē lāx ō'nēgwilasēs g'ō'kwē. 5
Wā, la mō'staliltsa q!lē'nemē xa'mā's lāq. Wā, lae'm t!ē'laq qa
tē'l'x'widēs. Wā, g'ī'lēmēsē 'nā'x'idxa gāā'lāxs la'ēda ts!edā'qē
āx'ēdxa lā'xa t!ēlkwē xa'mā'sa qas k!ō'x'semēdēq qas āxts!ō'dēs
lā'xa hā'n'x'lanō qas hā'n'x'lendēs lā'xa lēgwilasēs g'ō'kwē. Wā,
la ā'l'em gū'q!eqasa k!ē'sē q!lē'nem 'wap lāq. Wā, lē medelx- 10
'wida. Wā, k!ē's'emxaā'wisē gē'x'lāla hā'n'x'lāla lā'xa lēgwī'laxs
lā'ē hā'n'x'sentse'wa. Wā, la āx'ē'dēda ts!edā'qaxa lō'qwē qas
hā'ng'alilēs. Wā, la āx'ē'dxēs ts!ē'slala qa k!ūpuste'ndēq qa
k!ūpts!ō'dēs lā'xa lō'q!wē. Wā, la k'ā'k'ewaq qa wūdex'ī'dēs.
Wā, g'ī'lēmēsē wūdex'ī'dexs la'ē āx'ē'dēq qas k!ō'k!ūpse'ndē 15
qa ām'emā'yastowēs la'ē āxts!ōdals lā'xa lō'q!wē. Wā, la
āx'ē'dxa ts!ēba'ts!ē qas k!ūnxts!ō'dēsa l!ē'na laq. Wā, lae'm
k'ā'g'emlilas lā'xēs hǎ'mg'ī'lasō'lē. Wā, lē'da waō'kwē k!ū'nq!eqasa

¹ See p. 310.

20 soaked salmon when they break it into the dish; and || the Koskimo drink the liquid of the soaked salmon as they eat it, for | they have no oil. |

Fresh Dried Salmon.—The food of those who catch salmon | is fresh dried salmon. Before the (dried) salmon is dry, | it is taken by the
25 woman and put down on a mat. Then || she takes her fish-knife and cuts the quarter-dried salmon; | and she puts it into a kettle, and she puts the kettle over the | fire of the house. Then she pours water into it; | and it does not stay there long boiling, when she takes the kettle off the fire. | Then she puts it down on the floor, and takes a dish,
30 and oil from a || kelp bottle in which the oil is kept. Then she puts (the salmon) down at the place where she is sitting. | Then she takes her largest spoon and scoops out | the quarter-dried salmon and puts it into the dish. As soon as she has | spread out the quarter-dried salmon evenly in the dish, she takes the kelp bottle | in which the oil is, and pours (the oil) over the food to be served. ||

1 **Green Salmon.**—This is another breakfast-food of the | Kwakiutl, when they live at the river catching salmon. It is the "green salmon" | cut straight along the back. This is the way it is cut:
At this time it is not | really dry, and therefore it is called
5 "half-dry || green salmon." The woman just takes it down from where it is hanging; | then she puts it on a food-mat, |



L!E'ena lā'xa t!ē'lkwaxs la'ē k'!ō'pts!ewak^u lā'xa lō'q!wē. Wā,
20 lē'da Ġō'sg'imoxwē nā'xnaqax 'wā'palāsa t!ē'lkwaxs t!ē't!alāē qaxs k'!ēā'saē L!ē'ena.

Fresh Dried Salmon.—Wā, hē'em ha'mā'sa wī'wā'misēda dzē'-
dzel'māla t!ē'k'. Wā, hē'maaxs hē'maē ā'lēs dzē'lēda xa'mā'sē
la'as āxā'xayāsa ts!ēdā'qē qa's āxadzō'dēs lā'xa lē'wa'yē. Wā, la
25 āx'ē'dxēs xwa'layowē qa's t!ō't!ets!ēndēxa dzē'dzel'māla xa'mā'sa. Wā, la āxts!ō'ts lā'xa hā'nx'lanowē. Wā, la hā'nx'lents lā'xa legwilasēs g'ō'kwē. Wā, lawi'slā gū'q!eqasa 'wā'pē lāq. Wā, k'!ē'st!a gē'g'iltisla mae'mdelqūlaxs la'ē hā'nx'sendxēs hā'nx'lēndē. Wā, la hā'ng'alilasēxs la'ē āx'ē'dxa lō'q!wē Lē'wis L!ē'ena, lā'xa
30 'wā'ewadēts!ālax'dē L!ē'ena. Wā, la āx'ā'ilas lā'xēs k!waē'lasē. Wā, la āx'ē'dxa 'wā'lēga'yasēs k'ā'k'ets!ēnaqē, qa's xelō'stendēs lā'xa dzē'dzel'māla qa's āxts!ō'dēs lā'xa lō'q!wē. Wā, g'ī'l'mēsē 'wī'elaxs la'ē 'nema'g'aałts!ōdxa dzē'dzel'mālāxs la'ē āx'ē'dxa 'wā'ewadē g'ī'tse'watsa L!ē'ena qa's k!ū'nq!eqēs lā'xēs hā'mg'ī'elayulē.

1 **Green Salmon.**—Wā, g'ae'mxat! 'nemx'ēdāla gāā'xstēsa Kwā'-gūlaxs la'ē g'ō'kūla lā'xēs wī'wamē'dzasēda k'!ō'loxwēxa negē'-g'a'yas xwā'La'yē. Ā'emg'a gwālē xwā'La'yasēg'a (fig.). Wā, la k'lēs ā'laem le'mxwa. Wā, hē'mis lā'g'ilas la Lē'gades k'lā'yaxwa
5 k'!ō'loxwa. Wā, lae'mxaa ā'mēda ts!ēdā'qē āxā'xōdqēxs gē'xwala'lēlāē. Wā, lae'm āxdzō'ts lā'xa hā'mē'x'siladze'wē lē'wa'ya.

and she takes her fish-knife and cuts up the green salmon. | 7
 Then what she is cutting is in small pieces. When she finishes this
 work, | she takes the kettle and puts it over the fire, and she || pours 10
 water into it. As soon as it boils, she takes | the half-dry green
 salmon and puts it into the | boiling water on the fire. However, it
 is not on the fire really long, when she takes it off. | Then she puts it
 down and takes a dish, which she puts down; | then she takes oil from
 the kelp bottle and puts that down; then she || takes an oil-dish and 15
 puts it down; and as soon as | all these things named have been
 brought, she takes the tongs and takes out | the cut pieces of green
 salmon and puts them into the dish. She | takes them up with the
 tongs because they are [not] quarter dry, and they are not | dry. This
 is called "half-dry green salmon." As soon as the dish is || full, she 20
 levels it out so that it is level. Then she | takes an oil-dish and
 pours the oil into it.¹ | . . . (The² man who eats it) takes what he is
 going to eat and folds it up. He chews | one end of it; and as soon
 as what he has chewed is soft, he dips it | into the oil and puts it
 into his mouth; and he continues doing this while || eating. | 25

As soon as he finishes eating, the woman rises from her | place and
 takes the dish and the oil-dish. Then she | puts them down near

Wä, la äx'ē'dxēs xwā'layowē qa's t!ō't!ets!ē'ndē lā'xa k'!ō'loxwē. 7
 Wä, lae'm äm'amā'yastowē t!ō'sa'yas. Wä, la gwā'lē äxā'yasēxs
 la'ē äx'ē'dxa hä'nX'lanowē qa's hä'nX'LEndēs lā'xa legwī'lē. Wä,
 la gūxts!ō'tsa'wā'pē lāq. Wä, g'í'l'mēsē medelx'wī'dexsla'ē äx'ē'd- 10
 xa la k'lā'yaxwa k'!ō'loxwē qa's äxste'ndēs lā'xa la hä'nX'lala
 mae'mdelqūla. Wä, k'!ē'st!a ā'laem gē'x'lālaxs la'ē hä'nX'sen-
 deq. Wä, la hä'ng'alilaqēxs la'ē äx'ē'dxa lō'q!wē qa's hä'ng'alilēs.
 Wä, la äx'ē'dxēs L'ē'ēna'wā'wadēts!āla qa's äx'ā'lilēs. Wä, la ē't!ēd
 äx'ē'dxa ts!ēba'ts!ē qa's hä'ng'alilēs. Wä, g'í'l'mēsē wī'ēla g'āx 15
 äx'ē'len L'ē'LEqelase'waxs la'ē äx'ē'dxa ts!ēslāla qa's k'!ipüstā'lēxa
 t!ō't!ets!aa'kwē k'!ō'loxwa qa's k'!ipts!ā'lēs lā'xa lō'q!wē. Hē'em
 lā'grilas k'!ipüstālaqēxs k'!ē'saē dzē'dzel'māla. Wä, la k'!ēs
 le'mxwa. Hē'em Lē'gades k'!ā'yaxwa k'!ōloxwa. Wä, g'í'l'mēsē
 qō't!ēda lō'q!wāxs la'ē 'nemā'g'aalts!ōdeq qa 'nemā'k'iyēs. Wä, 20
 la äx'ē'dxa ts!ēba'ts!ē qa's klūnxts!ō'dēsa L'ē'ēna lāq.¹ . . Wä,² la
 dā'x'ē'id lā'xēs ha'mā'Lē qa's k'!ō'x'semdēq. Wä, la malē'x'ben-
 deq. Wä, g'í'l'mēsē la tē'lx'widē malē'kwa'yasēxs la'ē ts!ēp!ēts
 lā'xa L'ē'ēna qa's ts!ō'q!ūsēs. Wä, hē'x'sā'mēs la g'wē'gilaxs 25
 ha'mā'paē.

Wä, g'í'l'mēsē gwāl ha'mā'pexs la'ēda ts!ēdā'qē lā'xūlil lā'xēs
 k!waē'lasē qa's lē äx'ē'dxa lō'q!wē Lē'wa ts!ēba'ts!ē qa's g'ā'xē

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 429.

² Continued from *ibid.*, p. 429.

- 28 the place where she is sitting. Then she pours | the green salmon
that is left over back into the kettle in which it was boiled.¹ . . . Then²
30 the man sits down || and waits for her to give him the second course.
I shall | talk about this later on, for I am talking now about | the
breakfast. |

- 1 Soaked Green Salmon (1).—Now I will talk again | about soaked
green salmon,—the food of those who do not go to catch | salmon in
green salmon that have been dry for a long time. | They are always
5 winter,—soaking in a soaking-box, which stands in the || corner of the
house, full of water. Dried green salmon are always kept | in it. After
they have been soaking for two days, | they get soft; then the soaked
green salmon are taken | and folded up. The kettle is taken, | and
the soaked green salmon are put into it. Then (the kettle) is put ||
10 over the fire of the house. As soon as it is well over the fire, |
water is poured into it; but now it is a longer time over the fire |
boiling before the cook takes it off. Then she takes | a dish and she
puts it down, and she again takes an oil-dish | and oil and puts it on
15 the floor where she is sitting. Then she || takes her tongs and takes
up the soaked green salmon | out of the kettle and puts them into
the dish. Then she | waits for them (to cool off). Then she takes a
food-mat and spreads it | before the one to whom she is going to give

- 28 k'ā'g'alilās lā'xēs k'!wāē'lasē. Wā, la qapste'ntsa hē'maxlā'yē
k'!ō'lo'xw lā'xa hā'nx'LEndaats!ēx'dāq.¹ . . . Wā,² la k'!wā'g'alilēda
30 begwānem, qā's āwū'lgemg'ālilē qā's hē'lēg'intse'wē. Wā, ā'f'emlwi-
sen gwa'g'wēx's'ālāl lāq qae'n lē'xa'ēnē'mē gwa'g'wēx's'ālāsa
hā'mā'yaxa gāā'la.

- 1 Soaked Green Salmon (1).—Wā, hē'men lāl ē't!ēDEL gwa'g'wēx's'ā-
lasla t!ē'lkwē k'!ō'lo'xwa. Wā, hē'em hā'ma'yasa k'!ē'sē wī'ēwa-
mēts!ēnoxwaxa ts!āwūnxa la gā'las lemō'kwa k'!ō'lo'xwa. Wā,
la hē'menālaem t!ē'lasōē lā'xa t!ē'lats!āxs hā'nē'laē lax onē'-
5 gwīlasa g'ō'kwe qō't!axa 'wā'pē. Wā, la hē'menālaem ā'x'stā'-
ēlayōwēda lē'mō'kwē k'!ō'lo'xw lāq. Wā, hē't!a la malp!ē'n'stelsa
t!ē'lasē'wē k'!ō'lo'xw lā'qēxs la'ē pē'x'wida. Wā, la ā'x'ē'tse'wēda
t!ē'lkwē k'!ō'lo'xwa qā's k'!ō'x'w'semtse'wē. Wā, la ā'x'ē'tse'wēda
hānx'lanowē qā's āxts!ō'yowēda t!ē'lkwē k'!ō'lo'xw lāq. Wā, la
10 hā'nx'lanō lā'xa legwī'lasa g'ō'kwē. Wā, g'ī'l'mēsē E'lg'aaelaxs
la'ē gū'q!ēqasōsa 'wā'pē. Wā, la'mē'sla gē'gēx'lālaem .mae'm-
delqūlaxs laēda hā'mēx'silel'g'isē hānx'sendeq. Wā, la'mēs ā'x'ēdxa
lō'q!wē qā's ā'x'ā'ililēs. Wā, la'emxaā'wisē ā'x'ē'dxa ts!ēba'ts!ē
Lē'na Lē'ēna qā's ā'x'ā'ililēs lā'xēs k'!wāē'lasē. Wā, la ē't!ēd
15 ā'x'ē'dxēs ts!ē'slāla qā's k'!ipū'stē'ndēxa t!ē'lkwē k'!ō'lo'xwa
lā'xa hānx'lanowē qā's k'!ipts!ōdēs lā'xa lō'q!wē. Wā, la
k'ā'k'ewa. Wā, la ā'x'ē'dxa hā'madzō lē'wa'yā qā's lē'LEpēmīl'-

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.

² Continued from *ibid.*, p. 430.

breakfast; and as soon as the soaked (salmon) are lukewarm, | she
breaks them in pieces small enough for one || bite.¹ . . . 20

As soon as she has finished breaking the soaked green salmon,
she spreads them out | so as to make them level in the dish.
Then she takes the oil-dish | and pours the oil into it. As soon
as she has done so, she takes | the dish and the oil-dish and
puts them || in front of the one to whom she is going to give to 25
eat. She puts down the oil-dish just | outside of the dish; and after
doing so, she draws water and | gives it to him who is going to eat.
Then the man who is going to eat takes | a mouthful of water and
rinses the mouth; and after | rinsing the mouth, he drinks. After
drinking, he takes || a piece of the soaked salmon and dips it in the 30
oil and puts it into his mouth. | He never chews it, because it is
soft. Then he keeps on | doing this while he is eating; and when it
is nearly all gone, he stops | eating². . . |

After he finishes drinking, he waits for the second course. || That is 35
the end of this.

Soaked Green Salmon (2).—When a man wishes to | invite his tribe 1
the following day, he | asks permission of his wife to give a feast (to
his friends) on the following day. | The woman at once makes her
husband go and fetch || water and pour it into the soaking-box. 5

las la'xēs gaā'xstalā'matsewē. Wā, g'il'mēsē k'ō'x'widēda t'lē'l- 18
kwaxs la'ē k'lō'k'lūpsendeq qa hāyā'fastowēs lāx 'ne'mp!en-
q!ets!a'yē.¹ . . . 20

Wā, g'il'mēsē g'wāl k'lōpaxa t'lēlkwē k'lōloxūxs laē goli'lālaq
qa 'nemag'aaltslowēs lāxa lōq!wē. Wā, lā āx'ēdxa ts!ēbats!ē,
qa's k'lūnxts!ōdēq yīsa L!ē'na. Wā, g'il'mēsē g'wālexs laē āx'ē-
dēda ts!ēdāqaxa lōq!wē Lē'wa ts!ēbats!ē qa's lā k'ax'itsa ts!ēbats!ē lāx L!ā- 25
sa'yasa lōq!wē. Wā, g'il'mēsē g'wālexs laē tsēx'īdxa 'wāpē qa's
lā ts!ās lāxa ha'māplē. Wā, lā dāx'īdēda ha'māplaxa 'wāpē,
qa's hāmsgemdilaq qa's ts!ēwēL!ēxōdē. Wā, g'il'mēsē g'wāl ts!ē-
wēL!ēxōdēxs laē nāx'īda. Wā, g'il'mēsē g'wāl nāqaxs laē dāxa
lāxa t'lēlkwē k'lōloxū qa's ts!ēplēdēs lāxa L!ē'na qa's ts!oq!ūsēs. 30
Wā, lae'm hēwā'xa mā'lēx'ubendeq qaxs tē'lqwaē. Wā, ā'x'sā'mēs
hē g'wē'g'ilaxs ha'mā'paē. Wā, g'il'mēsē elā'q 'wī'ēlaxs la'ē g'wāl
ha'mā'pa.² . . .

Wā, g'il'mēsē g'wāl nā'qaxs la'ē āwe'lg'emg'alil qa's hē'leg'in-
tsewē. Wā, lae'mxaa g'wā'la. 35

Soaked Green Salmon (2).—Wā, hē'emaaxs la'ē nē'k'ēda begwā'nemē 1
qa's lē'lalixēs g'ō'lg'ūkulōtaxa lā'la ē't!ēdēl 'nā'x'īdēL. Wā, la-
'mēsē hanā'k'axēs g'ne'mē qa's k!wē'lasēlqēxa lā'la 'nā'x'īdēL.
Wā, hē'x'īdāmēsa ts!ēdā'qē āxk'lā'laxēs lā'wūnemē qa lēs tsāx
'wā'pa qa's qepts!ō'yōxa t'lē'lats!ē. Wā, hē'x'īdāmēsē la tsā'yē 5

¹ Here follows p. 750, lines 1-3.

² The description of the eating of the salmon has been omitted.

- 6 Her husband goes at once | and pours water into the soaking-box, that stands in the | corner of the house; and when it is half full of water, the | woman takes roasted salmon and puts it into it; and | when it is
10 done, the man goes to get fire-wood and || takes it into his house. Now it is evening. As soon as | night comes, they lie down; and therefore in the morning, when daylight comes, | the man arises and builds a fire in his house; and as soon as the | fire in the house blazes up, he sends one of his house-fellows to go and | call all the men; and
15 it is not long before the messenger || comes back. Immediately they clear the house; | and after they finish clearing it, they take the kettle and | put it down in front of the fire; and the woman takes | her dishes and places them at the place where she is sitting, and also |
20 the oil-dishes and oil. As soon as this is all ready in the house, || the man goes to call the guests again. He stays a long time outside calling them, but | the men come in one by one into the house. At last they are | all inside. Then a drum is taken and is | put down on the right-hand side of the guests. Immediately the | song-
25 leader begins to sing the new songs. Now they || sing a feast-song, and the host takes the soaked | salmon out of the water and puts it into the large kettle. | When it is full, it is put over the fire, and | then water is poured into it. It does not boil long | before the kettle

- 6 hā'wūnemas qa's qepts!ā'lēs lāxa tlē'lats!āxs ha'nē'laē lā'xa
ō'nēgwīlasēs g'ō'kwē. Wā, g'ī'l'mēsē negō'yōxa 'wā'paxs la'ēda
ts!edā'qē āx'ē'dxa l!ō'bekwē qa's lē axste'nts lāq. Wā, g'īl-
'mēsē g'wā'texs lā'asēda begwānemē ānē'x'ēdxā leqwa' qa's g'ā'xē
10 āx'ā'līlas lā'xēs g'ō'kwē. Wā, lae'm dzā'qwa. Wā, g'ī'l'mēsē gā'-
nū'fīdexs la'ē kū'l'x'īda. Wā, g'ī'lg'īl'mas 'nā'x'īdxā gāā'lāxs la'-
ēda begwā'nemē lā'x'wīd qa's legwī'lēxēs g'ō'kwē. Wā, g'ī'l'mēsē
x'ī'qōstāwē legwī'la'yasēxs la'ē 'yā'laqasēs 'nema'ēlwūtē qa lēs
lē'lālaxa 'nā'xwa bē'begwānema. Wā, k'!ē'st!a gā'laxs g'ā'xaē
15 aē'daaqōda lē'lalelg'īsē, wā, hē'x'īda'mēsē ē'x'wīdxā g'ō'kwē.
Wā, g'ī'l'mēsē g'wāl ē'kwaqēxs la'ē āx'ē'dxēs hā'nx'lanowē qa
g'ā'xēs ha'nī'l lā'xa ōstā'līlasēs legwī'lē. Wā, lē'da ts!edā'qē āx'ē'd-
xēs lō'elq!wē qa g'ā'xēs mexē'l lā'xēs k!waē'lasē. Wā, hē'misa
ts!ē'ts!ēbats!ē lē'wa l!ē'na. Wā, g'ī'l'mēsē 'wī'la la gwa'līla, laasa
20 ē'tsē'sta. Wā, lae'm gō'g'īlsa ē'tsē'sta. Wā, lae'm!a 'nā'nemō'-
k!ūmk'ēda begwā'nemāxs g'ā'xaē hōg'wī'lēla. Wā, ladzā'la'mē
'wī'laēla. Wā, hē'x'īda'mēsē āx'ē'tse'wēda mena'ts!ē qa's lē āxā-
lēlem lāx hē'lk!ōdenū'lemalīlasa k!wē'lē. Wā, hē'x'īda'mēsē
nā'q!aq!afyas dā'qālasa ā'tsemē q!ē'mdema. Wā, la'x'ēda'x'ūmē
25 k!wē'lāla de'nxela. Wā, lā'lēda k!wē'lasē āx'ūste'ndxa t!ē'l-
kwē l!ō'bekwē qa's g'ā'xē āxts!ō'ts lā'xa 'wā'lasē hā'nx'lanowa.
Wā, g'ī'l'mēsē qō'tlaxs la'ē hā'nx'lents lā'xa legwī'lē. Wā, a'l-
'mēsē gūq!eqa'sa 'wā'pē lāq. Wā, k'!ē'st!a gē'g'īl! māe'mdēlqū-

is taken off. It is only on the fire waiting || for the guests to finish 30 singing. As soon as they finish singing, | the man takes a mat and spreads it out, and he takes | his long tongs and takes the roasted boiled salmon out with them. | Immediately the woman takes one roasted salmon and | puts it into each dish; and when || one roasted 35 salmon has been put into each, the woman breaks it into small pieces | just the right size for our mouths; and | after she has broken it in pieces, she pours oil into the | oil-dish. After she has done so, the man | takes the drum and puts it down by the door of the house; and || he puts down the dishes and gives one dish to each two men, | 40 when really all the tribes are guests in the house; | and as soon as all the dishes have been put down, he takes a bucket and | places it before the guests highest in rank, and they rinse | their mouths; and after they have rinsed their mouths, they || drink. After they have 45 finished drinking, they begin to eat; and | when they begin to eat, the man goes to draw fresh water, for | they drink after they finish eating. After they have eaten, | the man takes away the dishes and takes them to the place where his | wife is sitting. After he has taken them away, he puts the bucket || with water before the guest 50 highest in rank; then he dips | the cup into it and gives it to him;

laxs la'ē hā'nx'sanā. Wā, ā'mēsī'la hā'nē'la ē'sela qa gṽā'-
lēs de'nxelēda lē'lanemē. Wā, gī'lēmēsē gṽāl de'nxelaxs la'ē 30
āx'ē'dēda begwā'nemaxa lē'wa'yē qa's lēp'lā'lilēq. Wā, la āx'ē'd-
xēs gī'l'tla ts'lēslāla qa's lēxūstā'lēxa hā'nx'laakwē lō'bēkwa.
Wā, hē'x'ida'mēsēda ts'lēdā'qē āx'ē'dxa 'nāl'ne'mē lō'bēkwa qa's
āxts'lō'dalēs lā'xa 'nāl'nemē'xla lō'elq'wa. Wā, gī'lēmēsē q'lwā'-
lōts'ewax'sa lō'bēkwaxs la'ēda ts'lēdā'qē k'lō'k'ūpsalaq qa ām'ā'- 35
mayastowēs qa ā'mēs hā'yā'fats'ek'ila lā'xens se'msēx. Wā, gī'l-
ēmēsē gṽāl k'lō'k'ūpsālaqēxs la'ēda ts'lēdā'qē k'l'ūnxts'lōdalaxa ts'lō'-
ts'lēba'ts'lāsa lē'ēna. Wā, gī'lēmēsē gṽāl'alilēxs la'ēda begwā'ne-
mē āx'ē'dxa mena'ts'lē qa's lēs lā'xa t'lēx'ī'lāsēs g'ō'kwē. Wā, lā
k'ā'x'itsa lō'elq'wē. Wā, lae'm maēma'lō'kwa begwā'nemē lā'xa 40
'nemē'xla lō'q'lwāxs ā'laē 'wī'ēlaēlēla k'lwē'la lē'lq'wālā'yē. Wā,
gī'lēmēsē 'wī'ēlg'alilēda lō'elq'wāxs la'ē k'lō'k'ūlilēxa nā'gats'lē qa's
lēs lāx nexdzamā'lilasa nēnā'xsālāsa k'lwē'lē. Wā, la'x'da'xwē ts'lē-
wē'lēxōda. Wā, gī'lēmēsē gṽāl ts'lēwē'lēxōdexs, lā'x'da'xwāē
nā'x'ida. Wā, gī'lēmēsē gṽāl nā'qaxs la'ē hām'x'ī'da. Wā, 45
gī'lēmēsē hām'x'īdexs la'ē tsā'yēda begwā'nemax ā'ltā 'wā'pa qa
nā'gēg'ilts qō gṽāl ha'mā'plō. Wā, gī'lēmēsē gṽāl ha'mā'pexs
la'ēda begwānemē k'ā'g'ililēda lō'elq'wē qa's lēs lax k'lwāē'lasasēs
gene'mē. Wā, gī'lēmēsē 'wī'ēlamaseq la'ē hāngemli'lasa 'wā'be-
ts'lāla nā'gats'lē lā'xa nā'xsālāga'yasa k'lwē'lē. Wā, la tsā'x'itsa 50
k'lwā'sta' lāq qa's ts'lēwē's lāq. Wā, lā'x'da'xwē 'wī'ēla nā'x'ida.

- 52 then they all drink; | and after they finish drinking, the woman washes | four dishes and pours water into them, and the | man puts
55 them before the guests. Then || they all wash their hands; and after they have washed their hands, | they wait for the next course. That is the end of this. |

Salmon Preserved in Cellars.—(It has been described before [p. 237], how salmon is kept in cellars for winter use.)

- 1 When there are no more | salmon in the rivers, the cellar is dug up. The salmon are washed in water | until all the clay and sand come off. As soon as all | the dirt is off, they are soaked in the river
5 and are left there over || night. As soon as day comes, the woman takes | out of the river what has been soaking. Now the quarter-dried | green salmon are thick; they are just like fresh salmon. | The woman just takes her fish-knife, and they are cut this way |
10 into twelve pieces. Then she puts them into a || kettle; then she puts it on the fire and pours water over | it. Then it is boiled a long time before it is taken off. | She stirs (the meat). As soon as it is all to pieces, she | puts
15 the kettle back over the fire. Then it is left over the fire a very long time. | When it is done, it becomes a mush; and she pours || oil into it while it is still over the fire, and it is stirred again. | Then the kettle is taken off and put down. Then | spoons are given to the



- 52 Wā, g'í'l'mēsē gwāl nā'qaxs la'ēda ts!edā'qē ts!ō'xūg'indxa mo-
wē'xla lō'elq!wa qa's gūxts!ō'dēsa 'wā'pē lāq. Wā, lē'da be-
gwā'nemē hūng'alilās lāx nexdzamā'lilasa k!wē'lē. Wā, la'mēsē
55 'nā'xwa ts!e'nts!enx'wida. Wā, g'í'l'mēsē gwāl ts!e'nts!enkwaxs
la'ē āwū'lgemg'alil qa's hē'lēg'intse'wē. Wā, la'e'm gwāl lā'xēq.
1 Salmon Preserved in Cellars.—Wā, g'í'l'mēsē la k!eō's k!ō'k'lū-
telēda wī'wāxs la'ē 'lā'p!eqoya qa's lē ts!ō'x'witsō' lā'xa 'wā'pē
qa 'wī'elēs lawā'ēda L!ē'q!la L!e'wa ē'grisē. Wā, g'í'l'mēsē 'wī'elā-
wēda ts!eqwā'xs la'ē t!ē'l'ideq lā'xa wa. Wā, la xā'mastalisxa
5 gā'nulē. Wā, g'í'l'mēsē 'nā'x'idexs la'ēda ts!edā'qē āxwūste'nd-
xēs t!ē'lase'wē lā'xa wā. Wā, la'e'm la wā'kwēda dzē'lē'lakwē
k!ō'lox'. Yū'em la gwē'x'sa alō'masē k!ō'tēla. Wā, ā'mēsa
ts!edā'qē āx'ē'dxēs xwā'layowē qa's t!ō't!ets!ē'ndēq; g'a gwā'lag'a
(fg.) māleg'eyō'wēxs la'ē t!ō't!ets!aakwa. Wā, la āxts!ō'ts lā'xa
10 hā'nx'Lānowē. Wā, la'mēsē hā'nx'Lentsēxs la'ē qep!eqa'sa 'wā'pē
lāq. Wā, la'mēs la gē'g'itsē la'e'm mae'mdelqūlaxs la'ē hā'nx'se'n-
deq. Wā, la xwē't!ēdeq. Wā, g'í'l'mēsē q!wē'q!ūlts!exs la'ē
dxwē'laqa hā'nx'Lēdeq. Wā la'mēsē la ā'la la gē'x'lala hā'nx'-
lala; wā, g'í'l'mēsē la L!ō'pexs la'ē xa'sida. Wā, la gū'q!eqasō'sa
15 L!ē'nāxs hē'maē ā'lēs hā'nx'Lalē. Wā, lā ē't!ēd xwēt!ētse'wa.
Wā, lawī'sla hā'nx'sentse'wa qa's hā'ng'alilēs. Wā, la'e'm ts!ā'yēda
k!ā'k!āts!ēnaqē lā'xa k!wē'lē. Wā, la āx'ē'dēda ts!edā'qaxa lēlō'q!wē

guests, and the woman takes the dishes | and she pours into them the 18
quarter-dried salmon that is to be eaten with spoons. Then the
dishes are nearly | full,¹ . . . They are not given a second course.
Sometimes || green salmon are just put into a kettle and boiled for a 20
short time, | when they are taken off and cut to pieces. They are
put | into the dish without water. Then oil is poured over them. |
The man only takes them from the dish with his hands | and eats
them.¹ . . . Then (the guests) just lie down on their seats and ||
wait for the next course until it is done. Another | course is not 25
given when they have eaten with spoons the quarter-dried green
salmon. This is | the way of the Denax'da^x in Knight Inlet.

Middle Part of Salmon, cold or boiled.—The description of a feast
continues with the following notes on the preparation of middle parts
of the salmon²:

(1) Then the woman | takes a dish and puts it down at the place 1
where she is sitting; then she goes | and opens the basket in which
the middle part of the salmon is, | and she breaks off the cedar-bark
with which the middle parts of the salmon are twined together.
When there are four || men, the woman takes eight middle parts | of 5
salmon and breaks them up into two dishes, | four pieces into each
dish. As soon | as she has broken them, she takes her oil-dish and
pours | oil into it.³ . . . They⁴ take up what they are going to eat
and || fold it over, and chew it to make it soft, and then they dip it | 10

qa's ts!ēts!ā'lēsa yewi'kwē dzē'lē'lak^u lāq. Wā, g'í'lēmēsē elāq 18
qō't!axs¹. . . Wā, lae'm k'lēs hē'lēg'intse^{wa}. Wā, lē 'nāl'ne'm-
plēna ā'em āxts!o'yo lā'xa hā'n^xlanowē qa's yā'was'idē mede'l^x- 20
ēwidexs la'ē hā'n^xsentse^{waxs} la'ē t!ō't!ēts!aak^u. Wā, ā'ēmēsē āx-
ts!ō'yo lā'xa lō'q!wē k!ēō's ēwā'paga^{ya}. Wā, la k!ūnq!eqasō'sa
l!ē'ēna. Wā, lē'da begwā'nemē ā'em dāltā'laq lā'xa lō'q!wāxs la'ē
hā'mā'peq.¹ . . . Wā, lā'la ā'em t!ē'k'imgā'lila. Wā, lae'm
ē'sa'lil qa's hē'leg'intse^{wē}. Wā, lae'm gwā'la. Wā, lā'la k'lēs 25
hē'leg'indg'ilexs yō'sase^{waēda} dzē'lē'lakwē k!lō'loxwa. Wā, g'ae'm
g'wē'gilatsa Dena'x'da^{xwē} lāx Dzā'wadē.

Middle Part of Salmon, cold or boiled.—¹Wā, ²lē'da ts!edā'qē 1
āx'ē'dxa lō'q!wē qa's k'ā'g'alilēs lā'xēs k!waē'lasē. Wā, la qā's'id
qa's lē x'ō'x'widxa l!ā'batē, yix g'ē'ts!ē'wasasēs q!ā'q!aga^{fyē}. Wā,
lā ā'l'ēdxa dena'sē ya'pōlayōsa q!aq!agayē. Wā, g'í'lēm mō'kwa
bē'begwānemaxs laē'da tsedā'qē āx'ē'dxa ma'lēgūna'lēxsē q!ā'q!a- 5
ga^{ya}, qa's p!ōxts!ā'lēs lā'xa ma'lēxlē' lōelq!wa. Wā, lae'm
maē'moxsē p!ō'xts!ōyōs lā'xa 'nāl'ne'mē'xla lō'q!wa. Wā, g'í'l-
ēmēsē gwāl p!ō'q'waxs la'ē āx'ē'dxēs ts!ēba'ts!ē qa's klū'nxts!ōdēsa
l!ē'ēna lāq.³ . . . Wā, ⁴lae'm āx'ē'd lā'xēs hā'mā'lē qa's k!lō'x-
semdeqēxs la'ē malē'x'bendeq qa tē'l^xēwidēsēxs la'ē ts!ēpl'its 10

¹ Here follows a description of the eating of the food, which has been omitted.

² Continued from Jesup Expedition, etc., Vol. V, p. 436, line 24.

³ Continued from *ibid.*, p. 431, line 7.

⁴ Continued on *ibid.*, p. 430, line 25.

11 into the oil; and then they put it into their mouths and they begin to eat,¹ . . . and (the men) wait for the second course. | That is the end. |

(2) When the middle parts of the salmon are really dry, they are
15 soaked || in the soaking-box, which stands in the corner of the house. | It is always filled with water; and the woman | always puts the middle parts of the salmon into it, so that it is full; and when | she goes to take the middle parts of the salmon to cook them, she | puts in again some more dried middle parts of the salmon, and changes ||
20 them for those that have been taken out.² . . . When her husband comes, | the woman takes the soaking middle parts of the salmon and | counts two pieces of the middle parts of the salmon for each | man; and so she takes twelve pieces. She | puts them into the
25 kettle; and her husband puts the kettle || on the fire, and he also pours water into it. | Then the woman takes two dishes and also | two oil-dishes, and puts them down where she sits. | The kettle is not very long over the fire, when it is taken off; | and the man also
30 takes the tongs || and takes out the soaked middle parts of the salmon and puts them also into | a large dish which stands on the floor of the house, | made for this kind of cooking.³ . . . |


11 lā'xa Lē'ēna. Wā, la'wisla ts!ō'q!ūsas, wā, lae'm ha'mx'ēi'dex'-
da'xwa.¹ . . . Wā, lae'm āwū'lgemg'alil qa's hē'lēg'intsēwē.
Wā, lae'm gwā'la.

(2) Wā, g'il'mēsē la ā'la la le'mx'wēda q!ā'q!aga'yaxsla'ē t!ē'lasō
15 lā'xa t!ē'lats!āxs hā'nē'laē lā'xa ōnēgwilasa g'ō'kwē. Wā, lae'm
hē'menalaem la q!ō'ts!āsōsa 'wā'pē. Wā, la'mē'sa ts!edā'qē hē'-
menalaemxat! āxstā'lasa q!ā'q!aga'yē lāq qa qō'tlēs. Wā, hē'maaxs
la'ē āx'wüstē'ndxa q!ā'q!aga'yē qa's ha'mē'x'silase'wē. Wā, la
ā'em xwē'laqa āx'ē'dxa le'mxwa q!ā'q!agē qa's L!ā'yo'ste'ndēs
20 lā'xēs la āxüstā'nā.² . . . (Wā, g'il'mēsē g'āxē lā'wunemasēxs)
la'ēda ts!edā'qē āx'ē'd lā'xēs t!ē'lase'wē q!ā'q!aga'ya. Wā, lae'm
hō'semtsa ma'ēma'lexsa q!ā'q!agē lā'xa 'nā'l'nemōkwē bēgwā'-
nema. Wā, lae'm āx'ē'dxa ma'lexsā'g'eyowē. Wā, hē'mis la
āxts!ō'yosēxa hā'nx'lanowē. Wā, la'mē'sē hā'nx'lanōs lā'wūne-
25 mas lā'xa legwī'le. Wā, hē'emxaā'wisē la gū'q!eqasa 'wā'pē lāq.
Wā, la āx'ē'dēda ts!edā'qaxa ma'lexla' lēlō'q!wa. Wā, hē'misa
ma'lexla'maxat! ts!ēts!ēba'tslā qa's lē k'ā'g'alēlas lā'xēs k!waē'-
lasē. Wā, lā k'lēs ā'laem gē'x'lalēda hā'nx'lanāx, la'ē hā'nx'sanā
lā'xa legwī'f. Wā, hē'em'xaā'wisēda begwā'nemē āx'ē'dxa ts!ē's-
30 lāla qa's k'lipwüstā'lēxa t!ē'lkwē q!ā'q!agē qa's k'lipstlā'lēs lā'xa
ō'gū'la'maxat! 'wā'las lō'q!wa g'āx hā'nē'la; hēkwē'lēem qa'ēda
hē gwā'las ha'mē'x'silase'wē.³ . . .

¹ Continued in Jesup Expedition, etc., Vol. V., p. 431, lines 1-14.

² Continued in ibid., p. 431, lines 15-39.

³ Continued in ibid., p. 431, line 40, to p. 432, line 4.

Her husband breaks to pieces the soaked middle parts of salmon, 33
and | he measures what he is breaking so that they will be the right
size for our mouths; || and his wife pours oil into the oil-dishes; | and 35
after the man has finished breaking what he is working at, | the guests
finish singing.¹ . . . Then (the man) takes up two |
oil-dishes and puts them | in the far side of the dish, |
in this manner:² . . . As soon as (the guests)
finish, they wait || for  the next course. 40

Split-Backs.—(The split-backs are eaten without being boiled or 1
blistered. The man takes the "split-down" and folds it up and dips
it into the oil and puts it into his mouth.) He does not chew it
before he | dips it into the oil, for it is really soft.³ . . . After |
the men have finished drinking, they wait for the second course. |
That is the end of this. For they never soak this split-down, || be-
cause it does not get hard, although it may be old. Even if it is two | 5
years old, it never gets hard, for it is really worked thoroughly. There-
fore | it keeps always soft. That is the end. |

Soaked Backbones, boiled or blistered (1).—(The woman) takes | the
soaked backbones out of the water in the soaking-box, and puts them ||
on a mat that is spread at the place where she is sitting. Then the 10
man | breaks them into three pieces and puts them into the kettle. |

Wä,¹ lē lā'wūnemas p!ō'x^wīdxa t!ē'lkwē q!ā'q!aga^sya. Wä, 33
lae'm ā'em ēme'nsasēs p!ō'qwa^yē qa hēlts!ēqelēs lā'xens se'msēx.
Wä, lā'la gene'mas k!ū'nxts!ōtsa L!ē'na lā'xa ts!ēts!eba'ts!ē. 35
Wä, g!ī'lēmēsē gwāl p!ō'qwēda begwā'nemaxēs āxse'wa'xs laē
gwāl denxelēda k!wēlē.¹ . . . Wä, lā'xaa k!ā'g!ilīxa ma!ēxla'
ts!ēts!eba'ts!ā qa's lē k'anē'qwas lāx L!āsanēqwasa lō'q!wē; g'a
gwā'lēg'a (fīg.).² . . . Wä, g!ī'lēmēsē gwā'lēxs la'ē āwū'lēgemg'ālil
qa's hē'lēgintse'wē. 40

Split-Backs.—Wä, lae'm k!ēs malēx^ēbe'ndqēxs k!lē's^ēmaē ts!ē- 1
p!ī'ts lā'xa L!ē'na qaxs ā'laē tē'lqwa.³ . . . Wä,⁴ g!ī'lēmēsē
gwāl nā'qaxs la'ē āwū'lēgemg'ālilēda begwā'nemē qa's hē'lēgintse-
'wē. Wä, lae'm gwāl lā'xēq qa k!ē'ts!ēna'yas t!ē'lasewa Lē'qwaxa,
qaxs hēwā'xaē p!ē'sīdex wā'x^ēmaē la g!ū'la, wā'x^ēmaē la ma'le'nxē 5
ts!ē'nxas la hēwā'xaem p!ē'sīd qaxs ā'laē aē'k!aakwa; lā'g!ilas
hē'menālaem tē'lqwa. Wä, lae'm gwā'la.

Soaked Backbones, boiled or blistered (1).— Wä, lae'mē's āx^ēūs-
te'ndxa t!ē'lkwē xā'k!adzā lā'xa t!ē'lats!ē qa's g!ā'xē āxdzō'ts
lā'xa lē'wa^yē Lēbē'la lāx k!waē'lasa. Wä, lae'mē'sēda begwā'nemē 10
yā'lyūdux^ssāla k!ō'k!oxsālaq qa's hā'nts!ālēs lā'xa hā'nx!anowē.

¹ Continued in Jesup Expedition, etc., Vol. V, p. 432, lines 4-21.

² Continued in *ibid.*, p. 432, line 21, to p. 434, line 40.

³ Continued in *ibid.*, p. 434, line 40, to p. 435, line 8.

⁴ Continued from *ibid.*, p. 435, line 8.

- 12 After he has done so, he puts the kettle on the fire; and | as soon as it
stands there firmly, the man pours water into it; | and it does not
15 take long before it begins to boil. Then the kettle is taken off; || and
the woman takes five dishes and | puts them down, and also five
oil-dishes. As soon as | it is all on the floor, the man takes his tongs,
and | takes the soaked backbone out of the water and puts it into the
20 dishes.¹ | . . . When they finish (eating) they wait for a second || course. |

- (2).—Sometimes the soaked backbone is blistered by the | fire of the
house to heat it, when there are not many who have been | invited,—
for instance, two men,—or when the owner of the house | is given this,
25 to eat by his wife. She just goes and takes some || soaking backbone,
and blisters it by the fire. When | it is done, she puts it on a food-
mat; | and an oil-dish is taken and oil poured into it. | When it is
put on the food-mat outside | of the blistered soaked backbone, it
30 is eaten by the one || man and his wife and his children, in this man-
ner. | Sometimes old people desire to eat it blistered in this | way,
for it has a different taste from boiled | soaked backbone, and there-
35 fore some men like it. | They never sing when their food || is going
to be soaked backbone; for this is going to be their food when few

- 12 Wā, gí'l'mēsē gwā'l'ēxs la'ē hā'n'x'lents lā'xa legwí'lē. Wā,
gí'l'mēsē e'l'x'lālaxs la'ēda begwā'nemē gū'q!eqasa 'wā'pē lāq.
Wā, la'mē'sē gē'g'iltisilaem la ma'e'mdelqūlaxs la'ē hā'n'x'sanā.
15 Wā, lē'da ts!edā'qē āx'ē'dxa sek!ē'xla lō'elq!wa qas gā'xē
mex'ā'lilas lē'wa sek!ē'xla'maxaēda ts!ēts!ēba'ts!ē. Wā, gí'l-
'mēsē 'wí'lg'alilēxs la'ēda begwā'nemē āx'ē'dxēs ts!ē'slāla qas
k'!pwestalēxa t!ē'lkwē xā'k!adzō qas k'!lpts!ā'lēs lā'xa lō'elq!wē.
... (Wā, gí'l'mēsē gwāla) la'ē āwū'lgemg'alil qas hē'lēg'in-
20 tse'wē.

- (2).—Wā, la 'nā'l'ēnemp!ēna penē'sase'wa t!ē'lkwē xā'k!adzō lā'xa
legwí'lasa g'ō'kwē, qa ts!ē'l'x'widēs, yixs k'!ē'saē q!ē'nema lē'ēlā-
nemē, yixa ma'!ō'kwē bē'begwānema lōxs hē'ēmaēda g'ō'gwadāsa
g'ō'kwē hā'mg'ī'lasō'sēs gēne'mē. Wā, ā'ēmēs la āx'ē'd lā'xēs
25 t!ē'lase'wē xā'k!adzā qas pennōlī'sēq lā'xa legwí'lē. Wā, gí'l-
'mēsē lō'pex! la'ē ā'ēm āxō'dzoyō lā'xa ha'mā'dzowē lē'ēwa'ya.
Wā, la āx'ē'tse'wa ts!ēba'ts!ē qas k!ū'nxts!ōtse'wēsa l!ē'ēna.
Wā, ā'ēmēs la k'ā'dzōdayō lā'xa ha'mā'dzowē lē'ēwa'ya lax l!ā'sa-
lilasa pe'nkwē t!ēlk' xā'k!adzō. Wā, lae'm hē'ēmēsa 'nemō'kwē
30 begwā'nem lē'wí's gēne'mē lō'mēs sū'semēda hē gwā'lē. Wā, la
'nā'l'ēnemp!ēna'ma q!ū'lsq!ūl'eyakwē bēbegwā'nem ha'maē'xsdxa hē
gwē'kwēxa pennōlē'dzekwē qaxs ō'gūxp!amaē lā'xa hā'n'x'laakwē
t!ēlk' xā'k!adzā. Wā, hē'ēmis lā'g'ilas āx'ē'xstsō'sa 'nā'l'ēnemō'-
kwē lā'xa begwā'nemē. Wā, la k!ēs de'nxelag'ilēxs ha'mā'ē'yē'-
35 lēda t!ē'lkwē xā'k!adzā, yix ha'maē'ē'lē qaxs hō'lalāēda ha'mā'paq

¹ Continued in Jesup Expedition, etc., Vol. V, p. 436, line 12, to p. 437, line 22.

are eating, | for there are never many who eat this kind of cooking; | 36
and the only time they eat this is in the morning. That is | all
about this. |

Fins and Tails (1).—Now I will talk about the cooking | of the pec- 1
toral fins and anal fins and the tails of the | dog-salmon. These three
kinds are [never not] always eaten at | noon and in the evening.
When they are going to eat pectoral fins || and anal fins and tails, a 5
soaking-box is taken, | and water is poured into it. Then (several
handfuls of) | pectoral fins are picked up and put into it. For four
days they are soaking in it. | Then they are taken out and put into
a kettle; and | water is poured on them before they are put on the
fire. || When they are covered with water, they are put on the | fire. 10
Sometimes they are kept boiling until it is nearly noon, | for they try
to boil the bones soft. When the bones are boiled to pieces, | the
kettle is taken off the fire. Then the | woman takes a dish and puts
it alongside the kettle. || Then she takes a large spoon, | and ladles 15
out the pectoral fins, and she pours them into the | dish. When they
are all in it, she places it before the one who is to eat it; | and next
water is given to drink to him who is going to eat it. As soon | as (the
guests) finish drinking, they eat. No oil is || dipped with it when 20

qaxs k'le'saē q'le'nemēnoxwa ha^{mā}'paxa hē gwā'las ha^{mē}'x'si- 36
laēnē. Wā, lē'x'aemxaa ha^{mā}'pdemqēda gaā'la. Wā, lae'm
gwā'la.

Fins and Tails (1).—Wā, la^{mē}'sen gwā'gwēxs'āla lā'qēxs la'ē ha- 1
^{mē}'x'silase'wēda PEL!EXā'wa'yē LE'wa PELā'ga'yē LE'wa ts!ā'sna-
^{yasa} gwa'xni'sē. Wā, k'leyā's k'les ha^{'maen}xg'ada yū'duxwīdāla-
k'xa neqā'la LE'wa dzā'qwa. Wā, g'í'lem ha^{mā}'la PEL!EXā'wa'yē
LE'wa PELā'ga'yē LE'wa ts!ā'sna'yaxs la'ē geyō'l āx'ē'tse'wa t!ē'la- 5
ts!ē qa's gūxts!ō'yāēda 'wā'pē lāq. Wā, la^{mē}'sē k'!ā'stanowēda
PEL!EXā'wa'yē lāq. Wā, hē't!a la mō'p!enxwa'stalil lā'qēxs la'ē
āx'wustā'nā qa's āxts!ōyuwē lā'xa hā'nx'lanowē. Wā, lā'xaa ge-
yō'l gūq!eqa'sōsa 'wā'paxs k'le's'maē hā'nx'lanā lā'xa legwī'lē.
Wā, g'í'lmēse la q!ō'gūlilxa 'wā'paxs la'ē hā'nx'lendayō lā'xa le- 10
gwī'lē. Wā, la^{mē}'sē 'nāl'nemp!ena elā'q'em k'les 'neqā'lag'ila
mae'mdelqūla, qaxs xā'xayase'waēs xā'qē. Wā, g'í'lmēsē xā's'i-
dēda xā'qaxs la'ē hā'nx'sanowēda hā'nx'lanowē. Wā, la^{mē}'sēda
ts!edā'qē āx'ē'dxa lō'q!wē qa's k'a'galilēs lāx ō'nā'yasa hā'nx'la-
nowē. Wā, la^{mē}'sēda ts!edā'qē āx'ē'dxa 'wā'lasē k'ā'ts!enāqa 15
qa's xā'lōstendēs lā'xa PEL!EXā'wa'yē. Wā, la xē'!ts!ālas lā'xa
lō'q!wē. Wā, g'í'lmēsē 'wī'!ts!āxs la'ē k'ā'gēmlilas lāx ha^{mā}'plaq.
Wā, la^{mē}'sa 'wā'pē mā'k'ilāq qa nā'x'itsōsa ha^{mā}'plē. Wā, g'í'l-
^{mēsē} gwāl nā'qaxs la'ē hamx'i'da. Wā, lae'm k'leā's L!ē'na ts!e-
pā'sōs lāqēxs ha^{mā}paaxg'ada PEL!EXā'wa'yē LE'wa PELā'ga'yē LE'wa 20

- 21 they eat these pectoral fins and anal fins and | tails. After they have eaten, the woman takes | the dish out of which those have eaten to whom she has given to eat, | and she takes water and pours it into it. Then she puts it back before those to whom she has given
25 to eat, | and they wash their hands in it. After || they have done so they are given water to drink. | Often they are not given a second course after eating | pectoral fins and anal fins and also tails. | The guests just go out of the house. The | old people always eat that,
30 about which I am talking. || Only poor people have, for their food, these three kinds | about which I am talking. That is all. |

- (2).—When there are many roasted salmon-tails, | the owner invites his friends early in the morning to come | and eat breakfast in his house.
35 As soon as the guests are all in, || the man who invited them takes a food-mat and spreads it on the floor | in front of his guests. Then he takes the roasted salmon-tails | and puts them down lengthwise on the food-mat. Then he takes | water and gives it to them; and after they finish drinking, | they begin to eat. As soon as the guests
40 begin to eat, || the man takes his bucket and goes to draw fresh water for | drinking afterwards. As soon as he comes back, he puts down on the floor the | bucket with water in it; and after they have finished eating the salmon-tails, | the man puts the bucket with

- 21 ts!ā'sna^əyē. Wā, g'í'l^əmēsē gwāl ha^əmāpexs la'ē āx^əē'dēda ts!edā'-qaxa lō'q!wē, yix ha^əmaats!ē'x'dāsa ha^əmg'í'lase^əwas, qa^əs āx^əē'dēxa 'wā'pē qa^əs gūxts!ō'dēs lāq. Wā, la xwē'laqa k'ā'gēmlīlas lā'xēs ha^əmg'í'lase^əwē. Wā, la mē'se ts!ēnts!ēnx^əwīdex'da^əx^ə lāq. Wā, g'í'l^əmēsē gwā'lexs la'ē tsā'x'ītsōsa 'wā'pē. Wā, lae^əm nā'x'īdex-da^əx^ə lāq. Wā, la q'lūnā'la k'lē's hē'lēg'īntse^əwēda ha^əma'paxa pe-
25 L!EXāwa'yē lē'wa pelāga'yē. Wā, hēmislēda ts!āsna^əyē. Wā, lae^əm āem ho'qūwelsēda lē'lanemx'dē. Wā, lae^əm xāā'wisēda q!ūls-q!ū'lyakwē hē'menāla ha^əmā'pex gwē'x'sdemasg'in gwā'gwēx'sēā-
30 lasek'; lē'x'a^əmēda wī'wōselāga hēmawālanux^əsg'ada yū'dux^əwī-dālag'in gwā'gwēx'sālasa. Wā, lae^əm gwāla. . .

- (2).—Wā, g'í'l^əmēsē q!ē'nema L!ō'bekwē ts!ā'sna^əya, la'ē hē'x'ēi-da^əma āxnō'gwadās lē'lalaxēs 'nē'nemō'kwaxa gaā'la qa g'ā'xēs gaā'xstāla lāx g'ō'kwax. Wā, la g'í'l^əem 'wī'ēlāēlēda lē'lanemaxs
35 la'ēda lē'ēlālāq āx^əē'dxa ha^əmādzowē lē'wa^əya qa^əs lep!ālīlēs lāx L!ā'sex'dzamā'yasēs lē'lanemē. Wā, la āx^əē'dxa L!ō'bekwē ts!ā's-na^əya qa^əs lē k'adedzō'ts lā'xa ha^əmā'dzowē lē'wa^əya. Wā, lā āx^əē'dxa 'wā'pē qa^əs lē tsā'x'īts lāq. Wā, g'í'l^əmēsē gwāl nā'qaxs la'ē ha^əmx'ī'dex'da^əxwa. Wā, g'í'l^əmēsē ha^əmx'ī'dēda lē'lanemaxs la-
40 ēda begwā'nemē āx^əē'dxēs nā'gats!ē qa^əs lē tsāx a'ltā 'wā'pa qa nagē'g'īles. Wā, g'í'l^əmēsē g'āx aē'daaqaxs la'ē k'!ō'x'wābīxa nā'gats!ē 'wā'bets!āla. Wā, g'í'l^əmēsē gwāl ha^əmā'pa ts!ēts!ā'snēg'āxs la'ēda begwā'nemē hā'ng'īmlītsa 'wā'bets!ālē nā'gats!ē lāq. Wā,

water in it before them, and | immediately they drink of it. After they finish drinking, || they go out. There is no oil to dip with it, 45 and | there is no dish, and they do not rinse their mouths; for | the first people said that the silver-salmon would disappear | if these three kinds of things were done. | Therefore they take for them a new food-mat; and || they do not wipe their hands when they eat 50 roasted salmon-tails | and roasted backbones of silver-salmon; for often the guests just rub | their hands, after they finish eating, to dry off | the fat of their food. The owner of the | salmon-tails eats some of what has been left over by those who have eaten, || when he 55 gets hungry, and he does the same way with roasted | backbones. That is all. |

Salmon-Cheeks.—As soon as winter comes, (the woman) takes | her 1 soaking-box and puts it down in the corner of the house; | then she draws water (and pours it) into the soaking-box until it is half full of water. | Then she takes the basket in which she keeps the “plucked cheeks” and pours them into the || soaking-box. She soaks them 5 four days in the house. After | they have been soaking four days, the woman requests her husband, | even if it is noon, to go and invite the old chiefs | to come and eat the “plucked cheeks,” for only the chiefs | eat this kind (of food). The man at once goes and ||

hē'x'ida^mēsē na'x'idex^da^xu lāq. Wā, g'í'l^mēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wā, lae'm k'leō's L!ē'na ts!epa's. Wā, hē'- 45 ēmesēxs k'leō'saē lō'q!wa. Wā' hē'misēxs k'le'saē ts!ewē'L!exōd qaxs ēnē'kaēda gā'lē begwā'nemqēxs hē'x'ida^mmaē k'leyō'x'widēda dza'wū'naqēxs āx'ē'tse^wwaēg'ada yū'dux'wīdalag'a. Wā, hē'ēmis lā'g'ilas āx'ē'dg'ilxa aldzewē' ha'madzō' lē'wa^ya. Wā, hē'ēmis lā'g'ilas k'lēsxat! dēdē'nkwēda ha'mā'paxa L!ō'bekwē ts!ā'sna^ya 50 L!ō'ma L!ō'bekwē xā'k!adzōsa dza'wū'nē, q!ūnā'laē ā'em dzā'k'ō-dēda L!ē'lānemaxēs ē'eyasowaxs la'ē gwāl ha'mā'pa qa lē'mxwa-Lelēsa tse'n^xwa^yēsēs ha'ma^yē. Wā, ā'ēmes lēda āxnō'gwadāsa ts!ā'sna^yē, yīx k'le'ts!ā'yaway^{as}ēx lē'x'dē ha'mā'p la'hā'mx'hemka lā'qēxs la'ē pō'sq!ex'īda. Wā, la hē'emxat! gwē'g'ilaxa L!ō'be- 55 kwē xā'k!adzā. Wā, lae'm gwā'la.

Salmon-Cheeks.—Wā, g'í'l^mēsē ts!ā'wū'n^xidexs la'ē āx'ē'd- 1 xēs t!ē'latslē qa's lē hā'ng'alilaq lā'xa ō'nēgwīlases g'ō'kwē. Wā, la tsā'ts!ōtsa ēwā'pē lāq, qa negoyā'lēsa t!ē'lats!āxa ēwāpē. Wā, la āx'ē'dxēs p!elodzats!ē lexā'ēya qa's gūxste'ndēs lā'xa t!ē'lats!ē. Wā, laē'mē'sē mō'p!enxwa's t!ē'lalila. Wā, g'í'l^mēsē 5 mō'p!enxwa's tā'lila, la'ēda ts!edā'qē āxk!lāxēs lā'ēwūnemaxa wā'x'em la neqā'la qa lēs L!ē'lālaxa q!ūlsq!ū'lyak' g'í'g'igēma^ya qa g'āxēs p!ēp!elō'sg'axa p!elō'sē, qaxs lē'x'aēmaēda g'í'g'igāma^yē ha'mā'paxa hē gwē'x'sē. Wā, hē'x'ida^mēsa begwā'nemō la lā'lil-

- 10 selects the chiefs whom he intends to invite in. It is not long before they all come into | his house. [I have forgotten that his wife | at once spreads out mats for the guests to sit down on the floor. | Those who have been invited go right in and sit down on | the spread mats.]
- 15 As soon as they are all in, the || man takes a kettle and pours water into it, | and he puts it on the fire in his house; but his wife goes on with her work. | She takes a basket, and takes the "plucked cheeks" out of the water and puts them into the | basket, and pours them into the kettle which | is boiling over the fire in the house. Then the
- 20 woman takes dishes and || puts them down where she is sitting, and she also takes tongs; | and when she thinks that (the "plucked cheeks") are done, her husband takes | the kettle from the fire. Immediately the woman takes her tongs | and takes out the "plucked cheeks" and puts them into the dishes; | and when they are all in
- 25 the dishes, she places || one dish in front of each four men. As soon | as this is done, she takes a bucket with water in it and places | it in front of the guests; then they drink; | and when they finish drinking, they begin to eat; | and when they begin to eat, the woman takes
- 30 another || dish and pours the liquid of the "plucked cheeks" into it. Then she counts one | spoon for each guest, and she goes and gives them each one. She | takes up the dish with the liquid in it and

- 10 q^ewaxa gⁱ'g'igäma^yē. Wā, kⁱl^e'stⁱla gā'laxs g^a'xaē wⁱ'ēla hō'gwi-
LELA lāx g^o'kwas. Wā, hē'xōl^{en} L!elē'wēse^{wē} genē'masēxs hē'-
xⁱda^{maē} LEP!ā'lilēlaxa lē'elwa^yē qa kⁱlūdzedzā'lilēlas^{LES}a kⁱwē'le-
la; wā, lā'g'ilas hē'nā'küla^{ma} Lēlanemē qa^s lē kⁱlūdzedzā'lil-
axa LEBegwī'kwē lē'elwa^ya. Wā, gⁱ'l^mēsē wⁱ'ēlaēLEXS lā'ēda
- 15 begwā'nemē āx^e'dxa hā'n^xlanowē qa^s gūxts!ō'dēsa 'wā'pē lāq.
Wā, la hā'n^xlents lā'xēs legwī'lē. Wā, lā'la ā'x^usilē genē'mas,
āx^e'dxa lēxa^yē qa^s lē kⁱlō'stendxa p!elō'sē qa^s kⁱlats!ō'dēs lā'xa
lēxa^yē qa^s lā gūxts!ō'ts lā'xa hā'n^xlāla hā'n^xlanā. Wā, la^mē'sē
maē'mdelqūla gē'g'ilila, la'asa ts!edā'qē āx^e'dxa lō'elq!wē qa^s
- 20 g^a'xē āx^a'lilas lā'xēs k!waē'lasē; wā, hē'misē ts!ē'slāla. Wā,
gⁱ'l^mēsē k^o'taq lae'm L!ō'pa la'e lā'wūnemas hā'n^xsendxa
hā'n^xlanowē. Wā, hē'xⁱda^mēsēda ts!edā'qē āx^e'dxēs ts!ē'slāla
qa kⁱlⁱpwūsta'lēxa p!elō'sē qa^s kⁱlⁱpts!ā'lēs lā'xa lō'elq!wē. Wā,
gⁱ'l^mēsē wⁱ'ēlts!ā lā'xa lō'elq!wāxs la'ē k^ax'dzamō'lilas lā'xa
- 25 maē'mokwē hē'begwānema lā'xa 'nā'lⁿemēxla lō'q!wa. Wā, gⁱ'l^m-
ēsē wⁱ'laxs la'ē āx^e'dxa 'wā'bets!āla nā'gats!ā qa^s lē hā'n^x-
dzamōlilas lā'xēs k!wē'lēkwē. Wā, hē'xⁱda^mēsē nā'x'idex^{da}-
xwa. Wā, gⁱ'l^mēsē gwāl nā'qaxs lā'x^{da}xwāē hā'mxⁱ'da. Wā,
gⁱ'l^mēsē hāmxⁱ'dēxs lā'ēda ts!edāqē āx^e'dxa ō'gū'la^{maxat}! lō'-
- 30 q!wa qa^s gūxts!ō'dēs 'wā'palāsa p!elō'sē lāq. Wā, lā'xaa hō'semtsa
k^a'k^{ets}!ēnaqē lā'xa k!wē'lē qa^s lē ts!ās lāq. Wā, lā'xaa k^a'-
g'ilila 'wā'bets!āla lō'q!wa qa^s lē k^ax'dzamō'lilas lāq qa yo'-

places it in front of them, to | eat it with spoons while they are 33
 eating the "plucked cheeks." They eat (the liquid) with spoons |
 while they are eating (the heads). After they have eaten, || the 35
 woman takes up the dish and pours out what was in it. | Then she
 pours some good water into it, and she | places it in front of her
 guests again. Then they wash their hands; | and after they have
 done so, the bucket with water in it is put before them, | and they
 drink out of it. After || they finish drinking, they go out; for no 40
 second course is served after | eating the "plucked cheeks," and also
 no oil is dipped with it. | Therefore only liquid of the "plucked
 cheeks" is drunk while they are | eaten. That is the end. |

Fresh Salmon-Heads.—Sometimes they eat (the salmon-heads) at 1
 once when they are soft, for often | the old people come to the owner
 of this kind (of food to ask to be invited). | Then it is just put down
 on a food-mat and placed in front of those || who ask to be invited. 5
 They do not eat it in the morning, only | at noon and in the evening;
 and those who eat it do not rinse their mouths, | for that is only done
 in the morning. They only drink water | before they eat the roasted
 heads, and they also drink water | after they finish eating; and then
 they take a mouthful of water || and squirt it over their hands to 10
 wash them, for | their hands are greasy from the fat of their food,

ts!ēk'elēsēqēxs ha'mā'paaxa p!elō'sē. Wā, la'x'da'xwē yō'- 33
 ts!ēk'ilaqēxs la'ē ha'mā'pa. Wā, g'ī'lēmēsē gwāl ha'mā'pexs
 la'ēda ts!edā'qē k'ā'g'ililxa lō'elqlwē qa's lē gūx'i'dex g'ī'ts!ā- 35
 x'dāq. Wā, la'mē'sē gūxts!ō'tsa ē'k'ē 'wāp lāq. Wā, la'emxaa'wi-
 sē k'ax'dzamō'lilas lā'xa k!wē'ldē. Wā, lax'da'xwē ts!ēnts!enx-
 'wida. Wā, g'ī'lēmēsē gwālexs la'ē hā'ngemlilema 'wābets!āla
 nāgats!ā'. Wā, hē'x'ida'mēsē nā'x'idex'da'x'u lāq. Wā, g'ī'l-
 'mēsē gwāl nā'qaxs la'ē hō'qūwels qaxs k!ē'saē hē'lēg'intse'wa 40
 ha'mā'paxa p!elō'sē. Wā, la'emxaa k!eā's L!ē'na tsepa'sōs.
 Wā, hē'em lā'g'ilas ā'em nā'qase'wē 'wā'palāsa p!elō'saxs ha-
 'ma'yaē. Wā, la'em g'wā'la.

Fresh Salmon-Heads (Xō'xūsde).—Wā, la 'nā'l'nemp!ena hē'- 1
 x'ida'em hā'mx'ē'i'dqēxs hē'maē ā'lēs ts!ē'lqwē, yixs q'lūna'lāē
 qā'tsē'stalēda q'lūlsq'ñlyakwē lāxa āxnō'gwadāsa hē'gwē'x'sē. Wā,
 la'em ā'em āxdzō'yō lā'xā hā'madzowē' lē'wa'ya qa's lē āxdzamō'-
 lē'em lā'xa qā'tsē'stāla. Wā, la k!ēs ha'mā'xa gaā'la, lē'x'a'ma 5
 neqā'la Lē'wa dzā'qwa. Wā, la k!ēs ts!ēwē'L!EXōdēda ha'mā'-
 paq qaxs la'mē'x'dē gaā'xstāla. Wā, lā'la nā'x'ilaemxa 'wā'paxs
 k!ē'smaē hā'mx'ē'i'dxa x'ō'xūsde. Wā, lā'xaa nā'x'idaemxs laē
 g'wāl ha'mā'pa. Wā, hē'emis laxat! hā'msgemdaats lā'xa 'wā'pē
 qa's hā'mx'ts!ane'ndēsēxs la'ē ts!ēnts!enx'wēda, qaxs q!ē'lq!el- 10
 ts!ānaē lāx tse'nxwa'fasēs ha'ma'yē qaxs ā'maē dā'x'ēidxa sē'se-

- 12 for they just take | the whole roasted salmon-heads and hold them
when they eat them, therefore | their hands are very greasy. As
soon as they finish, | they go out of the house, for no second course is
15 served after fresh || roasted salmon-heads. That is all about this. |

Preserved Salmon-Heads.—Now we will talk about the | roasted
salmon-heads when they cook them in winter. When | it is winter,
the common people are invited to come | to the house of the owner
20 of the roasted salmon-heads. Then || they do again the same thing
that I told of before,¹ when they spread out | mats behind the fire-
place of the house for the guests to sit down on | when they come in.
As soon as they are in, | they are led by the woman to their seats on
25 the spread | mats. When they are all in, the || woman at once takes
the basket in which she keeps the salmon-heads, and she puts it
down | at the place where she is sitting; and her husband takes a
large | kettle and puts it down also, next to the place where his wife
is sitting. | At once the woman opens the top of the basket, | and
she takes out the roasted salmon-heads and puts them into the
30 kettle. || Then she places them in it so that all stand on the part
where | the head has been cut off, and so that the faces of the roasted
heads are upward; and she only | stops when the kettle is full. Her

- 12 nāla x'ō'x̄sdā qa's dēda'lalilēqēxs la'ē ha'mā'peq. Wā, hē'ēmis
lā'g'īlas xē'nlela q'ē'lq'ēlts'anē. Wā, g'ī'l'mēsē gwā'lēxs la'ē
ā'ēm hō'qūwels qaxs k'lē'saē hē'lēg'īntse'wa ha'mā'paxa ā'l'xwasē
15 x'ō'x̄sdā. Wā, lae'm gwāl lā'xēq.

Preserved Salmon-Heads.¹—Wā, la'mē'sens gwā'gwēxs'ālāl lā'xa
x'ō'x̄sdāxs la'ē ha'mē'x'sīlaqēxs la'ē ts'lē'wū'nxa. Wā, hē'ēmaaxs
la'ē ts'lē'wū'nxa la'ē lē'ēlālasēwēda bē'begwānemq'lālaem qa g'ā'xēs
lāx g'ō'kwasa āxnō'gwadasa x'ō'x̄sdē. Wā, hē'emxaā'wis gwē'-
20 x'ēidē gwī'g'ilasasa g'īg'ī'lēyīn wā'ldema lae'm lep'lā'lēlema lē'-
'wa'yē lāx ō'gwīwalilasa lēgwī'lasa g'ō'kwē, qa k'lūdzedzō'līlasōsa
lē'lānemē qō g'āxl hō'gwīlō. Wā, g'ī'l'mēsē g'āx hō'gwīlēxs
la'ē q'lā'x'sīdzēsōsa ts'lēdā'qē qa lās k'lūdzedzō'līlela lā'xa lēbel-
kwē' lē'wa'ya. Wā, g'ī'l'mēsē wī'ēlālēxs la'ē hē'x'ida'ma
25 ts'lēdā'qē āx'ē'dxa x'ō'x̄sdaats'lē lā'bata qa's g'ā'xē hā'ng'alīlas
lā'xēs klwā'lasē. Wā, lā'la lā'wūnemas āx'ē'dxēs 'wā'lasē
hā'nx'lanā qa's g'ā'xē hā'ng'alīlas lā'xaaxa k'lwā'lasasēs gēnē'mē.
Wā, hē'x'ida'mēsēda ts'lēdā'qē x'ō'x̄widex t'ēmā'g'imasa lā'batē.
Wā, la āx'wūlts'lā'laxa x'ō'x̄sdē qa's lē āxts'lā'las lā'xa hā'nx'-
30 lanowē. Lae'm aē'k'la k'lūts'lā'las qa 'nā'xwa'mē hē k'lwā'layōsēs
qa'k'a'yē. Wā, lae'm ē'k'lēgēmlts'awēda x'ō'x̄sdē. Wā, ā'l'mēsē
gwā'lēxs la'ē qō'tlēda hā'nx'lanowē. Wā, lā'la lā'wūnemas

¹ See p. 330.

husband | at once takes up two buckets and goes to draw water | 33
 for the liquid of what is being cooked. As soon as he comes back, ||
 he pours (the water) into (the kettle). When it is half full of water, | 35
 his wife takes an old mat and covers it over, so | that the steam may
 not come through when it boils. As soon as | this has been done,
 she puts the kettle on the fire. Immediately | the guests begin to
 sing the songs of their ancestors. || Four songs are sung. Then the | 40
 host takes the dishes and puts them down at the place where his |
 wife is sitting; and when that is done, she dips up some water, so
 that | everything stands ready on the floor of the house. After it
 has been boiling for a long time, the | kettle is taken off; and it just
 stands on the floor of the house, || for she wants (what is being 45
 cooked) to swell up. After the guests finish singing, | and when the
 hostess thinks that what is being cooked is (thoroughly) soaked, | then
 she takes the tongs and takes off the covering. | Then she takes a large
 long-handled ladle and takes out | what has been cooked and puts
 it into the dishes; || and she only stops when they are all full of what 50
 has been cooked. | Then (the host's) wife takes an old [bad] food-
 mat and | spreads it out in front of the guests. After she has done
 so, | her husband takes up the dishes and places them before his |
 guests. There are four men to each dish. || After this has been done, 55

hē'x'idaem k'!ō'qūlīlxa ma'tse'mē nēnā'gats!ā qa's lē tsāx 'wā'pa 33
 qa 'wā'palasēs ha'mē'x'silase'wē. Wā, g'í'f'mēsē g'āx aē'daaqaxs
 la'ē gūq!eqa's lāq. Wā, ā'ē'mēsē t!epeya'x'īdxa. 'wā'paxs la'ē 35
 āx'ē'dē gene'masēxa k'!ā'k'!ōbanē qa's nasey'indēs lāq qa
 k'!ē'sēs k'ūx'sā'lēda k'!ā'!ela qō mede'lx'wīdlō. Wā, g'í'f'mēsē
 gwā'lexs la'ē hā'nx'lents lā'xa legwī'lē. Wā hē'x'ida'mēsē
 de'nx'ēdēda k!wē'lasa g'í'f'ts!eyalayō q!e'mdema. Wā, lae'm
 mō'sgemēda de'nx'ēdayōs q!e'mq!emdema. Wā, la'mē'slālēda 40
 k!wē'lasē āx'ē'dxēs lō'elq!wē qa g'ā'xēsē mex'ā'lil lāx k!waē'lasasēs
 gene'mē. Wā, la gwā'lexs lā'ē tsā'x'īdxa 'wā'pē qa g'ā'xēsē
 ha'nē'l gwā'līla. Wā, la'mē'sē gē'g'ilil'ēm la mae'mdelqūlēda
 hā'nx'lāāxs la'ē hā'nx'sendeq. Wā, ā'emxaa'wisē la ha'nē'la,
 qaxs 'nē'k'ae qa pō's'idē. Wā, lae'mlā gwāl de'nxelēda k!wē'lē. 45
 Wā, g'í'f'mēsē k'ō't!ēdēda k!wē'lasaq lae'm pō's'idēs ha'mē'x'silāxs
 la'ē āx'ē'dxa ts!ē'slāla qa's k'!ip'lī'dēs lā'xa nāy'ī'mē qa's āxō'dēq.
 Wā, la āx'ē'dxa 'wā'lasē g'í'f't!exlāla k'ā'ts!enāqa qa's xelō'f'ts!ālē
 lā'xēs ha'mē'x'silase'wē qa's lē xelts!ā'las lāxa lō'elq!wē. Wā,
 ā'f'mēsē gwā'lexs la'ē 'wī'elōf'ts!āmasxēs ha'mē'x'silase'wē. Wā, 50
 la'mē'sē gene'mas āx'ē'dxa 'yā'x'sēmē ha'madzō' lē'wa'ya, qa's
 lē lepdzamō'līlas lā'xēs lē'lanēmē. Wā, g'í'f'mēsē gwā'lexs la'ē
 lā'wūnemas k'ā'g'ilīlxa lō'elq!wē qa's lē k'ax'dzamō'līlas lā'xēs
 lē'lanēmē. Wā, lae'm maē'mālasē'wa 'nā'f'f'nemēxla lō'q!wa. Wā,
 g'í'f'mēsē gwā'lexs la'ē tsā'x'ītsa 'wā'pē lāq qa nā'x'idēs lāq. Wā, 55

- 56 she dips up some water, and they drink it; | and after they have finished drinking, they begin to eat. They just take up | one salmon-head and hold it in their hands when they are eating, | and they throw the bones on the food- | mat; therefore an old [bad] food-mat is used, || for the fat of the salmon-heads sticks | to the mat. And after they have eaten, the woman | takes up the eating-dishes and pours out into the kettle | the food that was left. Then she washes them out; | and after she has done so, she pours some water into them, and she puts them again || before those to whom she has given to eat; and at once they all | wash their hands; and after the | men have washed their hands, the host draws some water, and they | all drink; and after they have finished drinking, | the oldest one among the guests speaks, praising the host; || and when he stops speaking, the host thanks them for their | words; and when he stops speaking, they wait for the | second course. That is all of this. |
- 1 **Steamed Salmon-Heads.**—Now I will | talk about the salmon-heads steamed (on hot stones), | —the heads of all kinds of salmon. When | the woman cuts the salmon, as soon as she finishes, her || husband cuts fire-wood; and after he has done so, he | digs a hole on the beach. Then he puts the split fire-wood lengthwise | into it.

- 56 g'í'l'mēsē gwāl nā'qaxs la'ē hā'mx'ēida. Wā, la'e'm ā'em dā'x'ēid-xa 'nā'l'nemsgemē hē'x't!a'ya qā's dā'lalilēqēxs la'ē hā'mā'pēq. Wā, la'mē'sē ts!egedzō'dalaxa xā'qesawa'yē lā'xēs hā'madzō'wē lē'wa'yā. Hē'em lā'g'ilas hē ā'x'ē'tsōsa 'yā'x'sa'mē hā'madzō'
- 60 lē'wēxs, yixs xē'nlelāē k!ū'tēda tse'nxwa'yasa hē'x't!a'yasa k'lō'tela lā'xa lē'wa'yē. Wā, g'í'l'mēsē gwāl hā'mā'pexs la'ēda ts!edā'qē ā'x'ē'dxa hā'maats!ēx'dē lō'elq!wa qā's lē gūxts!ō'tsa k'lēts!a'yawa-yasa hā'mā'x'dē lā'xa hā'nx'lanowē. Wā, la ts!ōxūg'indeq. Wā, g'í'l'mēsē gwā'lexs la'ē gūxts!ō'tsa 'wā'pē lāq, qā's lā'xat! ē't!ēd
- 65 k'axdzamō'lilas lā'xēs hā'mg'ī'lasōx'dē. Wā, hē'x'ēidā'mēsē 'wī'la ts!ēnts!enx'wida. Wā, g'í'l'mēsē gwāl ts!ēnts!enkwxas la'ēda begwā'nemē, yīxa lē'lānemaq tsā'x'ē'itsa 'wā'pē lāq. Wā, lā'x'da-ēxwē 'wī'la nā'x'ida. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē yā'qleg'a'lē q!ū'lyak!ūg'a'yasa k!wēl. Wā, la'e'm ts!ē'lwaqaxa lē'lānemāq.
- 70 Wā, g'í'l'mēsē q!wē'lēdexs la'ē mō'melk!ālēda k!wē'lasas wā'lde-mas. Wā, g'í'l'mēsē q!wē'lēdexs la'ē āwū'lgemg'a'lil qā's hē'lē-gintse'wē. Wā, la'e'm gwāl la'xēq.
- 1 **Steamed Salmon-Heads** (K!wē'yaa'k'ū hē'x't!ē).—Wā, la'mē'sen ē'dzaqwal gwā'gwēx'sālāl lā'xa hē'x't!a'yaxs la'ē nek'ā'sē'wa, yīx hē'x't!a'yasa 'nā'xwa k'lō'k!ūtela. Wā, hē'maaxs la'ē xwā'lēda ts!edā'qaxa k'lō'tela. Wā, g'í'l'mēsē gwā'lexs la'ē lā'wū-
- 5 nemas LE'mlemx'sendxa leqwa'. Wā, g'í'l'mēsē gwā'lexs la'ē lā'p'alisa lā'xa L!ema'sisē. Wā, la Lō'xts!ālasa LE'mg'ekwē leqwa'

After he has done so, he piles stones into it; | and when the fire-wood 8
 is covered with stones, | he puts fire under the pile of wood and
 stones; and when the pile of wood and stones blazes up, || he goes 10
 back into the woods and gets | skunk-cabbage leaves; and when he
 gets many of them, he brings them and puts them down | near the
 pile of wood and stones; and he takes his tongs | and he brings his
 bucket. His wife takes off | the gills from the salmon-heads, and
 her husband takes || eel-grass, drifted ashore; and after this has been 15
 done on the beach, | and when the stones are hot enough the man takes
 his tongs | and takes up a fire-brand and puts it down on the beach,
 far away from | the place where the heads are to be steamed; and
 when all the fire has been taken out, | he levels the stones; and when
 they are all level, || he takes the eel-grass and puts it around the 20
 stones; | and when this has been done, he takes the skunk-cabbage
 leaves and spreads them | over the stones; and he only stops when
 there are four layers | of skunk-cabbage leaves spread out. As soon
 as this is done, he takes the | salmon-heads and places them, nose
 upward, on the skunk-cabbage leaves. || As soon as they are all on 25
 the stones, he takes several skunk-cabbage leaves and | spreads them
 over the salmon-heads; and when these are spread also four layers
 thick, | he takes his bucket, dips up sea-water | on the beach, and
 brings it up to the steaming-hole. | Then he takes mats and places

lāq. Wā, g'í'l'mēsē gwā'l'exs la'ē xeqūyindālasa t'l'ē'sēmē lāq. 7
 Wā, g'í'l'mēsē hamelqayí'ndēda t'l'ē'sēmē lā'xa leqwa'xs la'ē
 menā'botsa gū'lta la'xēs t'l'eqwapa'yē. Wā, g'í'l'mēsē x'í'qōstowē
 t'l'eqwapa'yasēxs la'ē ā'l'ē'sta lā'xa ā'l'ē qa's lē āx'ē'd lā'xa 10
 k'lek'!aō'k'!wa. Wā, g'í'l'mēsē q'leyō'LEqēxs g'ā'xaē g'e'mxalēsaq
 lā'xa neḡwā'la lā'xēs t'l'eqwapa'yē. Wā, lā'xaa ax'ē'dxēs k'!l'plā'la
 qa g'ā'xēs k'ādē'sē l'ē'wis nā'gats!ē. Wā, lā'la g'ene'mas āxā'lax
 q'lō'sna'yasa hē'x't!a'yē. Wā, lā'xaē lā'wūnemas āx'ē'd lā'xa
 qule'mē ts!ā'ts!ayí'ma. Wā, g'í'l'mēsē 'wí'ēla g'āx gwā'ēlisaxs la'ē 15
 mēmentse'mx'ēidē. Wā, lē'da begwā'nemē āx'ē'dxa k'!l'plā'la
 qa's k'!l'psā'lēxa gū'lta qa's āx'ā'liselēs lā'xa qwā'qwēsālaem lā'xa
 neg'ā'slaxa hē'x't!a'yē. Wā, g'í'l'mēsē 'wí'ēlx'sēda gū'l'tāxs 'nema'-
 k'eyí'ndxa t'l'ē'sēmē. Wā, g'í'l'mēsē 'wí'ēla 'nemā'k'ē'yaxs la'ē
 āx'ē'dxa ts!ā'ts!esmōtē qa's lē āxsē'stā'las lax āwō'stāsa t'l'ē'sēmē. 20
 Wā, g'í'l'mēsē gwā'laxs la'ē āx'ē'dxa k'!aō'k'!wē qa's Lep!ā'lōdalēs
 lā'xa t'l'ē'sēmē. Wā, ā'l'mēsē gwā'l'exs la'ē mō'x'ndzek!wēda
 Lep!aa'kwē k'!aō'k'!wa. Wā, g'í'l'mēsē gwā'l'exs la'ē āx'ē'dxa
 hē'x't!a'yē qa's lē k'!ūdzedzō'dālas lā'xa k'!ek'!aō'k'!wa. Wā,
 g'í'l'mēsē 'wí'ēl'g'aālas la'ē āx'ē'dxa waō'kwē k'!ek'!aō'k'!wa qa's 25
 Lep'eyí'ndalēs lā'xa hē'x't!a'yē. Wā, g'í'l'mēsē laxat! mō'x'ndze-
 kwālas la'ē āx'ē'dxēs nā'gats!ē qa's lē tsā'x'ēts lā'xa d'e'msx'ē
 lā'xa L!ema'isē. Wā, g'ā'xē hā'nō'lisas lā'xēs ne'k'asōlē. Wā,
 la āx'ē'dxa lē'elwa'yē qa's āxnō'lisēs lāq. Wā, la āx'ē'dxa

30 them by the side of it, and he takes a || pointed cedar-stick and pokes holes through the covering of skunk-cabbage leaves, for the water to go through when he pours it on. When | all this is done, he takes the bucket of water and pours it over the | skunk-cabbage leaves; then he takes the mats and covers them over the leaves, | so that the steam can not come through. After he has covered (the
35 steaming-hole) || he calls his friends to come and sit down on the beach at the place where he is steaming | salmon-heads. After they have been sitting there some time, the man uncovers | what he is steaming; and the guests at once | sit around the steamed salmon-heads; and they at once eat by picking the heads | with their hands
40 while they are still hot; || and after they have eaten, water is drawn and | is drunk afterwards, and the hands are washed. After they finish drinking | water and washing their hands, they go home. | That is the way in which the Indians cook the heads of the dog-salmon | when they are first caught, and of the humpback-salmon
45 and of silver-salmon caught by trolling, and || of all the other kinds of salmon. |

1 **Boiled Salmon-Heads.**—Now I will | talk about boiled salmon-heads. | When the woman finishes cutting the | dog-salmon and
5 silver-salmon, when they are first caught, || her husband at once takes a kettle and pours water into it, | and his wife takes off the gills from

30 ē'x'ba k!waxlā'wa qa's L!ē'nqemx'sâlēs lā'xa nayi'mē k!ēk!aō'-
k!wa qa g'ayimx'sâlatša 'wā'pē qō tsā's'idlō. Wā, g'ī'l'mēsē
gwā'lexs la'ē āx'ē'dxa 'wā'bets!āla nagats!ā' qa's tsa'ts!Eleyi'n-
dēs lā'xa k!ēk!aō'k!wa. Wā, la āx'ē'dxa lē'el'wa'yē qa's nā's'idēs
lāq qa k!ē'sēs k'ix'sā'lēda k!ālela. Wā, g'ī'l'mēsē gwāl nā'saqēxs
35 la'ē lē'elālaxēs 'nē'nemō'kwē qa lēs k!ūsā'lis lax āxā's neg'a'sa-
sēxa hē'x't!a'yē. Wā, g'ī'l'mēsē gagā'la k!ūdž'sexs la'ē lō't!ēdēda
begwā'nemaxēs nek'a'. Wā, hē'x'ida'mēsa lē'da lē'lānemē qa's
lē k!ūtsē'sta'laxa neg'ekwē' hē'x't!a'yē. Wā, hē'x'ida'mēsē xamax-
tslā'na hā'mx'ī'dxa hē'x't!a'yē, yixs hē'maē ā'lēs ts!ē'lqwē.
40 Wā, g'ī'l'mēsē gwāl ha'mā'pexs la'ē tsāx'itš'wēda 'wā'pē qa
nā'gēg'ēs, lō qa ts!ē'nts!egwayōs. Wā, g'ī'l'mēsē gwāl nā'qaxa
'wā'paxs la'ē ts!ē'nts!enx'wida. Wā, lā'x'da'xwē nā'nakwa. Wā,
hē'em ha'mē'x'silāēnē'sa bā'k!umaxa hē'x't!a'yasa gwā'xnixaxs
g'a'lōlānemāē lē'wa hā'nō'nē lē'wa dō'gwinētē dzā'wu'na, lō'ma
45 'nā'xwa k!ō'k!ūtēla.

1 **Boiled Salmon-Heads** (Hā'nx'Laak^u hē'x't!ē).—Wā, la'mē'-
sen gwāgwēx's'alāl lā'xaa hē'x't!a'yaxs hā'nx'Laakwaē. Wā,
hē'maaxs g'ā'laē gwāl xwā'lēda ts!edā'qaxa g'ā'lōlānemē
k!ō'telaxa gwā'xni'sē lō'ma dzā'wū'nē. Wā, hē'x'idamēsē lā'-
5 'wūnemas āx'ēdxa hā'nx'lanowē qa's gūxts!ō'dēsa 'wā'pē lāq.
Wā, lāla gēnē'mas āxā'lax q!ō'sna'yasa hē'x't!a'yē. Wā, g'ī'l-

the heads. | After this has been done, she puts the salmon-heads into 7
the kettle; | and when it is full, she takes an old mat and | covers the
salmon-heads which are in the kettle. || After she has covered them, 10
she puts them over the fire. | Then they invite whom they like to
invite among their tribe; | and when the guests come in, the woman
takes | her dishes and her spoons, and takes them to the place where
she is sitting. | The kettle has not been boiling a long time, || before 15
it is taken off the fire. Then the cover is taken off. | The woman takes
a long-handled ladle made for the purpose, | and dips out the
salmon-heads one by one, and | puts them down into a dish. Then
she counts the salmon-heads, so that | there are two for each man. ||
There are eight salmon-heads in each dish for | four men. After she 20
has done this, a | food-mat is spread on the floor of the house in
front of the guests, and | an empty dish is taken and put down out-
side | of the food-mat spread on the floor. Then || the dish with the 25
heads in it is picked up and placed before the guests, | inside of the
empty dish and nearest to the guests; | and (the woman) also takes
the spoons and distributes them among the guests. | The guests at
once pick off the skin of the salmon-heads | and eat it; and after all
the skin has been eaten, || they pick off the bones and suck them. 30

‘mēsē gwā’lexs la’ē āxts!ā’lasa hē’x’t!a’yē lā’xa hā’nx’lanowē. 7
Wā, g’i’l’mēsē qō’t!axs la’ē āx’ē’d lā’xa k’lā’k’lōbanē qa’s nā’sē-
yīndēs lā’xa hē’x’t!a’yaxs la’ē g’ē’ts!ā lā’xa hā’nx’lanowē. Wā,
g’i’l’mēsē gwā lā’nā’saqēxs la’ē hā’nx’lents lā’xa legwī’lē. Wā, 10
la Lē’lālaxēs gwe’yowē qa’s Lē’lālasō lā’xēs g’ō’kūlōtē. Wā,
g’i’l’mēsē g’āx ‘wī’lāēlēda Lē’lānemaxs la’ē gēnē’mas āx’ē’d-
xēs lō’elq!wē Lē’wis k’ā’k’ets!ēnaqē qa g’ā’xēs āxē’l lāx k’!wāē’-
lasas. Wā, k’lē’s’t!a ā’laem gē’g’ilil mā’ēmdelqūlēda hā’nx’la-
nāxs la’ē hā’nx’sanā. Wā, hē’x’ida’mēsē āxō’yuwē nā’sēya- 15
‘yas. Wā, lē’da ts!ēdā’qē āx’ē’dxa hēkwila’yē g’i’lt!EX!āla k’ā’-
ts!ēnaqa qa’s ‘nā’l’nēmsgēmēm’ē xelō’lts!ā!laxa hē’x’t!a’yē qa’s
lē xē’lts!ālas lā’xa lō’q!wē. Wā, lae’m hō’saxa hē’x’t!a’yē qa
maē’mā’fsemk’!ēsēsa ‘nāl’nēmō’kwē begwā’nema. Wā, lae’m
ma’lgūnā’fsema hē’x’t!a’yē lā’xa ‘nemē’xla lō’q!wa qaē’da mō’- 20
kwē bē’begwānema. Wā, g’i’l’mēsē gwā’lexs la’ē LEP!ā’lilema
hā’madzowē’ lō’wa’ya lāx ‘nēxdzamōlitsa k’!wē’lē. Wā, lā’xaa
āx’ē’tse’wēda lō’pts!āwē lō’q!wa qa’s lē k’lā’dzōdayō lāx L!ā’sēnxa-
‘yasa la LEBē’l hā’madzō’ lō’wa’ya. Wā, lawē’s!a k’ā’g’ililxa
hē’x’t!āla lō’q!wa qa’s lē k’ā’x’dzamōlilās lā’xa k’!wē’lē. Wā, 25
lae’m ā’Lēsa lō’pts!ā lō’q!wa qa’s lē mā’k’ala lā’xa k’!wē’lē. Wā,
ā’xaa āx’ē’dxa k’ā’k’ets!ēnaqē qa’s lē ts!ēwanaēsas lā’xa k’!wē’lē.
Wā, hē’x’ida’mēsēda k’!wē’lē xelwā’lax L!ē’tsema’yasa hē’x’t!a’yē
qa’s hām’x’i’dēq. Wā, g’i’l’mēsē ‘wī’lā hām’x’i’dxa L!ē’tsema-
‘yasēxs la’ē xē’lx’iDEX xā’qas qa’s k’l!x’wē’dēq. Wā, g’i’l’mēsē 30

31 Then, | after all the good meat has been sucked off, they throw the bones which they have been sucking | into the empty dish which has been put down for the | bones that have been sucked off, to be thrown into it. After all the | bones have been taken out of the head, they
 35 pick up out of the dish with their hands || the edible part of the salmon-head and eat it; and after | they have finished eating it, the man takes away the dish with the bones in it, | and pours them into the kettle, and he washes | the dishes out, and he pours water into the dishes and places them in front | of those who have eaten the
 40 salmon-heads, and they wash their hands. || After they have finished washing their hands, the man | draws some water for them, and they drink it; and after they have finished drinking, | they go out. That is all about this. |

1 **Mush of Boiled Salmon-Heads.**—Heads of all | kinds of salmon, eaten with spoons,—that is what I am going to talk about. This is the same as | I have told before; and the only difference is that they are not | covered with an old mat, and that they are left to boil a
 5 long time on the fire, so that they || fall to pieces. The reason why the salmon-heads are boiled to pieces is because they are always | stirred, so that the salmon-heads are broken. Then the kettle | is taken off from the fire, and the salmon-heads are dipped out into a dish, and | it is put in front of those who are going to eat it; and |

31 'wī'la k'!ix-ō'dex ē'g'e'masēxs la'ē ts!exts!ā'lasēs k'!a'x'mōtē xāq lā'xa lō'pts!ā lō'q!wa qaxs hē'maē lā'g'ilas hā'ng'alilemē qaēda k'!a'x'mōtē xā'qa qa ts!exts!ā'lasēq. Wā, g'!l'mēsē 'wī'lāmasxa xā'xsema'yasa hē'x't!a'yaxs la'ē xā'max'ts!āna dā'g'ilts!ōdxa
 35 hāmts!āwasa hē'x't!a'yē qa's hā'mx'īdēq. Wā, g'!l'mēsē gwāl ha'mā'paxs la'ē hē'x'ida'ma begwā'nemē āx'ē'dxa xā'x'ts!āla lō'q!wa qa's lē qepts!ō'des lā'xa hā'nx'lanowē. Wā, la ts!o'xū-g'indeq. Wā, la qepts!ō'tsa 'wa'pē lāq qa's lē hānx'dzamō'lilas lā'xa hēx'ha'x'daxa hē'x't!a'yē. Wā, lā'x'da'xwē ts!ē'nts!enx-
 40 'wēda. Wā, g'!l'mēsē gwāl ts!ē'nts!enkwaxs la'ēda begwā'nemē tsā'x'itsa 'wā'pē lāq qa nā'x'īdēs. Wā, g'!l'mēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wā, la'ē'm gwāl lā'xēq.

1 **Mush of Boiled Salmon-Heads.**—Yuē'ku hē'x't!ēsa 'nā'xwa k'!ō'-k!ūtēlag'in ē'dzagūmLEK'. Wā, hē'emxaa gwā'lēda g'!l'x'den gwā'gwēx's'ālasa. Wā, lē'x'a'mēs ō'gū'qalayōsēxs k'!ē'ō'saē nā'yem k'!ā'k'!ōbanā. Wā, hē'misēxs gē'x'La'laē ma'ē'mde'lqūla qa
 5 xā's'īdēs. Hē'em lā'g'ilas xā'x'ts!ēda hē'x't!a'ya qaxs hē'menē'l'maē xwē'tase'wa qa le'lx'sēsa hē'x't!a'yē. Wā, la hā'nx'sanawēda hā'nx'lanō lā'xa legwī'lē. Wā, la tsāts!ō'dayō lā'xa lō'q!wē qa's lē k'a'x'dzamōlilas lā'xa yū'salaq. Wā, la ts!ēwanaēdzema k'!ā'-k'ets!ēnaqē lā'xa lē'lānemē. Wā, la hē'x'ida'em yo's'īdēq.

spoons are given to the guests. Then they at once eat it. || There are 10 hardly any bones to blow out, for it is really boiled to pieces. | After they have eaten it, water is drawn, and they drink it; | and after they have finished drinking it, they go out. | No oil is taken with this, as with what I have been talking about before.

Milky Salmon-Spawn.—When (the salmon-spawn) has been in the house for some time, || it is cooked, and then it is called "milky." | 15 This is put into a kettle, and some water is poured over it; | then it is stirred, and they just stop | stirring when it is quite milky. Then the kettle is put | on the fire, and the man watches it; and when || it gets warm, the man takes a large | stirring-ladle with a long 20 handle, made for this purpose, and stirs it with it, | and he continues stirring it while it is boiling. It is not | left to boil a very long time, and is taken off from the fire when | it is done. The milky spawn || with its liquid is dipped out into a dish, and oil is poured into it. 25 Then | it is placed before those who are to eat it, and they eat it with spoons. | After they finish eating with spoons, they drink fresh water, | and they drink water before they begin to eat it. | This is eaten by the Indians at noon and in the evening. || They do not eat 30 the milky spawn in the morning, for it makes them sleepy, | on

Wä, lae'm hä'lselaem pō'x'ōlax xā'qas qaxs ā'laē xā'sa. Wä, 10 g'í'lemēsē gwāl yō'saxs la'ē tsä'x'ītsōsa 'wā'pē. Wä, la nā'x'ī-deq. Wä, g'í'lemēsē gwāl nā'qaxs la'ē hō'qūwēlsa. Wä, lae'm-xaa k'leā's L'ē'na lāq lē'wa g'í'lx'den wā'ldema.

Milky Salmon-Spawn.— . . . la'ē gā'gaēlela lā'xa g'ō'kwē qa's ha'mē'x'silase'wē. Wä, hē'em lē'gades dzemō'kwē. Wä, hē'- 15 'maaxs la'ē tsē'ts'ō'yō lā'xa hä'n'x'lanowē, wā, la'mē'sē gūq'eqasōsa 'wā'pē. Wä, la'mē'sē xwē't'lētse'wa. Wä, ā'í'mēsē gwāl xwē'tasōxs la'ē ā'lak'lāla la dze'mx'stā. Wä, lawí'sla hä'n'x'lanā lā'xa legwí'lē. Wä, la'mē'sēda begwā'nemē dō'qwalaq. Wä, g'í'l- 'mēsē dzes'ē'dexs la'ēda begwā'nemē āx'ē'dxa hēkwē'la'yē 'wā'las 20 xwē'dayō k'ā'ts'lenaqa g'í'lt'elx'lāla qa's xwē't'ēdēs lāq. Wä, la- 'mēs hē'menālaem xwē'taqēxs la'ē mede'lx'wida. Wä, k'le'st'la ā'laem gē'g'ilil ma'e'mdelqūlaxs la'ē hä'n'x'sanā. Wä, lae'm L'ō'pa. Wä, la'mē'sē tsē'ts'ō'yō lāxa lō'q'lwēda dzemō'kwē gē'ne lē'wis 'wā'pala. Wä, la k'ū'nq'eqasōsa L'ē'na. Wä, lawí'sla 25 k'ā'x'idayō lā'xa ha'mā'p'laq. Wä, lae'm yō'sasa k'ā'ts'lenaqē lāq. Wä, g'í'lemēsē gwā'la yō'sāxs la'ē nā'gēk'ilaxa ā'íta 'wā'- pa, yixs nā'naqalgiwala'mēx'dāxa 'wā'paxs klē's'mēx'dē yō's'ida. Wä, yū'em ha'mā'sa bā'k'lumaxa neqā'la lē'wa dzā'qwa. Wä, la k'lēs yō'saxa dzemō'kwē gē'ne'xa gā'la, qaxs kwā'lats'emaē 30 qaē's tse'n'xwā'yē. Wä, la la'mē'sen gwā'gwēx'sālā lā'xaaxa

32 account of its fat. Now I will talk also about the | milky salmon
when it lasts until the winter. | Then it is called "clayey." When
the | old men are invited at noon or in the evening by the one who
35 owns it,—for this also is not || eaten in the morning,—when all | the
guests are in, the owner who invited them takes a kettle and |
washes it out well, so that it is quite clean. He takes it up, | and puts
it down by the side of the box in which the milky spawn was | before
40 it began to rot. Then he takes || a large clam-shell and dips out the
really | rotten-smelling spawn, and dips it out into the kettle; and
when | the kettle is half full of salmon-spawn, the man stops dipping
it out. | Then he takes up the kettle and puts it down | by the side
45 of the fire, and pours water into it; and he only || stops pouring into
it when the kettle is half full of water. He does not | stir it. As
soon as it is done, he takes another | kettle and washes it out well
with water; and when it is | clean, he puts it down on the floor of
the house; and then he takes from the floor of the house | the
50 kettle in which the salmon-spawn is, and puts it over the fire; || and
when it is on the fire, he takes his long-handled stirring- | ladle and
dips up the salmon-spawn and its liquid, and pours it back | into the
kettle; and he continues doing this until it | boils over. He never
stirs it: he only | dips it up. He does not dip it up for a long time,

32 ăx'ē'daasaxa dzemō'kwē gē'nēxs la'ē lā'g'aa lā'xa la ts'ăwū'nxā.
Wā, lae'm lē'gades l'ē'gēkwē lā'xēq. Wā, hē'maaxs la'ēda
q'ūlsq'ū'lyakwē lē'lānemxa neqā'la lō'ma dzā'qwa, yīxs k'lē's'ma-
35 axat! gāā'xstēxa gāā'la, yīsa ăxnō'gwadās. Wā, g'ī'lēmēsē 'wi-
'lāēlēda lē'lānemaxs la'ēda lē'lāla ăx'ē'dxa hā'nx'lanowē qā's
aē'k'lē ts'ō'xūg'indeq qa ā'lak'!ālēsē la ē'g'īg'a. Wā, la k'ō'qū-
laq qā's lē ha'nō'līlas lā'xa l'ē'gēgwatslē lā'watsa, yīxs dzemo'-
gwats!aa'lexs k'lē's'mēx'dē q!al'ē'dēda gē'nē. Wā, la'mē'sē ăx'ē'd-
40 xa xā'laēsasa met!ā'na'yē qā's xelō'īts'ōdē lā'xa ā'lak'!āla la
q!alp!ā'la gē'nā qā's lē xelts!ā'las lā'xa hānx'la'nowē. Wā, g'ī'l-
'mēsē negō'yoxsdalēda hā'nx'lanōxa gē'nāxs la'ē gwāl xelts!ā'lēda
begwā'nemaq. Wā, la k'ō'qwalīxa hā'nx'lanowē qā's lē hānō'-
lisas lā'xa legwīlē. Wā, la gūq!eqa'sa 'wā'pē lāq. Wā, ā'lēmēsē
45 gwāl gū'qaxs la'ē negō'yālēda hā'nx'lanāxa 'wā'pē. Lae'm k'lē's
xwē't!ēdeq. Wā, g'ī'lēmēsē gwā'la, la ăx'ē'dxa ō'gū'la'maxat!
hā'nx'lanā qā's aē'k'lē ts'ō'xūg'intsā 'wā'pē lāq. Wā, g'ī'lēmēsē
ēg'eg'a'xs la'ē hā'ng'alīlaq. Wā, lawī's'la k'ō'qwalīxa hā'nx'-
lanō, yīx la ăxtse'wa'tsa gē'nē qā's hā'nx'lendēs lā'xa legwīlē.
50 Wā, g'ī'lēmēsē lā'x'lālaxs la'ē ăx'ē'dxēs g'ī't!ex!āla xwē'dayō k ā'-
ts!ēnaqa qas tsē'g'ōstālis lā'xa gē'nē lē'wis 'wā'pē qā's xwē'laqa-
'mēxat! gūxste'ntas lāq. Wā, lae'm hēxs'ā'em gwē'gilaq lā'laa lāx
tē'nx'īdex'demlas. Wā, lae'm hewā'xaem xwē't!ēdeq. Ā'x'sāem
tsē'g'ōstālaq. Wā, la k'lē's gēg'ilīl tsē'g'ōstālaqēxs la'ē yā'was'īd

before it || boils a little; and as soon as it boils over, it is taken off 55
 the fire | and poured into the cold kettle. Then it | is done. The
 reason why it is quickly poured into the | cold kettle is, that, if it is
 allowed to boil for a long time, then the | water gets clear, and the
 spawn separates from the liquid. || When it is poured into the cold 60
 kettle | as soon as it begins to boil over, then it is just like boiled
 flour, and it is mushy. | Immediately the man takes the dishes and |
 puts them down close to the place where the kettle is standing | in
 which the clayey spawn is. Then he takes a long-handled || ladle 65
 and dips up the clayey salmon, and puts it | into the dishes; and
 when the dishes are full of the | clayey spawn, he takes oil and pours
 it into it,— | really much oil. The reason why they take much | oil is
 that it chokes those who eat it. After (the man) finish || putting oil into 70
 it, he puts it before the guests, | and his wife takes her spoon-basket
 and distributes the spoons | among the guests. They do not drink
 water before | they eat it. They just eat it right away. As soon
 as | they begin to eat, the man draws fresh water for his guests to
 drink || after they have eaten. As soon as the one who went to 75
 get water comes back, | he puts down the water that he has drawn,
 and waits for his guests to finish | eating; and after they finish eating,

mede'lx'wida. Wä, gí'l'mēsē te'n'x'idexs la'ē hā'n'x'sendayō 55
 qa's lē gūqā'dzem lā'xa wūdesge'mē hā'n'x'lanō. Wä, lae'm
 L!ōp lā'xēq. Wä, hē'em lā'g'ilas hā'labala gūqā'dzem lā'xa
 wūdesge'mē hā'n'x'lanā, yixs gí'l'maē gē'g'ilil te'n'tenk'ilaxs la'ē la
 q!ō'tsē'sta. Wä, lae'm gwē'tidēda gē'nē lē'wis 'wā'pala. Wä,
 gí'l'mēsē hē'x'idaem gūqā'dzem lā'xa wūdesge'mē hā'n'x'lanāxs 60
 g'ā'laē te'n'x'ida; wä, la yū gwē'x'sa hā'n'x'laakwēx qūxa' la gē'n-
 k'a. Wä, hē'x'ida'mēsēda begwā'nemē āx'ē'dxa lō'elq!wā qa's
 g'ā'xē mex'ālilēlaq lā'xa mā'k'ala'mē lāx ha'nē'elasasa hā'n'x'la-
 nowē, yix la g'it's!ē'watsa L!ē'gēkwē gē'nā; wä, la āx'ē'dxa gí'lt!ex-
 ḷa k'ā'ts!ēnaqa qa's tsē'x'idēs lā'xa L!ē'gēkwē gē'nā qa's tsē- 65
 ts!ā'lēs lā'xa lō'elq!wē. Wä, gí'l'mēsē qō'qūt!ēda lō'elq!wāxa
 L!ē'gēkwē gē'nēxs la'ē āx'ē'dxa L!ē'nē qa's k!ūq!ēqē's lāq, yisa
 ā'lak!lāla la q!ē'nema L!ē'na. Wä, hē'em lā'g'ilas q!ē'nema
 L!ē'na lā'qēxs mekwa'ē lā'xōx ha'ma'yēx. Wä, gí'l'mēsē gwāl
 k!ū'nqasa L!ē'na lā'qēxs la'ē k'ax'dzamō'lilas lā'xēs Lē'lānemē. 70
 Wä, lā'ḷa gēne'mas āx'ē'dxēs k'ā'yats!ē qa's lē ts!ewanaē'sas
 lā'xa k!wē'lē. Wä, lae'm k'lēs nā'naqal'giwālx 'wā'paxs k!ē's-
 'maē yō's'ida. Wä, lae'm ā'em hē'x'idaem yō'sa. Wä, gí'l-
 'mēsē yō's'idexs la'ēda begwā'nemē tsāx ā'ttā 'wā'pa qa nā'gē-
 g'sēs Lē'lānemē qō gwā'ḷ yō'salō. Wä, gí'l'mēsē g'āx aē'daa- 75
 qēda lāx'dē tsāxs la'ē hā'ng'alilxēs tsā'nemē qa's ē'selē qa gwā'lēs
 yō'sēs Lē'lānemē. Wä, gí'l'mēsē gwāl yō'saxs la'ē āx'ē'dxa lō'el-

- 78 he takes the dishes | and puts them down at the place where his wife is sitting. | Then he takes the water and places it before his guests, ||
- 80 and they drink; and after they have finished drinking, they | go out. They never eat anything before they eat salmon-spawn, | and those who eat it never eat a second course with it. |
- 1 **Salmon-Spawn with Salmon-Berry Sprouts.**—When | salmon-berry sprouts are eaten, the dried salmon-spawn is taken and eaten with it, | for it is not dipped in oil, for dried salmon-spawn and oil do not
- 5 agree: | therefore they do not dip it into it. It is also eaten || with fern-root, when it is eaten by the old women and | men. It is eaten with salmon-berry sprouts | and fern-roots, because it makes one feel sick when it is eaten alone, | when it is not eaten with these two. It does not make one feel sick, | when the salmon-spawn is eaten
- 10 with salmon-berry sprouts and fern-root. When || the winter dancers are brought back, and the singing-masters continue to sing, | the whole length of the night in the winter, and | when the speaker of the house has to speak every time (a dancer) goes out of the house, | when they lose their voices, they take dried salmon-spawn | and pass it to those who have lost their voices, that they may eat
- 15 it. || They chew it for a long time, and they swallow the juice | that is in their mouths, for what comes from it is just like what comes from gum. Then | they have no longer lost their voices; and also the

- 78 q!wē qa's g'ā'xē mex'ā'līlas lā'xēs k!waē'lasē lē'wis gēne'mē. Wā, la āx'ē'dxa 'wā'pē qa's lē hān'xdamō'līlas lā'xa k!wē'lē.
- 80 Wā, lā'x'da'x' nā'x'ida. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē hō'qū-welsa. Wā, hēwā'xāem ha'mālg'iwālēda hā'mā'paxa gē'nē. Wā, lā'xaa k'lēs hē'lig'intse'wēda ha'mā'paq.
- 1 **Salmon-Spawn with Salmon-Berry Sprouts.**—Wā, g'ī'l'mēsē ha'mā'ya q!wā'lemē, la'ē āx'ē'tse'wēda lā'llem'wē'dzekwē qa's mā'yemē lāq, yīxs k'lē'saē ts!epa'se'wēda lē'na, qaxs aō'ts!agāēda lā'llem'wēdzekwē lē'wa lē'na; lā'g'ilas k'lēs ts!ē'pela lāq. Wā, lāxaa mā'yem
- 5 lā'xa sāgūmē, yīxs ha'mayaā'sa q!ūlsq!ū'lyakwē ts!ē'daqa lō'ma bē'begwānemē. Wā, hē'em lā'g'ilas mā'yem lā'xa q!wā'lemē lē'wa sāgūmē, yīxs ts!ē'x'semts!ē'maaxs lē'x'amaē ha'mā'ya, yīxs k'lē'saē mā'yema mā'lēdā'la. Wā, la k'lēs ts!ē'x'semselē'da mā'sāsa lā'llem'wē'dzekwē lā'xa q!wā'lemē lē'wa sāgūmē. Wā,
- 10 hē'mēsēxs g'ī'l'maēda nēnā'gadē hē'menālaem de'nxelaxs k'ik'ī'l-nelaēda ts!ē'ts!eqāx 'wā'sgemasasa gā'nulaxa la ts!āwū'nxa lō'ma yā'yaq!entēmēlasēxs hēmenk'lāla'maē yāq!ent'lālux lā'naxwaas lā-welsa yaēxa. Wā, g'ī'l'mēsē l'lem'lēdēxs laē āx'ētse'wēdā lā'llem'wē'dzekwē qa's lē ts!ēwā'naē'dzem lā'xa la l'lē'lē'mla qa hāmx'-
- 15 i'dēsēq. Wā, la gē'g'ilil mā'lēkwaq qa's neqwē'xēs 'wā'paēl'xawafyaxs la'ē hē'gwē'x's gwa'lē'k'ēda g'ā'yōlē lāq. Wā hē'x'ida'mēse gwāl l'ē'mla. Wā, hē'misa k'lā'k'let!ēnoxwē, g'ī'l'maē k'lā'taxa

painter, when he paints | the front of a house, takes rubbed cedar- 18
bark and | puts it into his mouth, and he takes dried salmon-spawn
and || he bites a piece off from it, and he chews it with the cedar- 20
bark; | and as soon as his mouth is full of that which is just like gum
and milk, | he spits it into his paint-dish, and he does not stop until
the paint-dish is nearly | full. Then he takes out of his mouth what
has been chewed | and puts it into his brush-box; then he takes a ||
piece of coal and rubs it in the liquid that he spit out; | and he 25
only stops when his paint is really black. | That is all about this. |

Sticky Salmon-Spawn.—As soon as spring comes, then | the bladder
with salmon-spawn is taken down from where it hangs, and it is broken
open at the side. || Then a piece of sticky spawn is taken out when | 30
the salmon-sprouts are brought into the house. They peel them,
and eat the sticky spawn with the | salmon-berry sprouts when they
eat, and when they do not want to eat the sprouts | dipped into oil,
for oil and sticky spawn do not agree; | and some men, when they
have no sticky spawn, dip salmon-berry sprouts into || oil, and also 35
fern-roots, when they are eaten | by the old women and men.
When | the women go to dig fern-root, they | come home when they
get a great many. Immediately they sit down by the fire and | roast
the fern-roots under the fire in the house. As soon as || the bark is 40
blackened all over, it is done. Then she takes a piece of fire-wood

tsā'k'ema'yasa g'ō'kwē la'ē āx'ē'dxa q!ō'yaakwē k'ā'dzekwa qa's 18
āx'ē'lēs lā'xēs sē'msē. Wā, la āx'ē'dxa lā'lem'wēdzekwē qa's
q!ex'ī'dē lāq. Wā, la mā'melēk'oq lē'wa k'ā'dzekwē. Wā, 20
g'ī'lēmēse qō't!aēl'xōxa hē gwēx's gwa'lē'k'a dze'm'x'stō, la'ē
hāmts!ā'las lā'xēs k'ā't!aasē. Wā, ā'lēmēsē gwā'lēxs la'ē elā'q
qō't!ēs k'ā't!aasē, wā, hē'x'ida'mēsē āx'ō'dxēs malē'kwasōx'dē
qa's g'ē'ts!ōdēs lā'xēs habā'yoats!ē g'ā'g'ildayema. Wā, la āx'ē'dxa
ts!egū'tē qa's g'ēxēlts!ā'lēs lāx la q!ō'ts!ewa'tsēs hāmts!ā'layox'dē. 25
Wā, ā'lēmēsē gwā'lēxs la'ē ā'lak!āla la ts!ō'tox'widē k'ā'telalās.
Wā, lae'm'xaa gwā'la.

Sticky Salmon-Spawn.—Wā, g'ī'lēmēsē q!wā'xenxexs la'ē āxā'xo-
yowa q!ē'ngwats!ē lā'xēs tē'kwālaasē qa's qwabenō'tsawē. Wā,
lā'naxwa xā'l!ax'īd āx'ē'tsē'wēda q!ē'nkwē, yixs g'ā'xāē g'e'm'xēla 30
q!wā'lemē. Wā, la sē'x'itsō qas mayemaēda q!ē'nkwē lā'xa
q!wā'lemaxs la'ē hā'mā'ya, yixs q!ē'msaē ts!epē'dēda sē'x'axa
q!wā'lemaxa l!ē'na, qaxs aō'ts!agāēda l!ē'na lē'wa q!ē'nkwē.
Wā, g'ī'lēmēsē k!ēā's q!ē'nkwa waō'kwē begwā'nema la'ē ts!epa'xa
l!ē'nāxs sē'x'aaxa q!wā'lemē. Wā, hē'mēsa sā'gūmaxs sā'x'se- 35
kwaēda q!ūlsq!ū'lyakwē lō'ma lē'elk!wana'yē. Wā, g'ī'lēmēsē la
sa'kwēda ts!ēdaqaxa sā'gūmē; wā, g'ī'lēmēsē q!eyō'lqēxs la'ē
nā'nakwa. Wā, hē'x'ida'mēsē k!wanō'lisxēs legwī'lē qa's l!ē'x'ē-
idēxa sā'gūmē lāx āwā'bolisasēs legwī'lē. Wā, g'ī'lēmēsē k!wē-
k!ūmelk!ēnx'īdexs la'ē l!ō'pa. Wā, la āx'ē'dxa lēqwa' qa's 40


- 41 and | puts it down on the floor of the house; and she takes her shortest wedge, | and she takes the roasted fern-root, and, holding it in the left hand, | she puts one end of it on the fire-wood; then she begins to beat | it with the wedge, and she only stops beating it
45 when it is flattened out. || After she has beaten it soft, she measures off lengths of | four finger-widths and breaks them off; | and after this has been done, she puts them on a food-mat. | Then she takes some of the sticky spawn to eat with the roasted | fern-root, and they eat the fern-root. When there is no sticky spawn to eat with the
50 fern-root, || they dip it into oil. |

- 1 **Roasted Salmon-Spawn.**—Now I will talk again about the spawn. | When various kinds of salmon are first caught by the fishermen who go trolling, | the woman takes the whole salmon-spawn, and she takes the roasting-tongs | and she puts the salmon-roe into them
5 doubled up in this way: || After this has been done, she puts it up by the side of the fire; and when it is | white all over, she takes it off. Then it is done. | It is eaten at once, while it is still hot; | for | it is not eaten afterwards when it is cold; and it is not dipped into | oil, but they
10 drink much water after having eaten || the roasted salmon-roe. Then a flat stone is put on the fire; | and when it is



- 41 k'ā't!a'liḏēq. Wā, laxaa āx'ē'dxa ts!Ek!wā'ga'yaasē LE'm'g'ayō. Wā, la āx'ē'dxa L'E'nkwē sā'gūm qa's dā'lēsēs gē'mxōlts!āna lā'qēxs la'ē k'ā't!ēts ō'ba'yaas lā'xa leqwa'. Wā, hē'ēmis la t!E'l'x'widaa-tsēq, yisa LE'm'g'ayō. Wā, ā'l'mēsē g'wāl t!E'l'x'waqēxs la'ē pēpē-
45 xēnx'ēida. Wā, g'ī'l'mēsē g'wāl t!E'l'x'waqēxs la'ē 'mē'ns'īdeq qa mō'denēs āwā'sgēmas lā'xēns q!wā'q!wax'ts!āna'yē, la'ē aełts!ā'laq. Wā, g'ī'l'mēsē g'wā'lēxs la'ē āxdzō'ts lā'xa ha'madzō'wē lē'wa'yē. Wā, la āx'ē'd lā'xa q!E'nkwē qa's mā'sēsēxs lā'xa L'E'nk' sā'-gūm'xs la'ē L!EX'L!ax'a. Wā, g'ī'l'mēsē k'!eā's q!E'nkwa L!EX'L!ā'-
50 x'axs la'ē ts!Epa'xa L!ē'ēna.

- 1 **Roasted Salmon-Spawn.**—Wā, la'mē'sen ē'dzaqwaltsa gē'ēnē. Wā, hē'ēmaaxs g'ā'laē lā'lanema k'!ō'k!ūtēlasa dō'dek!wēnoxwē; wā, la āx'ē'dēda ts!Edā'qaxa senē'ts!a'yē gē'ēnā qa's āx'ē'dēxa L!ō'psayō qa's g'wā'naxēndālēsa gē'ēnē lāq, g'a g'wā'lēga (*fig.*). Wā, g'ī'l'mēsē
5 g'wā'lēxs la'ē lā'nōlisaq lā'xa lēg'wī'lē. Wā, g'ī'l'mēsē 'nā'xwa 'mē'l'mēlsgēmx'ēidēxs la'ē ā'xsanā. Wā, lae'm L!ōpa laxē'q. Wā, hē'x'ida'mēsē hāmx'ī'tsē'wa, yixs hē'ēmaē ā'lēs ts!E'lqwē, qaxs k'!ē'saē ha'ma'xs la'ē wūdex'ī'da. Wā, k'!ē's'ēmxa ts!ēpela' lā'xa L!ē'ēna. Wā, la q!ēk'!ēts!a'ya 'wā'paxs la'ē nā'x'īdēda ha'mā'pdāxa
10 L!ō'bekwē gē'ēnā. Wā, lā'xaa lāx'lanowēda pē'xsemē t!ē'sema. Wā, g'ī'l'mēsē ts!E'l'xsemx'ēidaxs la'ē k'!ipsanā'wēda t!ē'semē lā'xa

hot, the stone is taken off from the | fire and laid by the side of the 12
fire. Then the | whole salmon-spawn is taken and is laid down
lengthwise on the hot stone | in this manner:
named "stuck-on-the-stone." As soon || as it
the stone, it is put up edgewise by the fire,  This is
so that | 15
the spawn is heated. As soon as it all turns white, |
it is done. Then it is taken off from the fire and scraped off; |
and it is eaten at once, while it is still hot; it is also | not dipped
into oil by those who eat it, only much water || is drunk after it has 20
been eaten; also it is not used for inviting people of | another house;
only the owner of this kind of | spawn eats what is stuck on the
stone. |

Boiled Spawn of Silver-Salmon.—The | spawn of the silver-salmon,
when it is first caught by trolling, is also boiled. || After the woman 25
has cut open the salmon, she takes | a kettle and puts spawn into it.
Then she pours | water into it, until it covers the spawn. | Then she
puts it on the fire. It is not left to boil long, before it becomes white. |
Then it is taken off the fire. The woman just takes the spoons || and 30
gives them to her children and to her husband, | and the woman just
puts the kettle with the spawn in it | before her children and her
husband, and they eat it with spoons. | They only eat quickly the

legwī'lē qa's paxālē'lemē lā'xa ōnā'lisē. Wā, la'mē'sē āx'ē'tse'wa 12
senē'dza'yē gē'nā qa's lē k'ādedzōdā'layō lā'xa ts'lē'lqwa tlē'sema;
g'a gwā'lēg'a (fig.). Wā, hē'em lē'gades kūt'aa'k'. Wā, g'ī'lmēsē
'wī'ēla la āxā'laxs la'ē k'ō'gūnōlidzem lā'xa legwī'lē qa hēs 15
Llē'salase'wēda gē'nē. Wā, g'ī'lmēsē 'wī'ēla la 'me'l'x'idexs la'ē
L'ō'pa. Wā, hē'x'ida'mēsē āxsā'nō qa's k'ō'selōtse'wē. Wā, la
hē'x'idaem hā'mx'itse'wa, yixs hē'ēmaē ā'lēs ts'elq'. Wā, lae'mxaa
k'leā's Llē'na ts'epa'sōsa ha'mā'paq. Wā, ā'mēs q'lē'nema 'wā'pē
nā'gēg'ēsa ha'mā'paq. Wā, lā'xaa k'lēs Llē'lālayō la'xa ō'gū- 20
'lats'Esē g'ōk' bē'begwānema. Ā'em lē'x'a'ma āxnō'gwadāsa
gē'nē hē gwē'gilē ha'mā'pxa kūt'aa'kwē.

Boiled Spawn of Silver-Salmon.—Wā, lā'xaa hā'nx'lentsē'wēda
gē'nāxs g'ā'laē lā'lanemēda dō'gwinētē dzā'wū'na. Wā, lae'm
g'ī'l'em gwāl xwā'lase'wa, yī'sa ts'edā'qē. Wā, la ax'ē'dxa 25
hā'nx'lanowē qa's āxts'ō'dēsa gē'nē lāq. Wā, la qep'eqa'sa
'wā'pē lāq qa t'epēyā'lēsa gē'nāxa 'wā'pē. Wā, la hā'nx'lents.
Wā, k'lē'st'la gē'gilil mā'e'mdelqūlaxs la'ē 'me'l'melsgemx'ida.
Wā, la hā'nx'sendeq. Wā, ā'mēsēda ts'edā'qē āx'ē'dxa k'ā'k'e-
ts'enā'qē qa's ts'lewā'naēsēs lā'xēs sā'semē Lē'wis lā'wūnemē. 30
Wā, ā'mēsē hā'nx'dzamōlilēda ts'edā'qasa hā'nx'lanowē gē'nē-
ts'lāla lā'xēs sā'seme Lē'wis lā'wūnemē. Wā, lā'x'da'xwē yō'sida.
Wā, lae'mxaa ā'l'em hā'mā'ya dzē'lē halā'xek' gē'nēxs la'ē

fresh salmon-spawn | at noon and in the evening. It is not eaten in 35 the morning, for || it makes one sleepy. After they have eaten the salmon-spawn, | they drink water. That is all about the salmon-spawn. |

- 1 Sockeye-Salmon.—Now¹ I will talk about the | way it is cooked. When winter comes, the | woman takes her soaking-box and puts it down in the corner of the | house. Then she pours water into 5 it. When it is half full || of water, she takes the basket with the split salmon and | brings it out, and puts it down near the soaking-box. Then she takes out the | split salmon and puts them into the soaking-box. After she has done so, | she takes two large stones and puts them on top of | the split salmon that are to be 10 soaked, to keep them under water. || Sometimes they are left in four or six | days soaking in the house. As soon as they are soft, the woman | takes a kettle and puts it by the side of the fire; then | she takes out the split salmon, and takes them where the kettle is standing. | Then she cuts the split salmon into three pieces with her fish- 15 knife, || and she puts them into the kettle. | After she has done so, she takes a piece of old mat and covers over | the split salmon that is in the kettle. | After she has tucked in (the mat) all around, she pours a little | water over it. Then she puts it over the fire. As

neqā'la lō^oma dzā'qwa. Wā, la k'lēš ha^omē'xa gaā'la, qaxs 35 kwā'lats!emaē. Wā, g'í'l^omēsē gwāl ha^omā'pa yō'sāxa gē^onēxs la'ē nā'gēk'ilaxa 'wā'pē. Wā, la^om gwā'la gē^onē lā'xēq.

- 1 Sockeye-Salmon. — Wā,¹ la^omēs^osen gwā'gwēx'sāla lā'qēxs la'ē ha^omē'x'silase'wa. Wā, hē^omaaxs la'ē ts'lāwū'nx'ida. Wā, lē'da ts!edā'qē āx^oē'dxēs t!ē'lats!ē qa's hā'ng'alilēq lāx ōnē'gwilasēs g'ō'kwē. Wā, la gūxts!o'tsa 'wā'pē lāq. Wā, g'í'l^omēsē nego- 5 yā'laxa 'wā'paxs la'ē āx^oē'dxēs q!wā'xsayaa'ts!ē l!ā'bata qa's g'ā'xē hānō'lilas lā'xa t!ē'lats!ē. Wā, la^omēsē lō'x'weits!ōdxa q!wā'xsa'yē qa's lō'x'stalis lā'xa t!ē'lats!ē. Wā, g'í'l^omēsē gwā'lexs la'ē dā'x'ēdxa ma'itse'mē āwā' t!ē'sema qa's t!ā'qey!ndēs lā'xa t!ē'lase'wasēda q!wā'xsa'yē qa 'wū'nsālēs lā'xa 'wā'pē. Wā, 10 la^omēs 'nā'l^onemplēna mō'p!enxwa'sē 'nā'lās lōxs q!el!ep!e'n-xwa'saē 'nā'lās t!ē'lalila. Wā, g'í'l^omēsē pō's'idexs la'ēda ts!edā'qē āx^oē'dxa hā'nx'lanowē qa's lē hānō'lilas lā'xa legwī'lē. Wā, la lō'x'wūste'ndxa q!wā'xsa'yē qa's lēs lāx hā'nē'lasasa hā'nx'lanowē. Wā, la^omēsē yā'lyūdux'sāla t!ō't!ets!ālāsa xwā'layowē lā'xa 15 q!wā'xsa'yē. Wā, la^omēs mō'ts!ōts lā'xa hā'nx'lanowē. Wā, g'í'l^omēsē gwā'lexs la'ē āxō'dxa k'!ā'k'!ōbana qas nā'seyindēs lāx ō'kweya'yasa q!wā'xsa'yē la g'í'ts!ā lā'xa hā'nx'lanowē. Wā, g'í'l^omēsē gwāl ts!ō'pax ē'wanēqwasēxs la'ē gūq!eqasa hō'lalbidā'wē 'wāp lāq. Wā, la hā'nx'lents lā'xēs legwī'lē. Wā, g'í'l^omēsē la

¹ Continued from p. 240, line 27.

soon as it || boils, she strikes with her tongs the covering on top, | so 20
 that no steam may come through the cover | of what is on the fire.
 It boils a long time. | Then she takes it off; then the kettle remains
 standing on the floor of the house. | Then the woman takes a dish
 and an oil-dish and oil, || and takes them to the place where she is 25
 sitting; and | after she has put them all down, she takes her tongs and
 takes off the covering of the | kettle, and she puts it down with her
 tongs at the end of the fire; | and she also takes out with the tongs
 the split salmon that she has cooked, | and she puts them into a dish.
 As soon as they are || all out of the water, she spreads out the split 30
 salmon in the dish; | and when this is done, she takes oil and pours it
 into the | oil-dish; and after this is done, she takes a food-mat | and
 spreads it before those who are given to eat. | After this is done, she
 takes up the dish and the oil-dish || and places them in front of her 35
 guests. The oil-dish is put | inside of the dish. When this is done,
 she | dips up some water and gives it to those who are going to eat. |
 At once they rinse their mouths; and after they have done so, they
 drink; | then they begin to eat. They themselves break to pieces ||
 the split salmon that is given them to eat; and they dip it into oil 40
 and | put it into their mouths; and after they have finished eating,
 the | woman goes and takes the dish and takes it to her seat, | and

mae'mde'lqūlaxs la'ē kwē'xasēs ts!ē'slāla lāx ō'kweya'yas nāyīmas 20
 qaxs k!ē'saē hē'lq!alaq k'ēx'sā'lēda k!ā'lēla lāx nāyīmasēs
 hā'nx'lēndē. Wā, la'mē'sē gē'g'ilī'ēm mae'mde'lqūlaxs la'ē
 hā'nx'sēndeq. Wā, ā'mēsē la hā'nē'lēda hā'nx'lanowē. Wā,
 lā'lēda ts!edā'qē āx'ē'dxa lō'q!wē lē'wa ts!eba'ts!ē lē'wa l!ē'na
 qa gā'xēs āxē'l lāx k!waē'lasas. Wā, g!l'mēsē wī'ēla gā'x 25
 āx'ā'līlēxs la'ē āx'ē'dxēs ts!ē'slāla qa's k!ēp!ē'dēs lāx nāyīmasēs
 hā'nx'lēndē. Wā, la k!l'p!ā'līlās lā'xa obē'x'lālālīlāsēs lēgwī'lē.
 Wā, laxaa hē'ēma ts!ē'slāla k!l'p'ē'üstā'layōsēxēs ha'mē'x'silase-
 'wēda q!wa'xsa'yē qa's lē k!l'pts!ā'las lā'xa lō'q!wē. Wā, g!l'mēsē
 wī'ēlō'staxs la'ē gwē'la'ts!ōtsa q!wā'xsa'yē lā'xa lō'q!wa. Wā, 30
 g!l'mēsē gwā'lēxs la'ē āx'ē'dxa l!ē'na qa's k!l'nts!ō'dēs lā'xa
 ts!ēba'ts!ē. Wā, g!l'ēmxaā'wisē gwā'lēxs la'ē āx'ē'dxa ha'ma-
 dzowē lē'ēwā'ya qa's lē lēpdzamō'līlās lā'xēs hā'mg'ī'lase'wē.
 Wā, g!l'mēsē gwā'lēxs la'ē k'ā'g'ilīlxa lō'q!wē lē'wa ts!ēba'ts!ē
 qa's lē k'ā'xdzamō'līlās lā'xēs lē'lānēmē. Wā, lā'lā k'ā'ts!ē'wēda 35
 ts!ēba'ts!ē lāx ō'tslāwāsa lō'q!wē. Wā, g!l'mēsē gwā'lēxs la'ē
 tsā'x'īdxa 'wā'pē qa's lē tsā'x'īts lā'xa ha'mā'plē. Wā, hē'x'ēi-
 da'mēsē ts!ēwē'l!ēxōda. Wā, g!l'mēsē gwā'lēxs la'ē nā'x'ēda.
 Wā, lā'x'da'xwē hā'mx'ī'da. Wā, lae'm q!lūlēx'sēm k!lō'k!l'psā-
 lēda hā'mg'ī'lase'waxa q!wā'xsa'yē qa's ts!ēp!līdēs lā'xa l!ē'na qa's 40
 ts!ō'q!lūsēs lā'xēs se'msē. Wā, g!l'mēsē gwā'l ha'mā'pa la'ēda
 ts!ēdā'qē la k'ā'g'ilīlxa lō'q!wē qa's lēs lā'xēs k!waē'lasē. Wā,

she pours out into the kettle the food that is left; then she | washes
 45 it out with water; then she pours water into it, and she puts || it
 again before those to whom she has given to eat. At once | they
 who have been eating wash their hands. When | the guests begin
 to eat, the husband of the woman draws fresh | water; and when
 they finish washing their hands, | the bucket with water in it is
 50 put before them, and || they drink; and after they finish drinking,
 they wait for the | second course. That is the end of this. | And
 when the owner gets hungry, she takes a split salmon out of the
 soaking-box; | then she takes the tongs and holds it between
 them, and scorches it by the | fire in this manner;
 55 and as soon as the steam comes through, || she
 knows that it is done; but this is called | "cooked
 quickly for those who are hungry," and this is
 also dipped in oil | when it is eaten. That is all
 about this. |



- 1 Silver-Salmon.¹—In the evening the man invites the | chiefs to
 come and eat with spoons the fresh silver-salmon. | When all the
 men are in the house, he takes his kettle | and pours water into it.
 5 Then he puts it on the fire. || His wife takes four fresh split silver-

43 la qepstE'ntsa hămx'sâ'yē lā'xa hă'nx'lanowē. Wā, la'mēsē
 ts!ō'xūg'ntsa 'wā'pē lāq. Wā, lā qepts!ō'tsa 'wā'pē lā'qēxs la'ē
 45 xwē'laqa k'ax'dzamō'līlas lā'xēs hă'mg'ī'lase'wē. Wā, hē'x'ida-
 'mēsē ts!ē'nts!enx'widex'da'xwa ha'mā'pdē. Wā, g'ī'l'emlā'x'dē
 hămx'fī'dēda lē'lānemaxs la'ē lā'wūnemasa ts!edā'qē tsāx ā'ta
 'wā'pa. Wā, g'ī'l'emēsē g'wāl ts!ē'nts!enk'wēda k!wē'fāxs la'ē
 hă'ngemlilema 'wā'bets!āla nā'gats!ē lāq. Wā, lā'x'da'xwē
 50 nā'x'ida. Wā, g'ī'l'emēsē g'wāl nā'qaxs la'ē āwū'lgemg'a'līl qa's
 hē'lēg'ntse'wē. Wā, lae'm g'wāl lā'xēq. Wā, g'ī'l'em pō'sq!ēda
 āxnō'gwadās la'ē ā'em āx'wūstē'ndxa q!wā'xsa'yē lā'xa t!ē'lats!ē
 qa's āx'ē'dēxa ts!ē'slāla qa's k!ipā'lēqēxs la'ē pex'ā'q lā'xēs
 lēg'wī'lē; g'a g'wā'lēg'a (fig.). Wā, g'ī'l'emēsē k'ixūmxsā'wēda k!ā'lēla
 55 lā'qēxs la'ē q!ā'lēlaqēxs lē'ma'ē l!ō'pa. Wā, hē'em lē'gades
 hā'laxwasē'wēsa pō'sq!a. Wā, lae'mxaa ts!epa's lā'xa l!ē'naxs
 la'ē ha'mā'peq. Wā, lae'm g'wāl lā'xēq.

- 1 Silver-Salmon.¹—Wā, la dzā'qwaxs la'ēda begwā'nemē lē'lālaxa
 g'ī'g'īgāma'yē qa g'ā'xēs yō'saxa dzē'lē ō'k!winēsa dzā'wū'nē. Wā,
 g'ī'l'emēsē 'wī'lālēxs la'ēda begwā'nemē āx'ē'dxēs hă'nx'lanowē
 qa's gūxts!ō'dēsa 'wā'pē lāq. Wā, la hānx'le'nts. Wā, lā'lā
 5 gēne'mas āx'ē'dxa mō'wē dzēl xwā'lēk^u dzā'wūna qa's k'āqelā-

¹ The first silver salmon of the season is caught by trolling. It is cut in a ceremonial manner, head and tail being left attached to the backbone. These are roasted and eaten at once, as will be found described on p. 610. The meat of the silver-salmon is boiled.

salmon and slices their meat | crosswise. When the water in the 6
 kettle is boiling, | she puts the four fresh silver-salmon into it. The
 woman only | stirs it when it has been boiling for some time, to
 break it into pieces. | After she has finished stirring it, she takes
 three dishes, || when there are twelve men who will eat with spoons 10
 the fresh silver-salmon, | and she takes twelve spoons which are
 really new, | and the large dipping-ladle. As soon as | they have
 all been put down, she washes out the three dishes and the spoons; |
 and after she has done so, she puts the meat of the || silver-salmon 15
 into the dishes. When the dishes are filled, | she spreads a food-mat
 in front of (the men); and the man | takes up the dishes and places
 them before four | men, and he places another before four | others, and
 again one dish before four others. || After all the dishes have been 20
 put down, he distributes the spoons | to them; then he gives them
 water to drink. | After they have finished drinking, the one highest
 in rank prays the same | prayer that they said when they first ate
 the roasted eyes;¹ | and after he stops speaking, they begin to eat
 with spoons. When || they begin to eat, the man takes up a bucket 25
 and goes to draw | fresh water; and when he comes back, he puts
 down the | bucket with water in it, and waits for them to finish
 eating. After they finish | eating, the man takes up from the floor

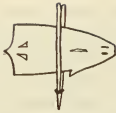
te'mdēq. Wā, g'í'lemēsē mede'lx'wīdēda la hā'n'x'lālaxs la'ē 6
 āxste'ntsa mō'wē dzēl dzā'wū'n lāq. Wā, ā'í'lemēsēda ts'edā'qē
 xwē't'lēdqēxs la'ē gē'g'ilil mā'e'mde'lqūla qa qlwē'q'ūlts'ēs. Wā,
 g'í'lemēsē gwāl xwē'taqēxs la'ē āx'ē'dxa yū'duxūxla lō'elq'wāxs
 mā'lō'gūg'yoēda bē'begwānem yō'salxa dzē'lē dzā'wū'na. Wā, 10
 hē'ē'misa mā'lexlā'g'iyowē k'ēk'ā'ts'ēnaqaxa ā'lā la elō'laqa. Wā,
 hē'ē'misa 'wā'lasē tsā'xla k'ā'ts'ēnaqa. Wā, g'í'lemēsē 'wī'ēl-
 g'alilēxs la'ē ts'lō'xūg'indālaxa yū'duxūxla lō'elq'wa lē'wa k'ēk'ā'-
 ts'ēnaqē. Wā, g'í'lemēsē gwā'lēxs la'ē tsā'ts'ōdālāsa ql'ēmlālāsa
 dzā'wū'nē lā'xa lō'elq'wa. Wā, g'í'lemēsē 'wī'ēlts'ēwakwa la'ē 15
 lēpdzamō'lilasōsa hā'mā'dzowē lē'wa'ya. Wā, lē'da begwā'nemē
 k'ā'g'ililxa lō'elq'wē qa's lē k'ax'dzamō'lilas lā'xa mō'kwē
 bē'begwā'nema. Wā, la ē'tlētsa 'nemē'xla lō'q'wa lā'xa mō'x'u-
 'maxat!. Wā, la ē'tlētsa 'nemē'xla lō'q'wa lā'xa mō'x'u'maxat!.
 Wā, g'í'lemēsē 'wī'ēl'g'alilā lō'elq'wāxs la'ē k'ā's'itsa k'ā'k'ets'ēnaqē 20
 lā'x'da'xweq. Wā, la tsā'x'ē'itsa 'wā'pē lāq qa nā'x'īdēsēq. Wā,
 g'í'lemēsē gwāl nāqaxs la'ēda nā'x'sālaga'yas ts'ē'lwax'īda, yī'sa
 ts'ē'lwaqelāsa g'í'lx'dē hā'mā'pxa L'ō'bēkwē xixextō'wakwa.¹
 Wā, g'í'lemēsē q'wē'l'ēdexs lā'x'da'xwāē yō's'īda. Wā, g'í'lemēsē
 yō's'īdexs la'ē k'!ō'qūlilēda begwā'nemaxa nā'gats'lē qa's lē tsāx 25
 ā'ttā 'wā'pa. Wā, g'í'lemēsē g'āx aē'daaqaxs la'ē hā'ng'aliltsa nā'-
 gats'lē 'wā'bets'lāla, qa's ē'selē qa gwālēs yō'sa. Wā, g'í'lemēsē gwāl
 yō'saxs la'ēda begwā'nemē k'!ō'qūlilxa nā'gats'lē 'wā'bets'lāla qa's

¹ See p. 611.

- the bucket with water in it and | puts it in front of his guests.
- 30 Then they drink, and || the man takes up the dishes and puts them down at the place | where his wife is sitting. Then he takes the spoons and | puts them down at the place where his wife is sitting. As soon as | this is done, the guests go out. They do the same with |
- 35 the dog-salmon when it is caught for the first time. || They also do the same thing with the dog-salmon when it is | dried for winter, when they are going to keep it in the same way as the | silver-salmon. They do not pour oil over it, because it is really | fat: therefore they give it to eat only in the evening. | This is also the way when silver-salmon caught by trolling is eaten with spoons in the morning. ||
- 40 He who eats it is never strong; he always feels sleepy the | whole day, and he is not strong: therefore it is first eaten in the | evening. As soon as the dog-salmon coming from the upper part of the | river is eaten, they pour much oil over it, for it is dry; | and there is never
- 45 a time when they do not eat it in the morning, at noon, and || in the evening. They are afraid to eat it in the morning, when it just jumps | at the mouth of the river, for it is really fat. That is | the cause of making (those who eat it) sleepy. That is the end of this. |
- 1 **Sun-Dried Salmon (Gwasila).**—When winter comes, (the woman) always | takes sun-dried salmon for breakfast-food; | and when she takes some of it, she takes her tongs and puts it flat between | them

- lē hā'nx·dzamōlila lā'xa k!wē'lē. Wā, lā'x·da^xwē nā'xⁱida, la'a^l a
- 30 sēda begwā'nemē k'ā'g'ililxa lō'elq!wē qa's lē k'ā'galilēlas lāx k!waē'lasasēs gene'mē lōxs la'ē āx^e'dxa k'ā'k'ets!ēnaqē qa's lā'xat! āx^eā'ilēlas lāx k!waē'lasasēs gene'mē. Wā, g'il'mēsē gwā'lēxs la'ē hō'qūwēlsēda k!wē'ldē. Wā, hē'emxaa g'wēg'ilase^ewēda g'wā'xnēsaxs g'ā'laē lā'lanema.
- 35 Wā, hē'misē, hē'emxaa g'wēg'ilase^ewēda g'wā'xnēsaxs la'ē le'mxwase^ewa qalē'da ts!āwū'nxē, yixs āxēlakwēlē g'wēg'ilasaxa dzā'wū'nē. Wā, lae'm k'lēs k'lū'nq!eqasōsa l!ē'na qaxs ā'laē tse'nxwa. Hē'mis lā'g'ilas ā'ē'm hā'mg'i'layōxa la dzā'qwa. Wā, hē'maaxs yō'sase^ewaēda dō'gwinētē dzā'wū'nxa gāā'la. Hē-
- 40 wā'xat!a la q!lū'ūlā'x'idēda yō'sāq. Ā'em hē'menālaem lā'lasaxa nā'la, k'lēs lā'lōqūla. Wā, hē'mis lā'g'ilas ā'ē'm yō'sasōxa dzā'qwa. Wā, g'il'mēsē hē'dēda g'wā'xnisē grayō'l lāx 'ne'ldzāsa wā, yō'saso^ewa, la'ē k'lū'nq!eqasōsa q!lē'nem l!ē'na qaxs ts!ē'nasaē. Wā, hē'emlāl k'lēā's k'lēs yō'sdemqxa gāā'la lē'wa neqā'la lō'ma
- 45 dzā'qwa. Wā, la k'ile'm yō'sasōxa gāā'lāxs hē'maē ā'lēs menā'la lāx ō'x^usiwa^eyasa wā, qaxs lō'maē tse'nxwa. Hē'emxat! lō'x^umēgemē. Wā, lae'm gwāl lā'xēq.
- 1 **Sun-dried Salmon.**—Wā, lē ts!āwū'nx'idēxs la'ē hē'menālaem āx^e'd lā'xa tā'yalts!āla qa's gāā'xsta^eyaxa gāā'la. Wā, hē'maaxs la'ē āx^e'd lāq; la'mē's āx^e'dxēs ts!ē'slāla qa's k'!ēbets!ā'yēs

in this manner:
not || too near
blistered off. |
she turns it over
soon as it is all



Then the skin side is first blistered,
the fire, so that all the scales are 5
Then, when it is covered with blisters,
| and blisters the flesh side. And as
gray, | she takes a bucket with water

in it, and takes a mouthful and | blows it over the flesh side of the
scorched sun-dried salmon || to wet it with water; and after she has 10
done so, | she takes the tongs and folds over what she is cooking, |
so that the skin is outside. Then she puts it under a mat and | steps
on it; and after she has stepped on it, she takes it out again | and rubs
it in the same way as women do when washing clothes; || and after she 15
has done so, she strikes it on the floor, so that the | scales which have
been scorched drop off. After she has done so, she takes small dishes, |
and oil-dishes and pours oil into them. After she has done so, | she
takes the scorched sun-dried salmon and breaks it up into pieces in
the | small dishes. After she has done so, she takes some water and ||
rinses her mouth with it. Then she drinks of it; and after | she has 20
finished drinking, she takes the broken sun-dried salmon and chews
one end; | and when what she has been chewing is soft, she dips it
into the | oil and puts it into her mouth and chews it and swallows
it; | and she continues doing so; and she only stops when it is nearly

lāq g'a g'wā'lēg'a (*ŋg*). Wā, la'mē's hē g'il pex'ā'sōsē L'lē'sas k'lēs
xē'nlela mā'x'lālā'maseq lā'xa legwilē qa 'nā'xwēs pe'ns'ēdē 5
gō'betas. Wā, g'il'mēsē ha'melgedzō'dēda pe'nsāqēxs la'ē lē'x'ē-
deq qa's pex'ē'dēx q!e'mladze'yas. Wā, g'il'mēsē 'nā'xwa qūx'ē-
dexs la'ē āx'ē'dxa nā'gatslē 'wā'bets!āla qa's hā'msgemdē lāq.
Wā, la selbex'wits lāx q!e'mladza'yasa ts!e'nkwe tā'ya!ts!āla
qa hamelx'ā'LElēsa 'wā'pē lāx ō'dzā'yas. Wā, g'il'mēsē g'wā'lexs 10
la'ē āxō'dxa ts!ē'sLāla. Wā, la k'!ō'xsemdxēs hā'mē'x'silase'wē
hē L'lā'sadza'yā L'lē'sē. Wā, la g'ibabō'lilas lā'xa lē'wa'yē qa's
t!ē'p!ēdēq. Wā, g'il'mēsē g'wāl t!ē'paqēxs la'ē xwē'laqa āx'ē'dēq
qa's q!ewē'x'ēdēq yō g'wē'g'ilōxda ts!edā'qaxs ts!ō'xwaaxa g'wēl-
g'wā'la. Wā, g'il'mēsē g'wā'lexs la'ē xūsxūdzē'l'its la q!ūpā'- 15
lēs ts!āx'mōtas. Wā, g'il'mēsē g'wā'lexs la'ē āx'ē'dxa lā'lōgūmē
L'ēwē ts!ēba'ts!ē qa's k'lūxts!ō'dēsa L'lē'na lāq. Wā, g'il'mēsē
g'wā'lexs la'ē āx'ē'dxa ts!ē'nkwe tāya!ts!āla qa's k'!opts!ō'dēs lā'xa
lālōgūmē. Wā, g'il'mēsē g'wā'lexs la'ē tsā'x'ēd lā'xēs 'wā'pē qa's
ts!ēwē'L!ēxōdē lāq. Wā, la nā'x'ēd lāq. Wā, g'il'mēsē g'wāl 20
nā'qēxs la'ē āx'ē'd lā'xēs k'!ōbekwē tāya!ts!āla qa's malē'x'wēndēq.
Wā, g'il'mēsē tē'lx'ēwidē mā'lēkwa'yasēxs la'ē ts!ēp!ē'ts lā'xa
L'lē'na qa's ts!ō'q!ūsēs qa's malē'x'ēwidēq qa's nex'ēwidēq. Wā,
hē'x'sā'misē g'wē'g'ila. Wā, ā'l'misē g'wā'lexs la'ē elā'q 'wē'lāq.

25 all gone. || After she finishes eating, she drinks water; and | then she puts away the eating-dish. I have forgotten that, when the woman | first takes the sun-dried salmon out of her box, she scratches | the scales from the skin before she scorches it, so that it may be well covered with | small blisters after she has scorched it. They do this
30 way only || with sun-dried salmon. It is also soaked when it is | very hard, when the spring of the following year approaches. This | is done the same way as the soaking of all kinds of soaked salmon which I | talked about before. Sometimes it is only taken out of the soaking-box | by the woman and by her husband; and (the
35 woman) takes her tongs || and puts it in in this manner,¹ and she blisters it by the fire | while it is still wet, and she turns it over and over. | Then the scales are never blistered off, because it is wet. This is | just like soaked salmon when it is done. When it is | done, she put it down on the food-mat on the skin side, and takes off
40 the || tongs. Then she takes her oil-dish and she pours oil | into it. After she has done so, she dips water up to | rinse the mouth; and after she has rinsed her mouth, she drinks; | and after she has finished drinking, she breaks pieces of the blistered sun-dried salmon | which is lying on its back, and she dips it into the oil. She continues ||
45 breaking off pieces from the blistered sun-dried salmon which is

25 Wā, g'í'l'mēsē gwāl ha'mā'pexs la'ē nā'x'idxa 'wā'pē. Wā, la g'ē'xaxēs ha'maa'ts'lēx'dē. Wā, hē'xōlēn l'elē'wīse'wa ts'lēdā'qaxs g'í'l'maē āxwūlts!ō'dxa tā'yalts!āla lā'xēs xātsē'mē q'lūlēldzō'dex gō'betadza'yas l'ē'sasēxs k'lē's'maē ts!EX'ē'ī'deq qa ē'k'ēLES amē'ma'yastowē pe'ns'īdaēnēLAS ts!EX'ī'LAS. Wā, lae'm lē'x'aem hē
30 gwē'g'ilase'wēda tā'yalts!āla. Wā, lā'xaa t'lē'lasōemxaa's la'ē xē'n-lela p'lē'saxa la hē'ENbax'ē'idxa la āps'ye'nxa. Wā, la hē'em gwē'g'ilase'wē t'lē'lēna'yaxa 'nā'xwa t'lēt'lēlē'maxen g'ā'lē gwāgwē-x's'ālasa. Wā, lā'xaa 'nā'lē'nemp!ēna ā'em āxwūstā'nō lā'xa t'lē'la-ts!ē, yī'sa ts!ēdā'qē l'ō'mēs lā'ē'wūnemē qa's āx'ē'dxēs ts!ē'sLāla
35 k'lēbets!ā'ēyēs lāq, ga gwā'lēg'a' qa's pex'ē'q lā'xa legwī'faxs hē'maē ā'lēs k'lū'nqē. Wā la'mēs lē'x'ī'lālaq. Wā, lā'la hēwā'-xaem pe'ns'īdē gō'betas qaēs k'lūnq'lēna'yē. Wā, ā'em yū'em gwē'x'sōxda t'lē'lkwaxs la'ē l'ō'pexs hānx'laa'kwaē. Wā, g'í'l'mēsē l'ō'pexs la'ē nēLEDzō'ts lā'xēs ha'mā'dzowē lē'wa'ya qa's āxō'dēxa
40 ts!ē'sLāla. Wā, la āx'ē'dxēs ts!ēba'ts!ē qa's k'lū'nxts!ōdēsa l'ē'ēna lāq. Wā, g'í'l'mēsē gwā'lēxs la'ē tsāx'ē'idxa 'wā'pē qa's ts!ēwē'-l'EXōdē lāq. Wā, g'í'l'mēsē gwāl ts!ēwē'l'EXōdexs la'ē nā'x'īd lāq. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē k'lō'plid lā'xa la nēLEDzā'-lilē penk^u tā'yalts!āla qa's ts!ēp!ē'dēs lā'xa l'ē'ēna. Wā, ā'x'sā'mēs
45 la k'lō'pk'!opa lā'xa pe'nkwe ta'yalts!alaxs nēLEDzā'lilāē lā'xa hā-

¹ See figure on p. 351.

lying on its back on the | food-mat, and she dips it into the oil; and 46
she only | stops when what she is eating is nearly all gone. After
she has finished eating, | she dips up water and drinks it; and |
after she has finished drinking, she takes a mouthful of water and
squirts it on her hands || and washes her hands; and after she fin- 50
ishes that, she | puts away the food-dish. Then she takes the
second course. | That is all about the blistered sun-dried salmon.¹ |

Boiled Silver-Salmon.—After | the silver-salmon has been caught 1
by trolling, the | woman takes one, the head, backbone, | and tail
of which have been cut off, and the split silver-salmon is spread open. ||
Then it is placed on an old mat | which is spread on the floor near the 5
fire of the house. She takes her small kettle | and washes it. After
washing it, she | pours it half full of water and puts it on the | fire.
She takes her fish-knife and cuts crosswise what she is ||
going to cook, in this manner, on the outer (skin) side; | 10
and after she has cut it cross- wise, the water in the kettle
on the fire begins to boil. | Then the woman takes the
cut silver-salmon | and puts it into the water; and when
the salmon is in it, | the water in the kettle stops boil-
ing. Then the woman || watches to see when it begins to boil again; 15



‘madzowē’ lē’wa’ya qa’s ts!ep!ē’dēs lā’xa l!ē’na. Wā, ā’lēmēsē 46
gwāl!exs la’ē elāq ‘wī’laxēs ha’ma’fye. Wā, g’l’ēmēsē gwāl ha’mā’-
pexs la’ē tsā’x’id lā’xa ‘wa’pē qa’s nā’x’idē lāq. Wā, g’l’ēmēsē
gwāl nā’qaxs la’ē hā’msgemdxa ‘wāpē. Wā, la hā’mx’ts!ānendāla-
sa ‘wā’pē qa’s ts!ē’nts!ēnx’widē. Wā, g’l’ēmēsē gwāl!exs la’ē 50
gēxaxēs ha’maats!ēx’dē. Wā, lae’m āx’ē’d qa’s hē’lēg’anā. Wā,
lae’m gwāl lāxa pe’nkwē tā’ya!ts!ala.

Boiled Silver-Salmon (Hā’nx’Laak^u dōgwinēt dzā’wū’n).—Wā, 1
g’l’ēmxxa gwāl xwālase’wēda dō’gwinētē dzā’wūna, laēda ts!e-
dā’qē āx’ē’dxa ‘ne’mē lā’weyakwēs hē’xt!ā’fye lē’wis xā’k’ladzowē
lō’mē’s ts!ā’sna’fye. Wā, la’mē’sē ā’em la lēpā’lēda xwā’lēkwē
dzā’wū’na. Wā, la’mē’sē k’l!gedzō’ts lā’xa k’lā’k’lobanē lē- 5
bēx’lā’lalil lāx legwī’lasēs g’ō’kwē. Wā, la āx’ē’dxēs hāne’mē
qa’s ts!ō’xūg’indēq. Wā, g’l’ēmēsē gwāl ts!ō’xūg’indqēxs la’ē
gūxts!ō’tsa ‘wā’pē lāq, qa neg’ō’yālēs. Wā, la hānx’lē’nts lā’xa
legwī’lē. Wā, la āx’ē’dxēs xwālā’yowē qa’s qā’qetemdēxs
ha’nx’lēntsōlē; g’a gwā’lēg’a (*fig.*) l!ā’sats!endālax l!ē’sa. Wā, 10
g’l’ēmēsē gwāl qā’qetemaqēxs la’ē mede’lx’widēda hā’nx’lāla
hā’nema. Wā, hēx’ida’mēsa ts!ēdā’qē āx’ē’dxa xwā’lēkwē dzā-
’wū’na qa la’stē’ndēs lāq. Wā, g’l’ēmēsē la’stē’da k’lō’tela lā’qēxs
la’ē gwāl ma’e’mdelqūlēda hā’nx’lanowē. Wā, la’mē’sa ts!ēdā’qē
q!ā’q!alālaq qō mede’lx’widlō. Wā, g’l’ēmēsē mede’lx’widēxs 15

¹ See also p. 612.

- 16 and when it begins to boil, | she takes her spoon and pushes the
end into it, so that the | meat of the silver-salmon is broken up;
and when it is all in small pieces, | she stirs it a little. She does not
20 let it boil a long time, | before she takes it off, for it is done. || Then
she takes her small dish and dips the boiled | silver-salmon into it.
After she has done so, she calls her husband | and her children to
come and sit down; and when they are all | seated, she gives each a
spoon, draws some | water and gives it to them to drink. After ||
25 drinking, they eat with spoons; and after eating, they | drink some
more cold water. That is what the Indians call | "cooling down."
After drinking, the man | takes the dishes and pours out into the |
30 kettle what is left in them. Then he takes the kettle, carries || it
out of the house, goes down to the beach, and | pours the contents
into the sea, and he washes it out | so that it is clean. No oil
is poured in. When | the sockeye-salmon is first caught in the
salmon-weirs | up the river, it is treated in the same way. The only
35 difference between this and the way they do with || dog-salmon
caught on the upper part of the river is that they put | much oil
into it, for it is lean, and that they pour out | outside of the house
what is left over. That is all | about this. |

- 16 la'ē āx'ē'dxēs k'ā'ts!Enaqē qa's dzēk'ilga'yēs lāq qa q!wē'q!ūlts!ēs
q!ē'mlalāsa dzā'wū'n. Wā, g'ī'lēmēsē 'nā'xwa am'ē'mayastā la'ē
xā'L!EX'idaem xwē't!ideq. Wā, k'lē'st!a ā'laem gē'g'ilil medē'l-
qūlaxs la'ē hā'nx'sanō lā'xa lēgwī'lē qaxs lē'ma'ē L!ō'pa. Wā,
20 hē'x'ida'mēsē āx'ē'dxēs lā'lōgūmē qa's tsēt's!ō'dēsa hā'nx'Laakwē
dzā'wū'n lāq. Wā, g'ī'lēmēsē g'wā'l!ēxs la'ē Lē'lalaxēs lā'wūnemē
Lē'wī's sā'semē qa g'ā'xēs k'lūs'ā'lila. Wā, g'ī'lēmēsē g'āx 'wī'la
k'lūdzi'la la'ē ts!ēwā'naēsasa k'ā'kets!Enaqē lāq. Wā, la tsā'x'idxa
'wā'pē qa's lē tsā'x'its lāq qa nā'x'idēsēq. Wā, g'ī'lēmēsē g'wāl
25 nā'qaxs la'ē yō's'ida. Wā, g'ī'lēmēsē g'wāl yō'saxs la'ē ē't!lēd
nā'x'idxa 'wāp wūdā'ēsta. Hē'em g'wē'yō'sa bā'klumē k'ō'-
xwaxōda. Wā, g'ī'lēmēsē g'wāl nā'qaxs la'ēda begwā'nemē k'ā'-
g'ililxa lā'lōgūmē qa's lē k'ēp'stē'ntsēs k'lē'dzayawa'yē lāxa hān-
x'lanowē. Wā, lā'xaa k'ō'kūlilxa hā'nx'lanowē qa's lē k'lō'qē-
30 welselaq lā'xēs g'ō'kwē, qa's lē lē'nts!ēsēlas lā'xa L!ēma'isē qa's
lē qēp'stē'nts lā'xa dē'msx'ē. Wā, lā'xaa hē'em ts!ō'xūg'indeq
qa ē'g'eg'is. Wā, lae'm k'lēas k'lū'ngems L!ē'na. Wā, hē'emxaā-
wisē gwē'gilase'wēda melē'k'axs g'ā'lōlānēmaē lā'xa Lā'wayōwē
lāx 'nē'ldzāsa wī'wa. Wā, lē'x'a'mēs ō'gūqālayōsa 'yā'yanemē
35 g'wā'xni's lāx 'nē'ldzāsa wī'wa, yīxs k'lūnq!ēqāsewaē yī'sa q!ē'-
nēnē L!ē'na qaxs ts!ā'qwaē. Wā, hē'misēxs ā'maē qēpēwū'l-
ts!ēmēs hā'mx'sā'yē lāx L!ā'sanā'yasa g'ō'kwē. Wā, lae'm g'wāl
lā'xēq.

Boiled Salmon-Guts.—After the woman has | cut open the silver- 1
salmon caught by her husband by trolling, | she squeezes out the food
that is in the stomach, and the | slime that is on the gills. She turns
the stomach inside out; || and when she has cleaned many, she takes a 5
kettle | and pours water into it. When the kettle is half full of | water,
she puts the stomachs of the silver-salmon into it. After | they are all
in, she puts the kettle on the fire; and when | it is on the fire, she
takes her tongs and stirs them. When || (the contents) begin to boil, 10
she stops stirring. The reason for | stirring is to make the stomachs
hard | before the water gets hot; for if they do not | stir them, they re-
main soft and tough, and are not hard. Then the woman | always takes
up one of (the stomachs) with the tongs; and || when she can hold 15
it in the tongs, it is done; but when it is slippery, it is not | done.
(When it is done,) she takes off the fire what she is cooking. | It is
said that if, in cooking it, it stays on the fire too long, | it gets
slippery. Then she will pour it away | outside of the house, for it
is not good if it is that way. If || it should be eaten when it is boiled 20
too long, (those who eat it) could keep it only a short time. | They
would vomit. Therefore they watch it carefully. | When it is done,
the woman takes her | dishes and her spoons, and she puts them

Boiled Salmon-Guts (Mē'stag'elak').—Wā, hē'maaxs la'ē gwāl 1
xwā'lēda ts'edā'qax dō'gwānemasēs lā'wūnemē dzā'wū'na. Wā,
la xī'x'wūlts'ōdex gī'ts'āx'dāx ha'maa'ts'lās pō'xūnsa lē'wa
k'lē'la lāx q'lō'sna'yas. Wā, la lē'x'semdxā ha'maa'ts'lē pō'xūnsa.
Wā, gī'l'mēsē q'lē'nemē āxā'yas, la'ē āx'ē'dxēs hā'nx'lanowē 5
qa's gūxts'ō'dēsa 'wāp lāq. Wā, la negō'yālēda hā'nx'lanāxa
'wā'paxs la'ē āxste'ntsa pō'xūnsasa dzā'wū'nē lāq. Wā, gī'l'mēsē
'wi'la'staxs la'ē hānx'le'nts lā'xa legwī'lē. Wā, gī'l'mēsē hēla-
le'laxs la'ē ax'ē'dxēs k'lip'lā'la qa's xwē'telga'yēs lāq. Wā, gī'l'-
'mēsē mede'lx'widexs la'ē gwāl xwē'telgēq. Wā, hē'em lā'g'ilas 10
xwē'telgēq qa 'nā'xwa'mēsē la l'lē'lā'x'ēdēda ha'maats'le pō'xūnsa,
yīxs g'ā'lāē ts'ex'tsa'nā'kūlēda 'wā'paga'ya, qaxs gī'l'maē k'lēs
xwē'telgēsōxs la'ē let'lā'la la k'lēs l'lā'xa. Wā, lē'da ts'edā'qē
hē'menalaem k'lip'lē'tsa k'lip'lā'la lā'xa 'ne'mts'laqē. Wā, gī'l'-
'mēsē k'lip'lā'lela lā'qēxs la'ē l'lō'pa. Wā'xī tsax'ā'wa la k'lēs'sem 15
l'lō'pa. Wā, hē'x'ida'mēsē hānx'se'ndxēs hā'nx'le'ntse'wē; wā,
gī'l'em'lā'wisē hā'yaqawiltōd lāx gē'x'lālalax hā'nx'lālalaxs lā'-
laxē lē'ndeltā' lāx ā'emlax'wisē lā'lax qep'eweldze'mlax lā'xa
l'lā'sanā'yē, qaxs k'lēs'saē ē'k'exs hē'ē gwē'x'ēdē, qaxs gī'l'maē
ha'mā'xs la'ē hā'yaqawiltōd l'lō'pa; wā, ā'mēsē yā'wasālis lā'xens 20
tek'lā'xs la'ē hō'x'widayā. Wā, hē'mis lā'g'ilas xe'nlela q'lā'q'lā-
lālase'wa. Wā, gī'l'mēsē l'lō'pexs la'ē āx'ē'dēda ts'edā'qaxēs lō'-
elq'wē lē'wis k'ā'k'ets'enaqē qa's g'ā'xē āx'ā'lilas lā'xēs k'wāē'lasē

down at the place where she is seated; | but her husband invites
 25 whomever he wants to invite. || When the guests come in, his wife
 takes a | large ladle and dips the liquid out of the kettle into the
 dishes. | When they are half full of the liquid of what she has
 been cooking, | she takes the tongs and takes out the boiled | stom-
 30 achs and puts them into the dishes. When all the dishes are || full,
 she takes food-mats and | spreads them in front of the guests.
 Finally she takes the | dishes and places them in front of the guests.
 There is one dish for | every four guests. Then she gives | a spoon to
 35 each guest. Water is never || given with this, and they never pour
 oil on it, | for oil does not agree with the boiled stomach; and | there-
 fore also they do not drink water before they eat it, for it makes those
 who | eat it thirsty. Then they eat with spoons; and | after they
 40 have eaten, the host takes the dishes and || puts them down at the
 place where his wife sits. Then he takes | water and gives it to them.
 Then they rinse their | mouths on account of the salty taste, for the
 boiled stomach is really salt. | After rinsing the mouth, they drink |
 45 some water; and after drinking, they go out of the house. || This
 finishes what I have to say about the cooking of various kinds of
 salmon. | They never sing when eating steamed salmon-heads | or
 boiled salmon-heads, or when they eat boiled stomachs, | for these

Wā, lā'la lā'wūnemas lē'lālxēs gwe'yō' qa's lē'lālasēwa. Wā,
 25 g'ī'lmēsē g'āx 'wī'laēlē lē'lānemasēx la'ē gene'mas āx'ē'dxa 'wā-
 lasē k'ā'ts!ēnaqa qa's tsāts!ā'lis 'wa'paga'ya's lā'xa lō'elq!wē. Wā,
 g'ī'lmēsē 'nā'xwa 'naē'ngōyālxaxa 'wa'paga'ya'sa ha'mē'x'silase'waxs
 la'ē āx'ē'dxēs k'īp!lāla qa's k'īk'!ep!ēnēs lā'xa hā'n'x'laa'kwē pō-
 xūns qa's k'īpts!ā'lēs lā'xa lō'elq!wē. Wā, g'ī'lmēsē 'wī'la la
 30 qō'qūt!ēda lōelq!wāxs la'ē āx'ē'dxa ha'madzowē' lē'wa'ya qa's
 lē lēpdzamō'lilas lā'xa lē'lānemē. Wā, lā'wis!a āx'ē'dxa lō'el-
 q!wē qa's lē k'ax'dzamō'lilas lā'xes lē'lanemē. Wā, lae'm
 maē'mālē'da k!wē'laxa 'nā'lēnemēx!a lō'q!wa. Wā, la ts!ewana-
 ēsasa k'ā'k'ets!ēnāqē lā'xēs lē'lānemē. Wā, lae'm hēwā'xa nā'-
 35 qamats 'wā'pa lāq. Wā, lā'xaa hēwā'xa k!ū'nq!eqas l!ē'nā lāq,
 qaxs aō'ts!agāēda mē'stag!ēlakwē lē'wa l!ē'na. Wā, hē'mis
 lā'g'ilas k'lēs nā'naqalg!iwālx 'wā'paxs nā'gemaxa 'wā'pasa ha-
 mē'pax gwē'x'sdemas. Wā, lā'x'daxwē yō's!ideq. Wā, g'ī'l-
 mēsē gwāl yō'saqēxs la'ēda lē'lānemaq k'ā'g'ililxa lō'elq!wē qa's
 40 lē k'ā'galilēlas lāx k!wāē'lasasēs gene'mē. Wā, la āx'ē'dxa
 'wa'pē qa's lē tsā'x'ē'its lāq. Wā, lā'x'daxwē ts!ewē'l!ēxōd qa
 lā'wēsēs dē'mp!aēl!ēxawa'ē; qā'laxs ā'laē dē'mp!ēda mē'stag!ēla-
 kwē. Wā, g'ī'lmēsē gwāl ts!ets!ewē'l!ēxōxs lā'x'daxwāē nā'-
 x'id lā'xa 'wā'pē. Wā, g'ī'lmēsē gwāl nā'qaxs la'ē hō'qūwēlsa.
 45 Wā, lae'm gwāl lā'xēq, yī'xen gwā'gwēx's'ālasē lā'xa k'lō'k!ūte-
 lāxs ha'mē'x'silase'wāē. Wā, hē'em k'lēs dē'nxelag!ila hē'x't!a-
 'yaxs nēg'ekwa'ē lōxs hā'n'x'laakwāē lē'wa mē'stag!ēlakwaxs

are eaten quickly when they first go trolling | silver-salmon. The stomach of the dog-salmon is not eaten || when it is first caught at 50 the mouth of the river, nor when it is caught on the upper part of the | rivers; but they boil the heads when it is caught | in the upper part of the river, also those of the humpback-salmon. At last it is finished. |

Fresh Halibut-Heads and Backbone.—Sometimes¹ the | woman boils 1 the heads (of halibut) and invites the | friends of her husband; and when the men are invited | by the fisherman, his wife takes the || heads and puts them on a log on the floor. Then she takes an | ax 5 and chops them in pieces. The pieces are not very small. | Then she puts them into a kettle. Then she takes the backbone | and breaks it to pieces. Then she also puts it into the kettle. | As soon as the kettle is full, she takes || a bucket of water and empties it into it. The 10 water hardly | shows among them when she puts it on the fire. | She does not touch it; but when it has been boiling a long time, | she takes it off. Then she takes her large ladle and | also dishes, and she dips it out into the dishes with her || large ladle. As soon as all 15 the dishes are full, | she takes her spoons and gives one to each | guest, and she spreads a food-mat in front of them. | At last she

ha'mā'yaē, qaxs ā'maē halā'xwasōxs g'ā'laē dō'gwānema dzā- 48
wū'nē. Wā, la k'lēs ha'ma'yē hā'maatslē pō'xūnsasa gwā'xnisax
g'ilō'lānemaē lāx ō'x'siwa'yasa wī'wa lōxs la'ē lax 'ne'ldzāsa 50
wī'wa. Wā, lā'la hā'nx'LEntsō'mē hē'x't!a'yasēxs la'ē g'ā'yanem
lāx 'ne'ldzāsa wī'wa lē'wa hā'nō'nē. Wā, lawī'sla gwāl lā'xēq.

Fresh Halibut-Heads and Backbone.—Wā, la 'nā'l'f'nemp!enēda ts!e- 1
dā'qē hā'nx'LEndxa mā'lēgemanowē qa's Lē'elalēx 'nē'nemō'-
kwasēs lā'wūnemē. Wā, hē'maaxs la'ē Lē'elālase'wa bē'begwā-
nemē, yīsa lō'q!wēnoxwe, wā, la gēne'mas āx'ē'dxa ma'lēgema-
nowē āxe'ndalēs lā'xa k'ā'dilē leqwa'. Wā, la āx'ē'dxa sō'ba- 5
yowē qa's tsātsex'sā'lēs lāq. Wā, la k'lēs xe'nLEla ām'emē'x'salaq,
wā, la āxts!ō'ts lā'xa hā'nx'LANowē. Wā, la āx'ē'dxa hāmō'mō
qa's k'ōk'exse'ndēq. Wā, lae'mxaā'wisē āxts!ō'ts lā'xa hā'nx'La-
nowē. Wā, g'il'mēsē qō't!ēda hā'nx'LANāxs la'ē āx'ē'dxēs
nā'gats!ē 'wābets!āla qa's gūq!ēqēs lāq. Wā, hā'lsela'mēsē 10
lēyax'idēda 'wā'pē lā'qēxs la'ē hā'nx'LEntsa lā'xēs legwī'lē.
Wā, la k'lēs lā'bālaq. Wā, hē't!āla gē'g'ilil ma'e'mdelqūlaxs
la'ē hā'nx'sendēq. Wā, la āx'ē'dxēs 'wā'lasē k'ā'ts!enaqa; wā,
hē'mēsē lō'elq!wē. Wā, la tsēts!ō'dālas lā'xa lō'elq!wē, yīsa
'wā'lasē k'ā'ts!enaqa. Wā, g'il'mēsē 'wī'la qō'qūt!ēda lō'el- 15
q!wāxs la'ē āx'ē'dxēs k'ā'k'ets!enaqē qa's lē ts!ewanaē'sas lā'xēs
lē'lanemē. Wā, lā'xaa lē'pdzamoliłtsa ha'madzowē' lē'wa'ya.

¹ Continued from p. 249, line 71.

- takes up the dish and puts it down in front of her | guests. Immediately they all eat with || spoons; and after they have eaten with spoons, the wife of the host | takes other small dishes and puts them down | between the men and the food-dish. | This is called "receptacle for the bones." As soon as | the guests find a bone, they throw it into the small dish; || and they keep on doing this while they are eating. After | they have finished eating with spoons, they put their spoons into the dish from which they have been | eating. Then they take the small dish in which | the bones are, and put it down where the large dish had been, | and they pick up the bones with their hands and put them into their mouths || and chew them. Therefore this is called "chewed;" namely, boiled | halibut-head. They chew it for a long time and suck | at it; and after they finish sucking out the fat, they blow out the | sucked bones; and they do not stop until all the bones have been sucked out. | Then the woman takes the small dishes and || washes them out, and she pours some water into them, and she puts them | down again before the guests. Then they wash their hands. | As soon as they have done so, they drink; and after they have finished drinking, | they go out. Then they finish eating the halibut-heads. | Halibut-heads are not food for the morning, for they are too fat. || They only eat them at noon and in

- 18 Wā, lawē'slē k'ā'g'ililxa lo'q!wē qa's lē k'ax'dzamōlils lā'xēs lē'lanemē. Wā, hē'x'ida'mēsē 'nā'xwa yō's'ida, yīsēs k'ā'k'ets!enaqē. Wā, g'il'mēsē yō's'idexs la'ē gēnē'masa lē'lanemāq āx'ē'dxa o'gū'la'mē ām'ema' lō'elq!wa qa's lē'xat! k'ā'x'its lāx āwā'gawa'yasa bē'begwānemē lē'wa ha'maa'ts!ās lō'q!wa. Wā, hē'em lē'gades hē'lōmagem qa'ēda xā'qē. Wā, g'il'mēsē tsā'tsēk'inēda k!wē'!axa xa'qaxs la'ē ts!exts!ō'ts lāx āma'eyē lō'q!wa.
- 25 La hē'x'sāem gwē'gilaxēs wā'wešelilasē yō'sa. Wā, g'il'mēsē gwāl yō'saxs la'ē g'its!ō'tsēs yō'yats!e k'ā'k'ets!enaq lā'xēs g'il'x-dē ha'maa'ts!ā. Wā, la āx'ē'dxa āma'eyē lō'q!wa, yix g'its!ē'wa-sasa xā'qē qa's k'ā'x'īdē lax āxā'sdāsa 'wā'lasē lō'elq!wa. Wā, la'mē'sē xā'max'ts!ānaxs la'ē āx'ē'dxa xā'qē qa's ts!ō'q!lūsēs. Wā,
- 30 la malē'x'wīdeq, lā'g'ilas la lē'gades malē'kwa, yī'xa hā'nx!a-akwē malē'gemanō. Wā, la gē'g'ilil malē'kwa qa's lē k!EX'wī-deq. Wā, g'il'mēsē gwāl k!EX'ā'lax tsē'nxwa'yasēxs la'ē pō'x'ōdxa k!wā'x'mūtē xā'qa. Wā, ā'l'mēsē gwā'lēxs la'ē 'wī'la k!EX'wī'dxa xāqē, wā, lēda ts!edā'qē āx'ē'dxa ām'ema'eyē lō'elq!wa qa's ts!ō'xūg'indēq. Wā, la qepts!ō'tsa 'wā'pē lāq. Wā, la xwē'laqa k'ax-dzamō'lilas lā'xa lē'lanemē. Wā, la'x'da'xwē ts!ē'nts!enx'wīda. Wā, g'il'mēsē gwā'lēxs la'ē nā'x'ida. Wā, g'il'mēsē gwāl nā'qaxs la'ē hō'qūwēsa. Wā, lae'm gwā'la memelē'kwagē lā'xēq. Wā, lae'm k!ēs ha'mā'ya melē'kwāxa gāū'la qaxs xē'nlelaē tsē'nxwa.
- 40 Wā, ā'l'em ha'mā'xa la neqā'la lē'wa dzā'qwa, qaxs xē'nlelaē

the evening, because they are very | fat; that is the reason why they 41
are afraid to eat them,—that it makes one | sleepy.¹]

Halibut-Tips.—(The woman) enters her house, and at once | she 1
takes the kettle and puts the halibut-tips | into it. She pours a
little water over them. The water does not quite | show on top of
the meat of the halibut. Then she puts || the kettle on the fire. As 5
soon as it begins to boil, she stirs | (what is in the kettle) and breaks
it. After she has stirred it, she lets | it boil for a long time, and then
takes the kettle off the fire. Then | she pours oil into it, when they
are going to eat out of the kettle. | When they dip it out into dishes,
when there are many || guests, then she pours oil into it when it is 10
in the dish. | Then they drink water before they eat with spoons
the | boiled meat of the halibut, and they also drink water | after they
have eaten it with spoons. She puts down the food-mat when the |
boiled meat of the halibut is given at a feast. It is || food for the 15
morning and noon, and for the evening, for | it is not fat. Therefore
they pour oil into it. The only | difference in the morning is, that
they do not put much oil into it, for then only | a little is poured into
it; but at | noon and in the evening it is covered with oil. No
second course is served || after this has been eaten with spoons.² | 20

tse'nxwa. Wä, hē'ēmis lā'g'ilas k'ile'm ha'ēma'ēyē, qaxs kwā'la- 41
dzemaē.¹

Halibut-Tips.—Wä, la laē'Las lā'xēs g'ō'kwē. Wä, hē'x'ida- 1
'mēsē āx'ē'dxa hā'nx'lanowē qa's āxts!ō'dēsa t!ō't!esba'ēyē p!ā'ēyē
lāq. Wä, la gūq!eqa'sa hōlalē 'wāp lāq. Wä, laē'm k'lēs ā'laem
nē'f'idēda 'wā'pē lāx'ō'kūya'yasa q!ē'mlalāsa p!ā'ēyē. Wä, la hānx'-
lē'nts lāxēs lēgwi'lē. Wä, g'f'l'mēsē medelx'wī'dexs la'ē xwē'tel- 5
gendeq qa q!wē'q!ūts!ēs. Wä, g'f'l'mēsē xwē'taxs la'ē gagē'g'ili-
lālaem maē'mdelqūlaxs la'ē hā'nx'sendxa hā'nx'lanowē. Wä, la
k!ū'nq!eqasa L!ē'na lāq, yixs ha'mē'Lē ha'maa'ts!ēlēda hā'nx'la-
nowē. Wä, g'f'l'mēsē tsē'dōts lā'xa lō'q!wē, yixs q!ē'nemaēda
lē'lanemē. Wä, ā'l'mēsē k!ū'nq!eqasa L!ē'na lā'qēxs la'ē lēx'- 10
ts!āla. Wä, la nā'x'id'emxa 'wā'paxs k!ē'smaē yō's'idxa hā'nx'-
laakwē q!ē'mlalāsa p!ā'ēyē. Wä, lā'xaa nā'x'idaemxa 'wā'paxs la'ē
gwāl yō'saq. Wä, laē'mlēda ha'madzō'wē lē'wa'fya lā'qēxs k!wē'-
ladzemaēda hā'nx'laakwē q!ē'mlalāsa p!ā'ēyē. Wä, hē'ēmisēxs
ha'mā'yaaxa gaā'la lē'wa 'neqā'la; wä, hē'ēmisa dza'qwa qaxs 15
k!ē'saē tse'nxwa, lā'g'ilasa L!ē'na k!ū'nq!ēgem lāq. Wä, lē'x'a-
'mēs!alā ō'gū'qalayōs qāē'da gaā'lāxs k!ē'saē q!ēqxa L!ē'na, ā'ēmaē
xa!laqasōxs k!ū'nqeqase'waē. Wä, lā'la t!ep!ēgeli's'emxa L!ē'-
'nāxa neqā'la lē'wa dzā'qwa. Wä, laē'm k'lēs hē'lēg'indexs
yō'saax g'wē'x'sdemas.²


(20)

¹ Continued on p. 249, line 71, to p. 251, line 5.² Continued on p. 251, line 6, to p. 252, line 33.

- 1 **Dried Halibut.**—As soon as there is no dried salmon for breakfast |
in the morning, (the woman) takes dried halibut and breaks it into
a dish. | When there are four guests, then there is one dish | into
5 which two dried halibut are broken; and when there are six || guests,
then there are two dishes, in which there are three dried halibut, | so
that there is one and a half in each dish, and | there are three guests
to each dish; but they also use the food-mat, | which is spread out in
front of the guests, | and the woman also takes her oil-dish and
10 pours || oil into it. As soon as she has done so, she places the dish |
in front of her guests. Then she puts down the oil-dish | and puts
it in the corner of the dish, on top of the broken dried halibut, | on
the outer side of the dish. As soon as this is done, she dips up some |
fresh water and gives it to them to rinse their mouths. After they
15 have done so, || they drink; and after they have done this, the one
highest in rank takes | some broken halibut and folds it over and
chews it, | to make it soft. Then he dips it into the oil, and finally
he | puts it into his mouth, when it is heaped up with oil; and all the
guests | do the same way when they are eating; and they never
20 forget to fold over the || broken dried halibut and to chew it soft,
and then to | dip it into the oil. The reason why they chew it is
that it requires much | oil, for the dried halibut is very dry food; |

- 1 **Dried Halibut.**—Wā, g'í'l'mēsē k'!eā's xa'māsa gaā'xstā'lāxa
gaā'lāxs la'ē āx'ē'dxa k'!ā'wasē qa's k'!ōpts!ō'dēs lā'xa lō'q!wē.
Wā, g'í'l'ēm mō'kwa lē'lanemāxs la'ē 'nemē'xlēda lō'q!wē
k'!ōpts!ōtsōsa ma'ē!exsa k'!ā'wasa. Wā, g'í'l'mēsē q!l!lō'kwa
5 k!wē'lāxs la'ē ma'ē!exlēda lō'q!wē; wā la yū'duxūxsēda k'!ā'wasē
qa nexsā'yunōselis lā'xa 'nā't'!nemē'xla lō'q!wa. Wā, lae'm yaē'-
yūduxūlēda k!wē'lāxa 'nemē'xla lō'q!wa. Wā, laemlē'da hafma-
dzowē' lē'wa'ya g'í'l'g'alēlem Lepdzamō'lilem lā'xa lē'lanema.
Wā, laemxaā'wisēda ts!edā'qē āx'ē'dxēs ts!eba'ts!ē qa's k'lūnxts!ō'-
10 dēsa l!ē'na lāq. Wā, g'í'l'mēsē g'wā'!exs la'ē k'ā'x'ē'tsa lō'q!wē
lāx nexdzamō'līlasēs lē'lanemē. Wā, la k'ā'g'ilīlxa ts!eba'ts!ē
qa's lē k'anē'qwas lāx ō'kūya'yasa k'!ō'bekwē k'!ā'wasa lā'xa
l!ā'sanēqwasa lō'q!wē. Wā, g'í'l'mēsē g'wā'!alē!exs la'ē tsē'x'ē'tsa
ā'ta 'wāp lāq qa ts!ewē'l!exōdēs. Wā, g'í'l'mēsē g'wā'!exs la'ē
15 nā'x'ida. Wā, g'í'l'mēsē g'wā'!exs la'ēda nāxsā'laga'yas dā'x'ē'id
lā'xa k'!ō'bekwē k'!ā'wasa qa's k'!ō'xsemdeq qa's malē'x'ubendēq
qa telx'wī'dēsēxs la'ē ts!ep!ē'ts lā'xa l!ē'na. Wā, lawī's!a ts!ō'-
q!ūsasēxs la'ē qō'loxbalaxa l!ē'na. Wā, la 'nā'x'wafma k!wē'lē hē
gwē'g'ilāxs la'ē hafmā'pa, yīxs k'!ē'saē l!ēlē'wē k'!ō'xsemdxa k'!ō'-
20 bekwē k'!ā'wasa qa's malē'x'ubendēq qa te'l'x'wīdēsēxs la'ē ts!e-
p!ī'ts lā'xa l!ē'na. Wā, hē'ēm lā'g'ilas malē'kwaq qa hamā'-
sēxa l!ē'na qaxs xē'n!ēlaē lē'mxwēda lēmo'kwē k'!ā'wasēxs ha-

for there is very little fat in this food. As soon as | the guests finish eating, fresh water is drawn, and they drink. || After they have 25 finished drinking, the guests wait for | the second course. Thus they finish eating the dried halibut. |

Halibut-Skin and Meat.—Now I will talk | about the mixed half- 1 dried halibut-skin and half-dried halibut. | When the drying halibut and the skin are half dry, the | woman takes the half-dried halibut and cuts it down in strips || one finger-width wide, in this | 5 manner:  As soon as it is all cut up, she takes the skin and | cuts it | also straight down into strips, in the manner in which she made the narrow strips of | dried halibut. As soon as all strip of the narrow strips are done, she puts | one narrow skin and one narrow strip of half-dried halibut one on the other, || and she rolls them up into a ball; and she 10 just tucks the end | under the top of the tight strip of | skin and half-dried halibut. This is the size of an egg of a | sea-gull. As soon as all that she is doing is done, she takes the | kettle and pours water into it, and she only stops || pouring water into it when 15 the kettle is half full. Then | she puts it on the fire; and when it begins to boil, | she takes the balls of skin and dried halibut, and puts them | into the boiling kettle on the fire. However, she

emā^eyaē yixs hō'lalaēda L'ēⁿāxs ha^mā^eyaē. Wā g'í^lmēsē gwāl 23 ha^mā^epa k'wē^laxs la'ē tsē^x'itsōsa ā'lta 'wā^epa qa nā^xidēs. Wā, g'í^lmēsē gwāl nā^qaxs la'ē āwe^lgemg'alilēda k'wē^lē qa^s hē'- 25 lēg'intsēwē. Wā, lae^m gwā^la ha^mā^epaxa lemo^lkwē k'ā^lwasa.

Halibut-Skin and Meat.—Wā, la^mmēsēn ē^tlēdel gwā^lgwēx^sālāl 1 lā^xa mayīma^lkwasa k'ā^lyaxwē L'ēs Lē^wa k'ā^lyaxwē k'ā^lwasa. Wā, hē^emaaxs la'ē k'ā^lyaxwēwidēda k'ā^lwasē Lē^wa L'ē^sē, lē^da ts'edā^lqē āx^eē^dxa k'ā^lyaxwē k'ā^lwasa qa^s neqemā^lxōdē k'ā^lpā- 5 laxa 'nā^lēnemdendzāyaakwē lā^xens ts'ēmā^lax^sts'ānā^yēxg'a gwā- lēg'a (*fig.*). Wā, g'í^lmēsē wī^we^lx^ssexs la'ē āx^eē^dxa L'ē^sē qa^s t'ō^t!etslēⁿdēxat! neqemā^lxōdeq lāx gwā^llaasasēda ts'lēlts!eq^lō' k'ā^lwasa. Wā, g'í^lmēsē wī^la ts'lēlts!eq^laxs la'ē pā^lpeqōdā^llēda ts'edā^lqaxa ts'ē^lts!eq^la L'ēs Lē^wa ts'lēlts!eq^la k'ā^lwasa. Wā, la lē^xse^lmdeq qa lēs lō^lelsema. Wā, ā^emēsē la g'í^lp^lē^lts ō^lba^yas 10 lāx āwā^lbā^yasa ō^lba^yē lā^xa la lek'ūtā^lla qex^ssemē g'ā^lyō^l lā^xa L'ē^sē Lē^wa k'ā^lwasē. Wā, la yū^lem la 'wā^llasa ts'lē^lgunā^lsa ts'lē^lk'wē. Wā, g'í^lmēsē wī^la gwā^llē āxse^lwa^lsēxs la'ē āx^eē^dxa hā^lnx^llanowē qa^s gūxts!ō^ldēsa 'wā^lpē lāq. Wā, ā^lmēsē gwāl gūqa^lsa 'wā^lpē lā^lqēxs la'ē negoyā^llēda hā^lnx^llanowē. Wā, la 15 hā^lnx^llents lā^xēs legwī^llē. Wā, g'í^lmēsē medelx^lwī^ldexs la'ē āx^eē^dxa xwēxūlē^lxsemakwē L'ēs Lē^wa k'ā^lwasē qa^s āxstā^llēs lā^xa mae^lmdeqūla hā^lnx^llala lā^xa legwī^llē. Wā, k'lē^lst la ā^llaem

- 20 does not | boil it long, when the kettle is taken off. || Then the woman takes her dish and puts it down at the | place where she is sitting; and she also takes a large long-handled ladle, | and takes out the rolled-up skin and | dried halibut, and puts them into the dish. She does not take any gravy, | but only the round rolled-up skin and
- 25 the dried halibut. || As soon as it is all out of the kettle and it is in the | dish, the woman takes a food-mat and | spreads it in front of her guests. Then she puts the dish on it. | As soon as the woman puts the dish before them, she | draws some fresh water for her
- 30 guests. When it is in the morning, || the guests all rinse their mouths before they drink. | When it is noon or evening, they do not rinse their mouths, | but they drink water before they eat. | As soon as they have rinsed their mouths, at breakfast they | drink; and after
- 35 they have finished drinking, they take up with their hands || the rolled-up skin and the dried halibut that they are eating. | They just bite off from their food. After | they have eaten, the woman takes the food-dish and | pours into the kettle what is left over. Then she pours | water into it, and she puts (the dish) again before
- 40 their guests. || Then they wash their hands. After they have finished, | some fresh water is drawn. After they finish drinking, they

- gē'g'ilīl la ma'e'mde'lqūlaxs la'ē hā'n'x'sanowēda hā'n'x'lanowē.
 20 Wā, lē'da ts!edā'qē āx'ē'dxēs lō'q!wē qa's hā'ng'alilēs lā'xēs k!wāē'lasē. Wā, lā'xaa āx'ē'dxa 'wā'lasē g'í'lt!exlāla k'ā'ts!E-naqa qa's xelōstālēs lā'xa xwē'xūlē'xsemakwē L!ēs Lē'wa k'!ā'-wasē qa's lē xelts!ā'las lā'xa lō'q!wē. Wā, lae'm k'!es lē 'wā'palās. Ā'em lēx'ā'ma lō'elxsemē xwēxūlē'x'semakwē L!ēs Lē'wa k'!ā'wasa.
- 25 Wā, g'í'lmēsē 'wī'lōsta lā'xa hā'n'x'lanowē qaxs la'ē g'ē'ts!ā lā'xa lō'q!wāxs la'ēda ts!edā'qē āx'ē'dxa ha'madzowē' lē'wa'ya qa's lē lēpdzamō'lilas lā'xēs Lē'lanemē. Wā, la k'ā'dzōtsa lō'q!wē lāq. Wā, g'í'lmēsē la k'ax'dzamō'lilxa lō'q!wāxs la'ēda ts!edā'qe tsē'x'itsa ā'!ta 'wāp lā'xēs Lō'lanemē. Wā, g'í'lmēsē gaā'laxs
- 30 la'ē 'wī'la ts!ewē'L!exōdēda Lē'lanemāxs k'!ē's'māē nā'x'ida. Wā, g'í'lmēsē neqā'la Lē'wa dzā'qwāxs la'ē k'!ēs ts!ewē'L!exōda. Wā, lā'la nā'naqalgiwā'laemxa 'wā'paxs k'!ē's'māē hā'mx'ī'da. Wā, g'í'lmēsē gwāl ts!ewē'L!exōdexs gaā'xstalaē, wā, la'x'da'xwē nā'x'ida. Wā, g'í'lmēsē gwāl nā'qaxs la'ē xā'max'ts!ānaxs.
- 35 dā'ts!ālaaxēs ha'ma'yēda xwēxūlē'xsemakwē L!ēs Lē'wa k'!ā'wasē. Wā, lae'm ā'em q!eg'í'nwēxēs ha'ma'yē. Wā, g'í'lmēsē gwāl ha'mā'pexs la'ēda ts!edā'qē āx'ē'dxa ha'maa'ts!ēx'dē lō'q!wa qa's lē qepts!ō'tsa hā'mx'sā'yē lā'xa hā'n'x'lanowē. Wā, la gūxts!ō'tsa 'wā'pē lāq. Wā, la xwē'laqa k'ā'x'dzamō'lilas lā'xēs Lē'lanemē.
- 40 Wā, lā'x'da'xwē ts!ē'nts!ēnx'wīda. Wā, g'í'lmēsē gwāl!ēxs la'ē tsē'x'itsōsa ā'!ta 'wā'pa. Wā, g'í'lmēsē gwāl nā'qaxs la'ē hō'qū-

go out, | for no second course is served after the rolled-up skin and | 42
the dried halibut; and they also do not dip it into oil, for | the skin
is very fat; and only the men highest || in rank of the various tribes 45
eat this kind. That is all | about this. |

Blistered Half-Dried Halibut.—As | soon as the drying halibut is 1
half-dried, when the halibut is first caught, | then the men of high
rank enter the house of the fisherman in the morning, and | sit down
in the rear of the house; and at once || the woman takes her mat, and 5
asks all the visitors to | rise from the place where they are sitting.
As soon as they all stand up, | she spreads the mat on the floor; and
after the mat has been spread, | she asks the visitors to sit down
on it. As soon as all | are seated, the woman takes down the
half-dried halibut || and blisters it by the fire. After she has finished 10
blistering it, | she takes a mouthful of water and blows it on the
blistered | half-dried halibut; and after she has blown water | on it,
she takes a food-mat and breaks the | blistered half-dried halibut,
and puts it on the food-mat. || As soon as she has done so, she takes 15
her oil-dish and | pours oil into it. After she has finished doing so,
she puts down | the mat on which the blistered half-dried halibut is,
and | spreads it before those who are going to eat. She scatters the
broken pieces | of blistered half-dried halibut over the food-mat.

welsa qaxs k'łesaē hēlēg'ıntse^{wa} xwēxūlēxsema^ug'ē L'ēs Lē^{wa} 42
k'ławasē. Wā, hē^{wa}misēxs k'lē'saē ts!epa'xa L'ē'na qaxs hē^{wa}maē
lāg'ilasa L'ē'saxs tse'nxwaē. Wā, lae'mxaā'wisē lē'x'amēda nēnā'-
xsālāsa lē'lqwālaLā^{wa}yē ha'mā'pxa hē g'wē'kwē. Wā, lae'm g'wāl 45
lā'xōq.

Blistered Half-Dried Halibut (Penkwē k'łayax^u k'ławasa).—Wā, 1
g'il'em k'łā'yax^uwidēda k'łā'wasaxs g'ā'laē lā'lanema plā'yē, wā,
lē'da nēnā'xsāla hō'g'wilxa gāā'la lāx g'ō'kwasa lō'q!wēnoxwē qa's
lē k'lūs'ā'lilēla lāx ō'g'wiwalilas g'ō'kwās. Wā, hē'x'ida'mēsa
ts!edā'qē āx'ē'dxēs lē'wa'yē qa's axk'!ā'lēxa qā'tsē'stāla qa'wī'lēs 5
q!wā'g'ilil lā'xēs k'lūd'zē'lasē. Wā, g'il'mēsē wī'la q!wā'g'ililēxs
la'ē LEP'lā'lilxa lē'wa'yē. Wā, g'il'mēsē LEBēla lē'wa'yaxs la'ē
āxk'!ā'laxa qā'tsē'stāla qa'k'lūd'zedzō'lilēsōq. Wā, g'il'mēsē wī'la
k'lūs'ā'lilēxs la'ēda ts!edā'qē āxā'xōdxa la'k'łā'yax^uwitsēs k'łā'-
wasē qa's pex'ēdēq lā'xēs legwī'lē. Wā, g'il'mēsē g'wāl pex'a'qēxs 10
la'ē hā'msgemdxa wā'pē qa's selbexūldzō'dēs lā'xa pe'nk'wē
k'łā'yax^u k'łā'wasa. Wā, g'il'mēsē g'wāl selbexwa'sa wā'pē
lā'qēxs la'ē āx'ē'dxa ha'madzowē' lē'wa'yē qa's k'łō'k'lūpsendēda
pe'nk'wē k'łā'yaxwa k'łā'was qa's āxdzō'dalēs lā'xa ha'madzowē'
lē'wa'yē. Wā, g'il'mēsē g'wāl'lexs la'ē āx'ē'dxēs ts!ēba'tslē qa's 15
k'lūnxts!ōdēsa L'ē'na lāq. Wā, g'il'mēsē g'wāl'lexs la'ē āxelilxa la
g'idzā'yaatsa pe'nk'wē k'łā'yaxwa k'łā'wasa lē'wa'yē qa's lē LEP-
dzamō'lilas lā'xa ha'mā'pLaq. Wā, la gūldzō'tsa k'łō'k'lūpsaa'kwē
penk' k'łā'wasē lā'xa ha'madzowē' lē'wa'yē. Wā, la āx'ē'dxa

- 20 Then she takes the || oil-dish and puts it on what they are going to eat, and she also | takes water and draws it for them. When it is in the morning, | the guests all rinse their mouths. After they have finished | drinking, they take the blistered half-dried halibut and |
- 25 dip it into the oil. Then they put it into their mouths. || They do not chew it first, for it is brittle, but they take much | oil on it. When they have finished eating, the woman folds up | the food-mat, and puts it down at the place where she is sitting, | together with the oil-dish. Then she draws water for them, and | they drink.
- 30 After they have all finished drinking, they wait || for the second course. |
- 1 **Boiled Dried Halibut.**— | When the dried halibut has been in the house a long time, | and it is also hard and tough. When
- 5 it is this | way, the woman takes her kettle, and she takes || the dried halibut and folds it into a ball. Then she puts it into the kettle, | and she pours water over it, and she only stops | when the top of the dried halibut is covered with water. Then she takes a | flat sandstone and puts it on top of it, to keep the dried halibut under water. | Then she puts it over the fire. Then it boils for a long time. ||
- 10 When she thinks that it is soaked through, | she takes it off, and she lets the kettle stay on the floor of the house. Then | the woman

20 ts!Eba'ts!ē qa's lē hā'nqas lā'xa ha'mā'Lē. Wā, laemxaā'wisē āx'ē'dxa 'wā'pē qa's lē tsēx'ī'ts lāq. Wā, g'í'l'mēsē gaā'laxs la'ē hē'x'idaem 'nā'xwa ts!Ewē'L!Exōdēda k!wē'lē. Wā, g'í'l'mēsē g'wāl nā'qaxs la'ē dā'x'īd lā'xa pē'nkwē k!lā'yaxwa k!lā'wasa qa's L!E'nxstēdēs lā'xa L!ē'na. Wā, la ts!eq!ū'sas lā'xēs sē'msē. Wā, 25 lae'm k!lēs mā'lēx^ubēdēq qaxs tsō'saē. Wā, lā'lā q!ē'q!ēbā!axa L!ē'na. Wā, g'í'l'mēsē g'wāl ha'mā'pexs la'ēda ts!ēdā'qē k!lō'xū-līlxa ha'madzowē' lē'wa'ya qa's lē āx'ā'līlax lā'xēs k!wāē'lasē Lē'wa ts!Eba'ts!ē. Wā, lā'xaa tsē'x'ītsa 'wa'pē lāq. Wā, lā'x-da'xwē nā'x'īda. Wā, g'í'l'mēsē 'wīla nā'x'īdexs la'ē āwē'l'gem- 30 g'alil qas hē'lēg'īntse'wē.

- 1 **Boiled Dried Halibut** (K!Ek!lā'wasg'āxa xamasē hā'nx!Laakwa).— Wā, hē'maaxs la'ē gā'lēda k!lā'wasē; wā, la L!ā'L!Egūdō'x'wīda. Wā, lā'xaa p!ē'sa. Wā, lā'xaa ts!E'xa'. Wā, hē'maaxs la'ē hē g'wē'x'īdē, wā, lē'da ts!ēdā'qē āx'ē'dxēs hā'nx!lanowē qa's āx'ē'dē- 5 xa k!lā'wasē qa's k!lō'xsemdēq. Wā, la āxts!ō'ts lā'xa hā'nx!La- nowē. Wā, la gūq!eqa'sa 'wā'pē lāq. Wā, ā'l'mēsē g'wāl gūqa'sa 'wā'paxs la'ē t!Epeyā'lēda k!lā'wasaxa 'wā'pē. Wā, la āx'ē'dxa pexse'mē dē'na' t!ē'sema qa's pāqeyī'ndēs lāq qa wū'nsalāyōsa k!lā'wasē. Wā, la hā'nx!Lents lā'xēs legwī'lē. Wā, la mē'sē gē'g'f- 10 lī'em nae'mde!qūla. Wā, g'í'l'mēsē k!ō'taq lae'm pex'wī'da la'ē hā'nx'sēdēq. Wā, ā'emxaā'wisē la ha'nē'la hā'nx!lanowaxs la'ē āx'ē'dēda ts!ēdā'qaxēs ts!Eba'ts!ē qa's k!ūxts!ō'dēsa L!ē'na lāq.

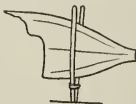
takes her oil-dish and pours oil into it. | Then she takes a small dish 13
and puts it down at the place where she sits. | At last she takes her
tongs and takes out the flat piece of || sandstone, and she puts it 15
down at the end of the fire. | Then she also takes out with the tongs
what has been cooked, and she puts it into the | small dish. She
puts down her tongs, and takes what | has been cooked by her and
spreads it out. She breaks it into pieces | of the right size for our
mouths. As soon as she has done so, || she takes her food-mat and 20
spreads it out before those | who will eat with her, and she puts the
small dish on it. Then she pours | oil into the oil-dish; and she also
puts it at the outer corner | into the small dish. Then (those who
are going to eat) drink fresh water; and after they finish | drinking,
they begin to eat. After they finish eating, || they drink water. 25
Then the woman takes the small dish and | empties into the kettle
what is left over. Then she pours | water into (the dish) and washes
it out. When it is clean, | she pours fresh water into it, and she puts
it again before those | who have eaten. Then they wash their
hands; and || after they have finished, they wait for the second 30
course. That is | all about this. |

Scorched Halibut-Skin.—When | the skin has been dried, the 1
woman just takes it down from where it has been hanging, | in the

Wā, la āx'ē'dxēs lā'logūmē qa's lē k'ā'galīlas lā'xēs k'wāē'lasē. 13
Wā, lā'wīslā āx'ē'dxēs k'lipLā'la qa's k'liplē'dēs lā'xa pā'qeyā'yē
de'na' t'lē'sema. Wā, la k'lip!ā'līlas lā'xa ōnā'līsasēs legwī'lē. Wā, 15
lā'xaa k'lip!ē'ts lā'xēs ha'mē'x'sīlasēwē qa's lē k'lip'ts!ō'ts lā'xa
lā'lōgūmē. Wā, la g'ēgalīlxēs k'lipLā'la. Wā, la dā'x'īdxēs
ha'mē'x'sīlasēwē qa's dā'l'īdēq. Wā, la k'!ō'k'lūpse'ndēq qa
ā'ēmēsē hā'yā'ladzēqela lā'xēs se'msēx. Wā, g'ī'lēmēsē g'wāl'exs
la'ē āx'ē'dxēs ha'madzowē' lē'wā'yā qa's Lepdzamōlīlēs lā'xēs 20
hamō'tlē. Wā, la hā'ndzōtsa lā'lōgūmē lāq. Wā, la k'!ū'nxts!ōtsa
L'lē'ēna lā'xa ts!Eba'ts!ē. Wā, lā'xaa k'ats!ō'ts lāx L!ā'sanēqwasa
lā'lōgūmē. Wā, la nax'īdxa ā'ta 'wā'pa. Wā, g'ī'lēmēsē g'wāl
nā'qaxs la'ē hā'mx'ē'ī'da. Wā, g'ī'lēmēsē g'wāl ha'mā'pexs la'ē
nā'x'īdxa 'wā'pē. Wā, lē'da ts!Edā'qē āx'ē'dxa lā'lōgūmē qa's 25
qepstē'ndēsēs hā'msā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa
'wā'pē lāq qa's ts!ō'xūg'īndēq. Wā, g'ī'lēmēsē ē'g'īg'axs lā'ē
gūxts!ō'tsa ā'ta 'wāp lāq. Wā, lā xwē'laqa k'ax'dzamōlīlas
lā'xa ha'mā'pdē. Wā, lā'x'daxwē ts!E'nts!Enx'wīda. Wā, g'ī'l
'ēmēsē g'wāl'exs la'ē āwē'lēmg'alīl qa's hē'lēgīntse'wē. Wā, la'ēm 30
g'wāl lā'xēq.

Scorched Halibut-Skin (Ts!Enk^u L!ēs).—Wā, g'ī'lēm le'm'wemx'ē- 1
īdēda L!ēsaxs la'ēda ts!Edā'qē ā'ēm āxā'xōd lā'qēxs gē'xwalaē

- 3 rear of the house. She takes her tongs, and takes up | the skin with
 them, by the middle, in this manner: Then she blis-
 5 ters || its edge on the flesh side; and when all the
 fat on its side begins to cook, | then she blisters
 the inner side; | and when all its fat begins to
 cook, she turns it over and | scorches its back. As
 soon as it is covered with blisters, | it is done. Then the woman
 10 takes her food-mat, || and she takes the scorched skin and puts
 it on a (mat); and she rolls it up | and treads on it, to make
 it soft, and also that the | scorched parts may come off. After
 she has trodden on it for a long time, | it is done. Then she opens
 it out, and spreads out the mat that she has been using. | Then
 15 she strikes the scorched skin on the middle of the mat, || so that
 the scorched part comes off; then she stops. | Then she shakes the mat,
 so that the scorched part comes off. Then she breaks into pieces
 the | scorched skin and puts them down on the food-mat. | Immedi-
 ately they drink water, and eat it quickly, while | the scorched skin
 20 is still hot; for as soon as it gets cold, || it becomes hard. After they
 finish eating, | they drink fresh water. Scorched skin is not given
 at a feast. | Only the owner eats it when it is scorched. | They do not
 dip scorched skin into oil, because it is very | fat. That is all. ||



- 3 lā'xa ō'gwīwalilasa g'ō'kwē qa's āx'e'dēxēs k'īplā'la qa's k'īp'lē'dēs
 lāx negō'yā'yasa L'lē'sē g'a gwā'lēg'a (*fig.*). Wā, la pex'ā'x ēwen-
 5 xa'yas lā'xa e'lsadza'yē. Wā, g'ī'l'mēsē 'na'xwa la mede'lx'wīdē
 tse'ntsēnxūnxa'yasēxs la'ē pex'ē'i'dex ō'ts!āwas. Wā, g'ī'l'mēsē
 'wīla la mede'lx'wīdē tse'n'xwa'yasēxs la'ē lē'x'īdeq qa's ts!ex'ē'i'-
 dēx āwī'g'a'yas. Wā, g'ī'l'mēsē la hame'lgedzōdēda pe'nsāxs la'ē
 L'lō'pa. Wā, la āx'e'dēda ts!edā'qaxēs ha'madzowē' lē'wa'yā. Wā,
 10 la āx'e'dxa ts!ē'nkwē L'lē'sa qa's pēgedzō'dēs lā'qēxs la'ē lē'x'ūndeq.
 Wā, la t!ē'p!ēdeq qa pē'x'wīdēs. Wā, hē'ēmis la lawā'lisa
 ts!ā'x'mōtē āxdzewē'q. Wā, g'ī'l'mēsē gē'g'ilil t!ē'paqēxs la'ē
 gwā'la. Wā, la dā'l'īdeq. Wā, lā'xaa lep!ā'lilaxaaxēs āxelēda lē'-
 'wa'yē. Wā, la xūsa'sa ts!ē'nkwē L'lēs lāx negedzā'yasa lē'wa'yē.
 15 Wā, g'ī'l'mēsē wīlāwēda ts!ā'x'mōtaxs la'ē gwā'la. Wā, la
 k'īl'ēdxa lē'wa'yē qa lawāyēsa ts!ā'x'mōtē. Wā, la k'īō'k!ūpsend-
 xa ts!ē'nkwē L'lē'sa qa's āxdzō'dalēs lā'xa ha'madzowē' lē'wa'yā.
 Wā, hē'x'īdā'mēsē nā'x'īdxa 'wa'pē qa's hā'labalē hā'mx'ē'i'dqēxs
 hē'ēmaē a'lēs ts!ē'lkwēda ts!ē'nkwē L'lē'sa, qaxs g'ī'l'mēsē wūdex-
 20 'ē'da, wā, la plē'sīda. Wā, g'ī'l'mēsē gwāl ha'mā'pēxs la'ē
 nā'x'īdxa ā'ttē 'wā'pa. Wā, lā'xaa k'lēs k'lwē'ladzema ts!ē'nkwē
 L'lē'sa; lē'x'a'mēda āxnō'gwadās ha'mā'pēqēxs ts!ē'nkwaē. Wā,
 lā'xaa k'lēs ts!ēpa'sa ts!ē'nkwē L'lēs lā'xa L'lē'na, qaxs ā'laē
 tse'n'xwa. Wā, laē'm gwā'la.

Poked Halibut-Skin.—When the skin has been | kept for a long 1
time, and its fat turns red, it is not | good to be scorched. When the
owner wants to eat it, | she takes her kettle and pours water || into 5
it until it is half full. Then she puts it on the fire. | She takes down
the skin from the place where she has hung it up, in the rear of the
house. | Then she takes her fish-knife and cuts the skin into pieces,
in | this manner: |



As soon as she finishes cutting it, she waits for
the water to boil || in the kettle. As soon as it be- 10
gins to boil, | she puts the pieces of skin into it;
and when (the skin) is all in (the kettle), she | takes her tongs and
pokes down on top of the skin, so as to | keep it under the water in
which it is being boiled. Therefore | it is called "poked skin."
After it has been boiling for a long time, || when she thinks that it is 15
soaked, she takes it off of the fire. | Then she takes her small dish
and puts it down at the place where she is sitting. | Then she takes
her tongs and takes the poked skin out of the water, and | puts it
into the small dish. As soon as it is all out of the kettle, | she drinks
fresh water, when it is not || in the morning; but when it is morning, 20
she rinses her mouth. As soon as | she has finished drinking, she
eats it | while it is still hot; for when it gets cold, they can not | bite

Poked Halibut-Skin (Q!ō'dexⁿ L!ēs).—Wä, g'í'l'mēsē la gā'ta la 1
āxē'lakwa L!ē'saxs la'ē L!ā'x'widē tsenxwa'yas. Wä, la k!ē's
la ēk', lāx ts!EX'ā'sēwē. Wä, g'í'l'mēsē ha'maē'xsdēda āxnō'-
gwadāsēxs la'ē āx'ē'dxēs hā'nx'lanowē qa's gūxts!ō'dēsa 'wā'pē
lāq qa negō'yālēsēxs la'ē hā'nx'lents lā'xēs legwī'lē. Wä, la 5
āxā'xōdxa L!ē'sē lā'xēs gē'xwālaa'sē lā'xa ō'gwiwā'ilasa g'ō'kwē.
Wä, la āx'ē'dxēs xwā'lā'yowē qa's t!ō't!ets!endēxa L!ē'sē g'a
gwālēg'a (*fig.*).

Wä, g'í'l'mēsē gwāl t!ō'saqēxs la'ē ē'sela qa medelx'wī'dēsa
'wā'pē la g'ē'ts!āxa hā'nx'lanowē. Wä, g'í'l'mēsē medelx'wī'dexs 10
la'ē āxste'ntsa t!ewē'kwē L!ēs lāq. Wä, g'í'l'mēsē 'wī'la'staxs lā'ē
āx'ē'dxēs k!īplā'la qa's q!ō'densalēs lā'xa ō'kūya'yē L!ē'sa qa
le'nsēs lā'xa 'wā'palāsēs ha'mē'x'silase'wē. Wä, hē'mis lā'g'ilas
lē'gades q!ō'dekwē L!ē'sa. Wä, la'mē'sē gē'g'ilī'ēm maē'mdel-
qūla. Wä, g'í'l'mēsē k'ō'taq laēm pē'x'wīdaxs la'ē hā'nx's'ndeq. 15
Wä, la āx'ē'dxēs lā'logūmē qa's hā'ng'alilēs lā'xēs k!wāē'lasē. Wä,
la āx'ē'dxēs k!īplā'la qa's k!īpüstā'lēxa q!ō'dekwē L!ē'sa qa's lē
k!īpts!ā'las lā'xa lā'logūmē. Wä, g'í'l'mēsē 'wī'lōsta lā'xa hā'nx'-
lanowaxs la'ē hē'x'īdaēm nā'x'īdxa ā'hta 'wā'pa; yīxs k!ē'saē
gaā'la. Wā'x'ē gaā'laxs la'ē ts!ewē'l!exōda. Wä, g'í'l'mēsē 20
gwā'lēxs la'ē nā'x'īda. Wä, lawī's!a ha'yatōmāla ha'mx'ī'dqēxs
hē'maē ā'lēs ts!ē'lqwē, qaxs g'í'l'maē wūdex'ī'da, wä, la k!ēs
q!ē'q'lak:lēmaxs la'ē p!ē'sīda. Wä, g'í'l'mēsē gwāl ha'mā'pa lā'xēs

it, because it is hard. When she finishes eating, | taking it up with
 25 her hands as she eats, she puts down her || small food-dish and pours
 out (the contents) outside of the house; for they do | not often eat
 all the poked skin, | and also it is not good when it is boiled again
 after it has been cold. | Therefore it is only thrown away. When |
 the woman comes in again into her house, she pours water into (her
 30 small dish) || and washes it out; and when it is clean, | she pours
 fresh water into it, and they all wash their hands; | and after they
 have finished, they do not eat a second course. Sometimes the old
 people | eat with spoons the liquid of the poked salmon, and they
 35 eat | dried halibut raw and dry with the poked skin. || After they
 have eaten, they drink fresh water. | This also is not given at a feast
 given by the chief to his tribe; | only the owner eats it; and they do
 not | dip it into oil, for it is really fat. That is | all about this. ||

- 1 **Boiled Halibut-Edges.**—When | the (halibut-) edges begin to be dry,
 and when there are many of them, | they are tied in the middle with
 narrow strips of cedar-bark, and they hang in the | rear of the fire of
 5 the house. Then the owner invites || the chiefs in. As soon as they
 are all in the house, the woman | takes a kettle and puts it down on
 the side of the | fire nearest the door. She takes down sometimes

xā'max'ts!ānaēna'yaxs ha'mā'paē, wā, la k'ā'g'ilixēs ha'maa'ts!ēda
 25 lā'logūmē qa's lē qepewe'lsa q lā'xa L!ā'sanā'yasēs g'ō'kwē qaxs
 k'lē'saē q'lūnā'la 'wī'la ha'mx'ē'idxa q!ō'dekwē L!ē'sa. Wā, hē'-
 'misēxs k'lē'saē ēk' lāx ē't!ēdē hā'nx'!entsōxs la'ē wūdex'ē'da.
 Wā, hē'mis lā'g'ilas ā'em ts!ex'ē'dayowē. Wā, g'ī'lēmēsē g'ā'x
 ēdēlēda ts!edā'qē lā'xēs g'ō'kwaxs la'ē gūxts!ō'tsa 'wā'pē lāq
 30 qa's ts!ō'xūg'indēxēs lā'logūmē. Wā, g'ī'lēmēsē ē'g'ig'axs la'ē
 gūxts!ō'tsa ā'ita 'wāp lā'qēxs la'ē 'wī'la ts!ēnts!enx'wīda. Wā,
 g'ī'lēmēsē g'wāl'ēxs la'ē k'lēs hē'lēg'inda. Wā, lē'da q!ūlsqū'l'ēyakwē
 'nal'ne'mp!ēna yō'sax 'wā'palāsa q!ō'dekwē L!ē'sa lōxs masaasa
 k'lā'wasē k'lēlx' ā'em le'mxwa lā'xa q!ō'dekwē L!ē'sa. Wā,
 35 g'ī'lēmēsē. g'wāl ha'mā'pexs la'ē nā'x'idxa ā'ita 'wā'pa. Wā,
 k'lē's'emxaa hā'mg'ilayō lā'xa klwē'lasēda g'ī'gāma'yaxēs g'ō'kū-
 lōtē. Lē'x'aem ha'mā'pqēda āxnō'gwadās. Wā, lā'xaa k'lēs
 ts!ē'pela lā'xa L!ē'na qaxs ā'lak'lālaē tse'nxwa. Wā, lae'mxaa
 g'wāl la'xēq.

- 1 **Boiled Halibut-Edges** (Hā'nx'Laak^u xwā'xūsenxē).—Wā, hē'-
 'maaxs la'ē le'mx'widēda xwā'xūsenxa'yaxs la'ē q!ē'nema lā'xēs
 laē'na'yē yīlō'yōlaxa ts!ē'q!ē dena'sa. Wā, la tē'kūlālela lāx
 ō'g'wīwalīlaxa legwī'lasa g'ō'kwē. Wā, lē'da āxnō'gwadās Lē'la-
 5 laxa g'ā'xsā. Wā, g'ī'lēmēsē g'āx 'wī'laēlelaxs la'ēda ts!edā'qē
 āx'ē'dxa hā'nx'lanowē qa's lē hā'ng'alīlaq lā'xa ōbē'x'lālālīlaxa
 legwī'lē. Wā, la āxā'xōdxa 'nā'f'ne'mp!ēna sek'lā'x'idōyola xwā'-

five bundles | of edges tied in the middle, and she puts the bundles 8
 into the kettle. | She does not untie the tying of narrow cedar-bark in
 the middle. It || remains in the way it was tied into bundles. Then 10
 she pours water into the (kettle); | and when it is half full of water,
 she takes an | old mat and covers the top with it. As soon as she
 has done so, | she puts it on the fire. As soon as this is finished, |
 the chiefs begin to sing the songs of olden times; but the || woman 15
 takes her dishes and puts them down at the place where she is sit-
 ting, | and also the tongs. Everything is ready, and | (what is in
 the kettle) has been boiling on the fire for a long time. After four |
 songs have been sung, the guests stop singing. | Then the kettle is
 taken off of the fire; and the woman takes her tongs, || and takes off 20
 the old mat covering and puts it down at the | door-side of the fire.
 Then she takes up with the tongs the middle of one bundle of | edges
 and puts it into one dish. She | continues doing so with the others,
 and puts each into one dish. | As soon as they are all out of the water,
 she unties the narrow || strip of cedar-bark with which they were tied 25
 in the middle, and finally she divides them into the several dishes. |
 As soon as she has done so, she takes a food-mat and | spreads it
 before the guests. Then she puts the dishes | on it, and she gives
 them water. After they finish drinking, | they begin to eat. They

xūsenxa^ʔya qa^s qū^ʔlx^ʔtslōdēs lā^ʔxa hā^ʔnx^ʔlanowē. Wā, lae^m 8
 k^ʔlēs gūdex^ʔi^ʔdex yīlō^ʔyōyas ts^ʔlē^ʔq^ʔla dena^ʔsa. Wā, lae^m hōx^ʔ-
 sā^ʔem g^ʔwā^ʔlaxs la^ʔē qū^ʔlx^ʔtslōyā. Wā, lē gūq^ʔleqa^ʔsa ^ʔwā^ʔpē lāq. 10
 Wā, la^ʔmē^ʔsē nē^ʔlk^ʔeyax^ʔi^ʔda^ʔmēda ^ʔwā^ʔpē lā^ʔqēxs la^ʔē āx^ʔē^ʔdxa
 k^ʔlā^ʔk^ʔlobanē qa^s aē^ʔk^ʔlē nā^ʔseyints lāq. Wā, g^ʔi^ʔl^ʔmēsē g^ʔwā^ʔlexs
 la^ʔē hā^ʔnx^ʔlents lā^ʔxēs legwī^ʔlē. Wā, g^ʔi^ʔl^ʔmēsē g^ʔwā^ʔlexs la^ʔē
 de^ʔnx^ʔi^ʔdēda g^ʔi^ʔg^ʔāma^ʔyasa g^ʔi^ʔldze^ʔyala q^ʔlē^ʔmdema. Wā, lā^ʔi^ʔdēda
 ts^ʔlēdā^ʔqē āx^ʔē^ʔdxēs lō^ʔelq^ʔwē qa^s g^ʔā^ʔxē āx^ʔā^ʔlīlas lā^ʔxēs k^ʔlwaē^ʔlasē; 15
 wā, hē^ʔmisa k^ʔlīplā^ʔla. Wā, la^ʔmē^ʔsē ^ʔnā^ʔḡwa g^ʔwā^ʔlīlexs la^ʔē
 gē^ʔg^ʔlīl mae^ʔmdelqūlēda hā^ʔnx^ʔlāla. Wā, g^ʔi^ʔl^ʔmēsē mō^ʔsgemēda
 q^ʔlē^ʔmdemē de^ʔnx^ʔēdayōsa k^ʔwē^ʔlaxs la^ʔē g^ʔwāl de^ʔnxela. Wā, la
 hā^ʔnx^ʔsanowēda hā^ʔnx^ʔlanowaxs laēda ts^ʔlēdāqē āx^ʔē^ʔdxēs k^ʔlīplāla
 qa^s k^ʔlīp^ʔlī^ʔdēs lā^ʔxa k^ʔlā^ʔk^ʔlobanē nayī^ʔma qa^s k^ʔlīp^ʔlā^ʔlīlēs lā^ʔxa 20
 ōnā^ʔlīsāsēs legwī^ʔlē. Wā, la k^ʔlībō^ʔyōdxa ^ʔne^ʔmx^ʔi^ʔdoyāla xwā^ʔ-
 xūsenxa^ʔya qa^s k^ʔlīpts^ʔlō^ʔdēs lā^ʔxa ^ʔnemē^ʔxla lō^ʔq^ʔlwa. Wā, la
 ha^ʔnā^ʔl hē^ʔgwē^ʔgilaxa wāō^ʔkwē āxts^ʔlā^ʔlas lā^ʔxa ^ʔnemē^ʔxla lō^ʔq^ʔlwa.
 Wā, g^ʔi^ʔl^ʔmēsē wī^ʔlōstaxs la^ʔē gūdex^ʔi^ʔdxa yaē^ʔloyūwēx^ʔdās ts^ʔlē^ʔq^ʔla
 dena^ʔsa. Wā, lawī^ʔsīlē ts^ʔlā^ʔlasi^ʔlālas lā^ʔxa wāō^ʔkwē lō^ʔelq^ʔlwa. 25
 Wā, g^ʔi^ʔl^ʔmēsē g^ʔwā^ʔlexs la^ʔē āx^ʔē^ʔdxa ha^ʔmadzowē^ʔ lē^ʔwa^ʔya qa^s
 lē Lepdzamō^ʔlīlas lā^ʔxa k^ʔwē^ʔlē. Wē, la k^ʔā^ʔdzōdaslasa lō^ʔelq^ʔwē
 lāq. Wā, la tsē^ʔx^ʔitsa ^ʔwa^ʔpē lāq. Wā, g^ʔi^ʔl^ʔmēsē g^ʔwāl nā^ʔqaxs
 la^ʔē hā^ʔmx^ʔi^ʔda. Wā, lae^m xā^ʔmax^ʔtslāna dā^ʔx^ʔi^ʔdxēs ha^ʔma^ʔeyē

30 take up the food with their hands || and bite off the ends of the long edges. After they have finished | eating it, they drink water, and they carry home for their wives what is left. | Then they carry it home when they leave the | house; and they wash their hands in their own houses. | No second course is given with this, for it is a
35 valuable food for feasts, for || this kind is very costly; and they do not dip it into oil, for | it is very fat. That is all about this. |

1 **Roasted Halibut-Edges.**—When | the (halibut-)skin is half dry, the edge is torn off. | Then it is tied in the middle with narrow strips of cedar-bark, and is hung up in the | rear of the house. Sometimes the
5 woman and her || husband desire to eat of it. Then the woman requests her | husband to make roasting-tongs. Immediately | he shaves down a piece of red pine, and splits it in the same way as | fire-tongs (are split); only this is different, that below it has a sharp point | where the top of the fire-tongs is. Then the woman takes
10 narrow strips of || cedar-bark and ties them around it one span of our fingers | from the sharp lower end. When this is | done, the woman takes the half-dried edges | and puts them in coils into the roasting-tongs, in this manner:¹ As | soon as they are all
15 in the roasting-tongs, she ties a narrow strip of || cedar-bark around the top, so that the tongs may not spread when

30 qa's q!ex'ba'eyēxa g'í'lsq'ílt lē xwā'xūsenxa'ya. Wā, g'í'l'mēsē gwāl ha'mā'pqēxs la'ē nā'x'idxa 'wā'pē. Wā, la mō't'lēdxēs ē'nx'sā'yē qaēs gēgene'mē. Wā, lae'm dā'laqēxs la'ē hō'qūwēls lā'xa g'ō'kwē. Wā, ā'l'mēsē ts!ē'nts!ēnx'wid lā'xēs g'ig'ō'kwē. Wā, lae'm k'lēs hē'lēg'íntse'wa qaxs 'wā'lasaē k!wē'ladzema qaxs
35 lā'xūlaē gwē'x'sdemas. Wā, la k'lēs ts!ē'pela lā'xa L!ē'na qaxs ā'laē la tsē'n'xwa. Wā, lae'm gwāl lā'xēq.

1 **Roasted Halibut-Edges** (L!ō'bēk^u xwā'xūsenxē).—Wa, hē'ēmaaxs la'ē k!ā'yax'widēda L!ē'saxs la'ē xwaso'yūwēda xwā'xūsenxa'yē. Wā, la yilō'yōtsōsa ts!ē'q!ē dena'sa qa's tēx'wale'lōdayowē lāx ō'gwiwalīsa g'ō'kwē. Wā, la 'nā'f'nemp!ēnēda ts!edā'qē lē'wis
5 lā'wūnemē ha'maē'xsd lāq. Wā, lē'da ts!edā'qē āxk'lā'laxēs lā'wūnemē qa L!ō'psayōgwilēsēx L!ō'psayā. Wā, hē'x'ida'mēsē k!ā'x'widxa wūnā'gulē qa's xō'x'widē qa yū'wēs la gwē'x'sōxda k!lplā'lax. Wā, lē'x'a'mēs ōgūqālayōsēxs ē'x'baēda be'nba'yas, yix ō'xtā'yasa k!lplā'la. Wā, lē'da ts!edā'qē āx'ē'dxa ts!ē'q!ē
10 dena'sa qa's yilē'f'dēs lā'xa 'nē'mp!ēnk'ē lā'xens q!wā'q!wax'ts!ā-na'yēx, g'ā'g'ilēla lā'xa ē'x'ba lā'x be'nba'yas. Wā, g'í'l'mēsē gwā'fēxs la'ēda ts!edā'qē āx'ē'dxa k!ā'yaxwē xwā'xūsenxa'ya qa's lē q!ē'l'x'ts!ōdālas lā'xa L!ō'psayowē g'a gwā'lēg'a (*fig.*).¹ Wā, g'í'l'mēsē 'wī'la la āxts!ā' lā'xa L!ō'psayāxs la'ē yilē'f'tsa ts!ē'q!ē
15 dena's lāx ō'xtā'yas qa k!lē'sēs dēxetō'x'widēda L!ō'psayowaxs la'ē

¹ See figure on p. 344.

they | get hot. Then she takes thin cedar-sticks and | puts them on 16
lengthwise, one on each side of the end | of the edges, and she puts a
stick crosswise, one at each end. | Then she puts it up by the side of
the fire, and it is not long before she turns it around. || As soon as it 20
is done, the woman takes her food- | mat and spreads it out at the
place where she is sitting. Then she takes the | roasted edges and
puts them on it and takes them out of the tongs. | Then they drink
water. After they have finished drinking water, | they take long
strips of the edges and bite them off from the end. || After they have 25
finished eating them, the woman takes her small dish | and pours
some water into it, and they wash their hands. | After they have
done so, the woman puts away what is left over, | and they drink
water. It is not put into a | dish when they eat it; and they do not
dip it into oil, for it is || very fat; and also this is not given to the 30
tribe at a feast. | That is all about this. |

Dried Halibut-Head.—When it is winter | and they can not catch 1
halibut, the wife of the | fisherman takes dried halibut-head and
soaks it in bilge-water | of the fishing-canoe of her husband. After
it has been soaking for four days || in the fishing-canoe, the woman 5
takes her kettle | and puts it down by the side of the fire. Then she

ts!e'lx^εwīda. Wā, la āx^εē'dxa wī'swūltowē xōk^u k!waxlā^εwā qa^εs 16
k!aat!ē'dēs. Wā, lae'm wa'x'senxa'yēda 'nā'f'ne^εmts!aqē lāx ō'ba-
'yasa xwā'xūsenxa'yē. Wā, la gē'gēbentsa 'na'f'ne^εmts!aqē. Wā,
la'mē'sē lanō'lisāq lā'xēs legwī'lē. Wā, k!ē'st!a gā'laxs la'ē lē'x'fī-
deq. Wā, gī'f'mēsē lō'pexs la'ē āx^εē'dēda ts!edā'qaxēs ha'ma- 20
dzowē' lē'wa'ya qa^εs lep!ā'lilēs lā'xēs k!waē'lasē. Wā, la āx^εē'dxa
lō'bekwē xwā'xūsenxa'ya qa^εs āxdzō'dēs lā'qexs la'ē x'ek!ex^εideq.
Wā, lā'x'da^εxwē nā'x'īdxa 'wāpē. Wā, gī'f'mēsē gwāl nāqaxs
la'ē dāx'īdxa gī'lsq'ilt!ēnāla xwāxūsenxē qa^εs q!eg'ilba'yēq. Wā,
gī'f'mēsē gwāl ha'mā'pqexs la'ē āx^εē'dēda ts!edā'qaxēs lā'lōgūmē 25
qa^εs gūxts!ō'dēsa 'wā'pē lāq. Wā, lā'x'da^εxwē ts!ēnts!ēnx^εwīda.
Wā, gī'f'mēsē gwā'lēxs la'ēda ts!edā'qē gē'xaxēs hā'mx'sā'yē. Wā,
lā'x'da^εxwē nā'x'īdxa 'wā'pē. Wā, lae'm k!ēs āxts!ō'yō lā'xa
lō'qlwāxs ha'ma'yaē lōxs k!ē'saē ts!ē'pela lā'xa l!ē'na qaxs
xe'nlelaē tse'nxwa. Wā, lā'xaa k!ēs k!wē'ladzema lāxa g'ō'kū- 30
lōtē. Wā, lae'm gwāl lā'xēq.

Dried Halibut-Head (Mā'lēqasdē).—Wā, hē'emaaxs la'ē ts!āwū'n- 1
xa, la k!ēō's la gwe'yō'lasxa p!ā'yē. Wā, lē'da gēne'masa lō'-
qlwēnoxwē āx^εē'dxēs mā'lēqasdē qa^εs lē t!ē'laq lā'xa tō'xsas lō'-
gwats!āsēs lā'wūnemē. Wā, hē't!a la mō'p!ēnxwa'sē 'nā'lās
t!ē'ltālēxs lā'xa lō'gwats!āxs la'ē āx^εē'dēda ts!edā'qaxēs hā'ux- 5
lanowē qa^εs hā'ng'alilē lā'xa ōnā'lisasēs legwī'lē. Wā, la āx^εē'd-

7 takes | her small basket by the handle and carries it out of the house,
and she | puts it down by the side of the fishing-canoe. Then she
takes out of the water the dried heads and | puts them into the small
10 basket. After it is full, she || takes it up by the handle and carries
it into the house. Then | she takes out the dried heads and puts
them into the kettle. | As soon as it is full, she pours water into it;
and when | it is filled with water, she puts the kettle on the fire. It
is | left to boil for a long time, and then the kettle is taken off the
15 fire. || Then the woman takes her dish and takes her | long-handled
ladle, and she dips up the dried heads and | puts them into the dish.
As soon as they are all out of the water, she drinks | water; and after
she finishes drinking, she takes up with her hands | the boiled dried
20 heads and puts them into her mouth. || Then she begins to eat. This
is called "eating dried heads." Then | she throws into the fire the
bones that remain. After she has finished, | she again pours into
the kettle the food that has been left over. | She pours some fresh
water into the food-dish that she had used. | Then she washes her
25 hands. After she has finished, she puts away the || kettle. The
remains of the dried heads | are in the kettle in the water. She is
going to put them on the fire again | when she feels hungry, for heads
do not get spoiled even if they are | put on the fire ten times. Then
she drinks | fresh water. The dried halibut-head is not used for

7 xēs lā'laxamē qa's lē k'!ō'qewelselaq lā'xēs g'ō'kwē qa's lē hānō'-
dzelsas lā'xa lō'gwatslē. Wā, la āx'wūste'ndxa mā'lēqasdē qa's
āxts!ō'dalēs lā'xa lā'laxamē. Wā, g'í'l'mēsē qō't!axs la'ē k'!ō'-
10 qūlsaq qa's lē k'!ō'gwilelaq lā'xēs g'ō'kwē. Wā, la'mēsē
āxwūts!ā'laxa mā'lēqasdē qa's lē āxts!ā'las lā'xa hā'nx'lanowē.
Wā, g'í'l'mēsē qō't!axs la'ē gūgeqa'sa 'wāpē lāq. Wā, g'í'l'mēsē
qō't!axa 'wā'paxs la'ē hā'nx'lents lā'xēs legwīlē. Wā, la'mēsē
gē'g'ilil mae'mdelqūlaxs la'ē hā'nx'sanowēda hā'nx'lanowē. Wā,
15 la'mēs'a ts!edā'qē āx'ē'dxēs lō'q!wē qa's āx'ē'dēxēs 'wā'lasē g'í'l-
t!exlāla k'ā'ts!enaqa qa's xelōstēndēxa mā'lēqasdē qa's lē xē'l-
ts!ālas lā'xa lō'q!wē. Wā, g'í'l'mēsē 'wīlōstaxs la'ē nā'x'idxa
'wā'pē. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē dā'x'itsēs e'eyasowē'
lā'xa hā'nx'laak^u mā'lēqasdē qa's ts!ō'q!ūsēs lā'xēs se'msē. Wā,
20 lae'm hā'mx'ī'da. Wā, hē'em lē'gades memā'lēqasdē. Wā, lae'm
ts!exlā'lasēs xā'xmōtē lā'xa legwīlē. Wā, g'í'l'mēsē gwā'lexs
la'ē xwē'laqa gūxts!ō'tsēs hā'mx'sā'yē lā'xa hā'nx'lanowē. Wā,
la gūxts!ō'tsa ā'ltā 'wāp lā'xēs hā'maats!ē'x'dē lō'q!wa. Wā,
la ts!ēnts!enx'wida. Wā, g'í'l'mēsē gwā'lexs la'ē g'ē'xaxa
25 hā'nx'lanowē. Wā, lae'm g'ē'stā'lēda hā'mx'sā'yē mā'lēqasdē
lā'xa hā'nx'lanowē. Wā, lae'm ā'em ē't!lēde! hā'nx'lēndleq
qō pō'sq!ex'īdlō, qaxs k'lē'saē 'yā'x'semx'īdexs wā'x'maē neqa'-
p!ena hā'nx'lēndayowēda mā'lēqasdē. Wā, lawī'slā nā'x'idxa
ā'ltā 'wā'pa. Wā, lae'm k'lē's lē'ēlālayuwēda mā'lēqasdē ā'em

inviting (to a feast). || Only the owners—that is, the woman, her 30 husband, | and her children—eat it; and this also is not dipped into oil. | That is all about this. |

Dried Halibut-Stomach, boiled | and soaked.—(The dried halibut- 1 stomach) is soaked the same number of days | as the halibut-head, which is soaked for four | days in the bilge-water of the fishing-earnoe of the fisherman. || The dried stomach is also soaked in the fishing- 5 earnoe. | After it has been in the earnoe for four days, it swells up. | Then the woman again takes her small basket by the handle and puts | it down by the side of the fishing-earnoe. She takes the dried | stomach out of the bilge-water of the fishing-earnoe and puts it into her small basket. || When it is full, she takes it up by the handle and 10 carries it | into her house. Then she puts it down in front of the fire. | Then she takes her small kettle and washes it out. As soon as | it is clean, she takes out of the small basket the dried stomach and | puts it into the small kettle. Then she pours water into it until || it is full, and puts it on the fire. She does not let it | boil 15 quickly. There is only little fire under the | kettle. The water gets hot slowly, | and it is on the fire from morning until noon. Then the woman | takes the kettle from the fire and puts it down at the place where she is sitting. || Then she takes a small dish and puts it down 20

lē'x'a'mēda āxnō'gwadās ha'ma'peqxa ts!edā'qē lē'wis lā'wūnemē 30
lē'wis sā'sēmē. Wā, lā'xaa k'lēs ts!ē'pela lā'xa l!ē'na: Wā,
lae'm gwāl laxē'q.

Dried Halibut-Stomach, boiled and soaked (Mō'qwasdāxs hā'nx-. 1
laakwaē t!ē'lkwa).—Wā, hē'emxaa wā'xsē 'nā'lās t!ē'lkwē wā'-
xaxsaasas 'nā'lāsa mā'leqasdāxs la'ē t!ē'fase'wa, yīxs mō'p!en-
xwa'saē 'nā'lās āxstā'lexs lā'xa tō'xsasa lō'gwats!āsa lō'q!wēno-
xwē. Wā, hē'emxaa'wisē lē'da mō'qwasdēda lō'gwats!ē t!ē'la- 5
se'wē. Wā, gī'l'mēsē mō'xsē 'nālāsēxs la'ē wiwō'x'wida. Wā,
lae'mxaa'wisa ts!edā'qē k'lō'qewelsxēs lā'laxamē qa's lē hānō'-
dzelsas lax onōdza'yasa lō'gwats!ē. Wā, la āx'welstā'laxa mō'-
qwasdē lāx tō'xsasa lō'gwats!ē qa's lē āxts!ā'las lā'xēs lā'laxamē.
Wā, gī'l'mēsē qō't!axs la'ē k'lō'qūlsaqa qa's lē k'lō'gwilelaqa lā'- 10
xēs g-ō'kwē. Wā, la k'lō'x'walīlaqa lā'xa ōbē'x'lālāsēs legwī'lē.
Wā, la āx'ē'dxēs ha'ne'mē qa's ts!ō'xūg'indēq. Wā, gī'l'mēsē
ē'g'ig'axs la'ē āxwūlts!ō'dxa mō'qwasdē lā'xa lā'laxamē qa's lē
āxts!ō'dālas lā'xa ha'ne'mē. Wā, la gūq!eqa'sa 'wā'pē lāq qa
qō't!ēs. Wā, la hā'nx'lents lā'xēs legwī'lē. Wā, la k'lēs hēlqlalaqa 15
ha'labala mede'lx'wida. Wā, lae'm hā'lselaem x'ī'q!exsdalēda
hā'nx'lanāxa gū'lta. Wā, ē'x'mēsē la ts!ēgū'nā'kūlē 'wā'palāsēxa
g'ā'g'ilela lā'xa gaā'la lā'laa lā'xa neqā'la. Wā, lē'da ts!edā'qē
hā'nx'sendxa hā'nx'lanowē qa's hā'ug'alilē lā'xēs k!waē'lasē. Wā,
la āx'ē'dxēs lā'lōgūmē qa's ha'no'lilē lā'xa hā'nx'lanowē. Wā, 20

- 21 by the side of the kettle. | Then she also takes her fish-knife and puts it into a small dish. | Then she takes her tongs and picks up the boiled stomach | and puts it into the small dish. As soon as it is
 25 all out | of the kettle, she takes a thin cedar-board || four fingers wide and one span and four | fingers long. She puts it down crosswise by | the side of the small dish. Then she takes the dried stomach and puts it down on it. | She takes her fish-knife and cuts it into small pieces | of the right size to go into our mouths. After the
 30 woman has || cut up what she is cutting, she takes the kettle and | pours out the liquid of the dried stomach outside of the house. | Then she carries it back into the house by the handle and puts it down at the place where she is sitting. | Then she pours fresh water into it and washes it out | inside. As soon as it is clean, she pours
 35 it out again || outside of the house. As soon as this is done, she brings it back and puts it down | by the side of the fire. Then she pours fresh water on the | pieces of dried stomach, and she washes them well. As soon as | all the soot is washed off and they are white outside, she | puts them into the small kettle; and when they are
 40 all in, she pours fresh || water over them. Now the small kettle is full of water; and she makes a good | fire, so that it blazes up well. Then she puts the kettle on the | fire, and it does not take long

- 21 lā'xaa āx'ē'dxēs xwā'layowē qa's lē g'ē'ts!ōts lā'xa lā'lōgūmē. Wā, la āx'ē'dxēs k'lip!ā'la qa's k'lip!ē'dēs lā'xa hā'nx!aakwē mō'qwasdā qa's lē k'lip!ts!ā'las lā'xa lā'lōgūmē. Wā, g'ī'lēmēsē 'wī'lōsta lā'xa hā'nx!lanowaxs la'ē āx'ē'dxa pē'ldzowē k'wā'gedzā, la mō'-
 25 denē 'wā'dze'wasas lā'xens q!wā'q!wax'ts!āna'yēx; wā, la mō'den-balēda 'ne'mp!enk'ē lā'xens bā'laxs la'ē gāyo'sas lā'xa ō'gwāga-yasa lā'lōgūmē. Wā, la āx'ē'dxa mō'qwasdē qa's pagēdzō'dēs lāq. Wā, la āx'ē'dxēs xwā'layowē qa's ām'ēmē'x'salē t!ō't!ets!ā'laq qa ā'mēsē hē'ladzeqela lā'xens sē'msēx. Wā, lē'da ts!edā'qe 'wī'la
 30 t!ō't!ets!endxēs t!ō'sase'waxs la'ē āx'ē'dxa hā'nx!lanowē qa's lē qepewe'lsax 'wā'palax'dāsa mō'qwasdē lāx l!ā'sanā'yasēs g'ō'kwē. Wā, g'āx xwē'laqa k'ō'gūlelaq qa's hā'ng'alilēq lā'xes k!wāē'-lasē. Wā, la'mēsē gūxts!ō'tsa ā'ita 'wāp lāq qa's aē'k!lē ts!ō'xū-g'indeq. Wā, g'ī'lēmēsē la ē'g'ig'axs la'ē ē't!ēd la qepewe'lsaq
 35 lā'xēs l!ā'sanā'yē. Wā, g'ī'lēmēsē g'wā'lēxs g'ā'xae hā'ng'alilas lāx ōnā'lisasēs lēgwī'lē. Wā, la gūq!eqa'sa ā'ita 'wāp lā'xa t!e-wē'kwē mō'qwasdā. Wā, lā'xae aē'k!la ts!ō'x'wīdeq. Wā, g'ī'lēmēsē la 'wī'lāwēda q!wā!ōbesaxs laē melmadzō'wida. Wā, la āxts!ā-las lā'xa ha'ne'me. Wā, g'ī'lēmēsē 'wīlts!āxs la'ē gūq!eqa'sa ā'ita
 40 'wāp lāq. Wā, la qō't!a'ma ha'ne'maxa 'wā'paxs la'ē aē'k!līx'īd-xēs lēgwī'lē qa ē'k'ēs x'ī'x'iqela. Wā, la hā'nx!lents lā'xēs lēgwī'lē. Wā, k'īc'st!a gā'laxs la'ē medelx'wī'da. Wā, la'mē'sēda

before it boils. Then | for a long time the woman watches it while 43
it is boiling. | When the water is nearly dried up, she pours fresh
water || into it. When it is evening, the kettle is taken off, | and 45
then it is done. Immediately the woman takes her | spoon and dips
the dried stomach out into a small dish. | She does not take the
liquid. Only what is edible is dipped out | into the small dish. As
soon as the small dish is full, she calls || her husband to come and sit 50
down in the evening. Then they | drink water. After they finish
drinking, the | woman takes pointed cedar-sticks and pricks | into
the dried stomach. She (eats) the same way with the pointed cedar-
stick | as white people eat with forks: she || pricks with it into the 55
dried stomach and puts it into her mouth. | When she finishes eating
the dried stomach, the woman takes up the | small food-dish and
pours back what is left over | into the small kettle. Then she pours
fresh water into it and | washes the inside. As soon as it is clean,
she pours more water || into it, and they wash their hands; and 60
after they finish, | they drink fresh water. Dried stomach is also
not used at feasts; | and they do not dip it into oil, for it is really |
fat. |

Soaked Dried Halibut-Fins.— | Dried halibut-fins are also soaked |
in the bilge-water of the fishing-canoe; | only this is different, that

ts!edā'qē q!ā'q!ala lā'qēxs la'ē gē'g'ilil mā'e'mde!qūla. Wā, 43
g'í'l'mēsē elā'q le'mx'widē 'wā'pasēxs la'ē gūq!eqa'sa ā'!ta 'wāp
lāq. Wā, g'í'l'mēsē dzā'qwaxs la'ē hā'n'x'sanāwēda hā'n'x'lanowē. 45
Wā, la'e'm L!ō'pa. Wā, hē'x'ida'mēsa ts!edā'qē ā'x'ē'dxēs
k'ā'ts!enaqē qa's tseyō'sēsa mō'qwasdē lā'xa lā'lōgūmē. Wā,
la'e'm k'!ēs lē 'wā'palās; ā'em lē'x'a'ma ha'maē'sas la tseyō'dzem
lā'xa lā'lōgūmē. Wā, g'í'l'mēsē qō't!ēda lā'lōgūmaxs la'ē lē'ēlā-
laxēs lā'wūnemē qa g'ā'xēs k!wā'galilxa la dzā'qwa. Wā, lā'x'- 50
da'xwē nā'x'idxa 'wā'pē. Wā, g'í'l'mēsē gwāl nā'qaxs la'ēda
ts!edā'qē ā'x'ē'dxa k!lā'k!ēx'baa'kwē k!wā'xlā'wa qa's L!ē'nqēs
lā'xa mō'qwasdē. Wā, la'e'm yō gwē'g'ilasa ē'x'ba k!wā'xlā'wē
gwē'g'ilasasa mā'malāxs ha'mā'paasa ha'mayowē'. Wā, la'e'm
L!ē'nqas lā'xa mō'qwasdē qa's ts!ō'q!ūsēs lā'xēs se'msē. Wā, 55
g'í'l'mēsē gwāl memā'lēqasdegixs la'ēda ts!edā'qē k'ā'g'ililxēs
ha'maa'ts!ē lā'lōgūma qa's xwē'laqē qep'ste'ntsēs hā'mx'sā'eyē
lā'xa ha'ne'mē. Wā, la gūxts!ō'tsa ā'!ta 'wāp lāq qa's ts!ō'-
xūg'indēq. Wā, g'í'l'mēsē ē'g'ig'axs la'ē ē't!lēd gūxts!ō'tsa 'wā'pē
lāq. Wā, lā'x'da'xwē ts!ē'nts!enx'wida. Wā, g'í'l'mēsē gwāl'lexs 60
la'ē nā'x'idxa ā'!ta 'wā'pa. Wā, la'e'mxaa k'!ēs k!wē'ladzēmēda
mō'qwasdē. Wā, lā'xaa k'!ēs ts!ē'pela lā'xa L!ē'na, qaxs ā'laē
tsē'nxwa.

Soaked Dried Halibut-Fins (Pelpa'lxa t!ē'lkwē pā'lasdē).—Wā, 1
hē'emxaē t!ē'lase'fwa pā'lasdēda tō'xsasa lō'gwats!ē. Wā, lē'x'a-

- they are soaked for six days | in the canoe, for they are thick.
- 5 Therefore they are soaked for a long time. || As soon as they swell up, the woman takes her small basket | and carries it by the handle to the side of the place where the canoe is on the ground. | Then she takes one fin and washes off the soot that is on it. | As soon as it is all off, she puts it into the small basket. She only | stops when the
- 10 small basket is full. Then she carries the small basket || into her house, and she puts it down by the side of the fire. | Then she takes the small kettle and washes it out inside. As soon as it is clean, | she takes split cedar-sticks. She breaks them into pieces, and | puts them crosswise in the bottom of the small kettle, (forming a grating). As soon as this is done, | she takes the soaked fins and puts them on ||
- 15 the crossed split cedar-sticks in the small kettle. | She does not want what she is cooking to be burned: therefore | she puts the cedar-sticks under it. When the small kettle is full of | dried fins, she pours water into it; and she only stops pouring | when it is full.
- 20 Then she puts the kettle on the fire. It || stays on the fire for a long time. Sometimes it is put on the fire in the morning, | and it is not done until afternoon. As soon as it is done, | the woman takes her tongs and takes the | kettle off the fire. Then she takes her small dish and puts it down at the | place where she is sitting. Then she

-
- 3 ʼmēs ɔ̌gǔq̌alayōsēxs ǩľe'saē á'Em q̌ľEL!Ep!E'nxwaf̌sē ʼnā'lās
ťľe'ťľa!ľEXS lā'xa xwā'ǩľūna, qaxs wō'kwaē, lā'ǧi!as gā'la ťľe'la.
- 5 Wā, ǧi'!mēsē pē'x̌widEXS la'ēda tšľEdā'q̌ē āx̌ē'dxēs lā'laxamē
qa's lē ǩľo'x̌welsaq̌ lāx ɔ̌'gwāǧay'asa xwā'ǩľūnāxs hā'nsaē. Wā,
lē āx̌ē'dxa ʼne'mē pELa' qa's tšľōx̌ā'lēxa q̌!wa!ɔ̌'bēsē āxdzewē'q.
Wā, ǧi'!mēsē wī'elāxs la'ē āxts!ɔ̌'ts lā'xa lā'laxamē. Wā, ā'!mēsē
gwā'ľEXS la'ē qō'ťľēda lā'laxamē. Wā, lē ǩľo'ǧwī!xa lā'laxamē
- 10 lā'xēs ǧo'kwē qa's lē ǩľo'x̌walī!aq̌ lāx ɔ̌nɔ̌'lisasēs lēǧwī'lē. Wā,
la āx̌ē'dxēs ha'ne'mē qa's tšľo'x̌ūǧ'endēq̌. Wā, ǧi'!mēsē ē'ǧi'ǧaxs
la'ē āx̌ē'dxa xō'kwē ǩ!wa'xlā'wē. Wā, la ǩo'ǩe'x̌sē'ndēq̌ qa's
ǧayī'lā'lax'ē!dēq̌ lāx ɔ̌ts!ā'wasa ha'ne'mē. Wā, ǧi'!mēsē gwā'ľEXS
la'ē āxwū!ts!ɔ̌dxa ťľE'lkwē pā'Lasdē qa's lē āxdzōdā!a lā'xa
- 15 ǧayī'lā'elakwē xōǩ ǩ!wa'xlā'wa lāx ɔ̌ts!ā'wasa ha'ne'mē. Wā,
la'Em gwā'q̌ľE!aq̌ ǩľūmELǧi!ts!owē ha'mē'x̌silasē'was, lā'ǧi!as
benā'xľEntsa ǩ!wa'xlā'wē lāq̌. Wā, ǧi'!mēsē qō'ťľēda ha'ne'maxa
pā'Lasdāxs la'ē gūx̌i'tsa ʼwā'pē lāq̌. Wā, ā'!mēsē gwā! gū'qaxs
la'ē qō'ťľa. Wā, la hā'nx̌Lents lā'xēs lēǧwī'lē. Wā, la'mēsē
- 20 gē'x̌LalaEm hā'nx̌Lala; ʼnā'ľnemp!Enaas hā'nx̌Lentsōxa gāā'la.
Wā, la ā'ľEm L!ɔ̌pxa la gwā! ʼneqā'la. Wā, ǧi'!mēsē L!ɔ̌pxs
la'ēda tšľEdā'q̌ē āx̌ē'dxēs ǩ!p̌lā'la qa's ǩ!wētse'ndēs lā'xa
hā'nx̌Lanowē. Wā, la āx̌ē'dxēs lā'lōǧūmē qa's hā'nǧalī!ēs lā'xēs
ǩ!waē'lasē. Wā, la āx̌ē'dxa ǩ!p̌lā'la qa's ǩ!p̌ľi'dēs lā'xa pā'Lasdē

takes her tongs and takes out the dried fins, || and she puts them into 25 the small dish. When the small dish is full, | she calls her children and her husband to come and sit down. | Then they drink fresh water; and after they finish drinking, | they take whole pieces of dried fins and eat them. They | hold them in their hands while they are eating. After they have finished || eating, the woman takes the small 30 dish and pours back | into the kettle what is left over. She pours some water | into (the dish) and washes it out inside; and when it is clean, she | pours more fresh water into it, and they wash their hands. | As soon as this is finished, they drink fresh water. That is all || about this. They do not dip it into oil, for it is fat; | and it is 35 also not given at feasts to other people, for | only the owners eat it.

The Indians always | drink water before they begin to eat and when they have finished; | for the people in olden times said that if they should not drink || water when they were about to eat, those who 40 should forget | to drink water before they eat or when they finish would rot inside. | The reason why they rinse their mouths in the morning before they eat is to | get off the sleepiness of the throat. Therefore they do this way. | That is all about this. ||

Halibut-Spawn.—Halibut-spawn is not kept for a long time. | As 1 soon as it is half dried, it is boiled | in a small kettle. Some water is

qa's le k'lipts!o'dēs lā'lōgūmē. Wā, g'í'l'mēsē qō't!ēda lā'lōgūma- 25 sēxs la'ē lē'lālxēs sā'sēmē lē'wis lā'ewūnemē qa g-ā'xēs k'ūs-ā'līla. Wā, lē nā'x'idxa ā'ltā 'wā'pa. Wā, g'í'l'mēsē g'wāl nā'qaxs la'ē dā'x'idxa senā'la pā'lasda qa's hā'mx'ī'dēq. Wā, lae'm ā'em dēdā'lalīlqēxs la'ē ha'mā'pa. Wā, g'í'l'emxaa'wisē g'wāl ha'mā'pa la'ēda ts!edā'qē k-ā'g'ililxa lā'lōgūmē qa's lē qepste'nd- 30 xēs hā'mx'sā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa 'wā'pē lāq. Wā, la ts!ō'xūg'indeq. Wā, g'í'l'mēsē ē'g'ig'axs la'ē xwē'laqa gūxts!ō'tsa ā'ltā 'wā'p lāq. Wā, la'x'da'xwē ts!ē'nts!enx'wida. Wā, g'í'l'mēsē g'wāl'exs la'ē nā'x'idxa ā'ltā 'wā'pa. Wā, lae'm g'wāl lā'xēq. Wā, lae'm k'lēs ts!epa'x lē'ē'na qaxs tsē'nxwāē. Wā, 35 lae'mxaa k'lēs k'wē'ladzēm lā'xa ō'gū'la begwā'nema, yīxs ā'ēmaē lē'x'aem ha'mā'qēda āxnō'gwadās. Wā, la hē'menāla'ma bā'k'lūmē nā'naqalg'iwālaxa 'wā'paxs k'lē's'maē hā'mx'ī'da lōxs la'ē g'wā'la, qaxs 'nē'k'aēda g-ā'lē begwā'nemxs g'í'l'mēlaxē k'lēs nā'x'idxa 'wā'paxs g-ā'lē ha'maaxēs ha'mā'lē, wā, la xaxē'x'idēda l!ēlē'wā'yē 40 nā'x'idxa 'wā'paxs k'lē's'maē hā'mx'ī'da, lōxs la'ē g'wā'la. Wā, hē'mis lā'g'ilas ts!ēwē'l!exōdxa gaā'lāxs g-ā'laē ha'maa qa lawā'yēsēs beq'lūlē'l!exawa'yē. Wā, hē'mis lā'g'ilas hē g'wē'g'ilē. Wā, lae'm g'wāl lā'xēq.

Halibut-Spawn (Tsā'p!ēdza'yē).—Wā, k'lē's!a gū'la āxē'lakwa tsā- 1 p!ēdza'yasa plā'yē. G'í'l'em k'lā'yax'widexs lā'ē hā'nx'lentse'wa

- poured into the | small kettle, and it is put over the fire of the house.
- 5 As soon || as the water begins to boil, the woman takes down the | spawn from where it is hanging, and puts it into the boiling | kettle on the fire. After it has been boiling for a long time, | it is taken off and is done. Then the woman takes a | small dish and a spoon, and
- 10 she dips out the boiled || spawn and puts it into the small dish. As soon as | it is all out of the water, they drink water, and they just take it up with their hands | and bite off the end as they eat it; and they do not eat much | before they finish, for this is not very good food. | The men do not often eat the spawn. That is the only ||
- 15 reason why the woman boils it, that it brings bad luck if it is not | boiled; for the men of early times said, that, if it were not done, | her husband would not get a bite,—if for once | the woman should not boil what comes from the halibut caught by her | husband. As
- 20 soon as the woman finishes eating, || she pours out what is left over. Then she drinks water. | That is all about this. |

Middle Piece of Halibut.—I have forgotten | the piece in the middle,—the fat that is under the skin between | the two flat sides of the

25 halibut, the meat just on top of the || backbone. As soon as the skin is taken off, the | woman cuts off the piece in the middle, and there

- 3 lā'xaaxa ha'ne'mē. Wā, lae'm â'em güxts!ō'yuwēda 'wā'pē lā'xa ha'ne'mē qa's hā'nx'lanowē lā'xa legwī'lasa g'ō'kwē. Wā, g'ī'l-
- 5 'mēsē mede'lx'widēda 'wā'paxs la'ēda ts!edā'qē āxā'xōdxa tsā'p'lē-dza'yē lā'xēs gē'xwalaasē qa's āx'ste'ndēs lā'xa mae'mdelqūla hā'nx'lanōxs hā'nx'lalamaē. Wā, la gē'g'ilil'em mae'mdelqūlaxs la'ē hā'nx'sanā. Wā, lae'm l!ō'pa. Wā, lē'da ts!edā'qē āx'ē'dxēs lā'lōgūmē lē'wa k'ā'ts!enaqē qa's xelōstendēxa hā'nx'laakwē
- 10 tsā'p'lēdza'ya qa's lē xelts!ā'las lā'xa lā'lōgūmē. Wā, g'ī'l'mēsē 'wī'lōstaxs la'ē nā'x'idxa 'wā'pē. Wā, ā'ē'mēsē dā'x'itsēs e'eyasowē' lāq qa's q!eg'ī'lba'yēxēs ha'ma'yē. Wā, la k'lēs ā'laem q!ē'k'lēs la'qēxs la'ē gwā'la, qaxs k'lē'saē ā'laem ēk' ha'ma'ya. Wā, la k'lēs q!ūnā'la ha'mā'pa begwā'nemaxa tsā'p'lēdza'yē. Wā, lē'x'a-
- 15 'mēs lā'g'ilas ts!edā'qē hā'nx'lendeq, qaxs aē'k'ilāē k'lēs hā'nx'lendeq, qaxs 'nē'kaēda g'ā'lē begwā'nemqēxs k'lēs'sēlaxē lā'lax q!ēk'a'sō lā'xē lō'gūyōs la'wūnemas qō k'lēs'slax 'ne'mp!ēnālaxēda ts!edā'qē hā'nx'lenlāxa g'a'yolē lā'xa p!ā'yē, yā'nemsēs lā'wūnemē. Wā, g'ī'l'mēsē gwāl ha'mā'pa ts!edā'qaxs la'ē ā'em
- 20 qepewe'lsxēs hā'mx'sā'yē. Wā, lā'xae nā'x'idxa 'wā'pē. Wā, lae'm gwāl lā'xēq.

Middle Piece of Halibut.—Wā, hē'xō'lēn l!elē'wēse'wēda q!wā'q!ū-sawa'yē, yīxa āxā'la tse'nwxē lā'xa āwā'bā'yasa l!ē'sē lā'xa ēwī'g'a'yē lō'ē ōk!waēdza'yasa p!ā'yē, yīx k!ūtā'layōsa q!ē'mlalē lāx nexe-

25 na'eyasa hā'mō'mō. Wā, g'ī'l'mē lawā'yēda l!ē'saxs la'ēda ts!edā'qē sapō'dxa q!wā'q!ūsā'wa'yē. Wā, la xū'lkwalēda āxā'sdās.

is a groove at the place where it was. | Then the woman puts her 27
forefinger into this groove, | and she opens it out at the place where
the (sides of the) meat meet, along the | backbone. As soon as the
piece in the middle is off, she || throws it into a basket which stands 30
by the side of the woman when she is working on the | halibut. As
soon as she has finished, she takes the basket by the handle and |
carries it into the house. Then she splits a piece of red pine | and
makes roasting-tongs just like the roasting-tongs for the edges, | and
the piece in the middle is put in in the same way as the edges || when 35
they are roasted; and it is eaten in the same manner. | What is left
over is put away; and they eat of it again, | even when it is cold.
That is all about this. |

I have also forgotten the one name of the edges. It is called | by
the Newetee "standing-on-the-edge." ||

Fresh Codfish (1).—The¹ wife at once breaks | some dried halibut and 1
puts it on a food-mat, and she | pours oil into an oil-dish; and after
she has done so, | she spreads out a food-mat in front of her husband,
and she || puts the oil-dish on it. As soon as she has done so, she 5
takes her | small basket in which she keeps her two fish-knives.
She | is going to remove the guts of the codfish. She takes her
fish-knives, | and takes a codfish so that the head turns towards

Wä, â^émēsa ts!Edā'qē la ts!E'ng'ilt!axstālasēs ts!Emā'lax'ts!ā'- 27
na^éyē lāq, qa āqō'x^éwidēsa āwe'lgōda^éyas q!E'mlalās nEXENā^éyasēda
hāmō'mowē. Wä, g'í'l'mēsē lawā'yēda q!wā'q!ūsa'wa^éyē, wä, la
ts!exts!ā'las lā'xa lexā^éyē hānō'dzilisxa ts!Edā'qaxs la'ē ē'axalaxa 30
plā^éyē. Wä, g'í'l'mēsē gwā'lexs la'ē k!ō'qūlisxa lexā^éyē qa's lē
k!ō'gwī'lēlaq lā'xēs g'ō'kwē. Wä, la k!ā'x^éwidxa wūnā'gūlē
qa's L!ō'psayōgwilēq, hē gwē'x'sē L!ō'psayāxa xwā'xūsenxa^éyē. Wä,
hē'EMxaa'wisē gwā'lēda q!wā'q!ūsawa^éyē gwā'laasasa xwā'xūsenxa-
^éyaxs la'ē L!ō'pase^éwa. Wä, hē'EMxaa'wisē gwē'g'ilaxs la'ē ha- 35
^émā^éya. Wä, la g'ē'xase^éwēda hā'msā^éyē qa's ē't!lēdē hā'mx'ī'tsōxs
la'ē wā'x^éem la wūda'. Wä, lae'm gwāl laxē'q.

Wä, hēEMxaa^éwēsen L!elēwēse^éwa ēNEMē Lēgēmsa xwāxūsenxa-
^éyēda q!wāq!ūsenxa^éyē lāxa L!āl!asiqwāla.

Fresh Codfish (1).—Wä,¹ â^émisē gēNE'mas hē'x^éidaem k!ō'p!ēdxā 1
k!ā'wasē qa's axdzō'dēs lā'xa ha'madzowē' lē^éwa^éya. Wä, la
k!ū'nxts!ōtsa L!ē'na lā'xa ts!Eba'ts!ē. Wä, g'í'l'mēsē gwā'lexs
la'ē Lēpdza'mōlitsa ha'madzowē' lē^éwē^é lā'xēs la'ē wūNEMē. Wä, la
k!ā'dzōtsa ts!Eba'ts!ē lāq. Wä, g'í'l'mēsē gwā'lexs la'ē āx^éē'dxēs 5
lā'laxamē, yīx g'ī'ts!ē^éwasasēs ma'tEXLa gēlts!ē'ma. Wä, lae'm
lā'wiyōdLEX ya'x'yeg'ilasa nē'tsa!ē'yē. Wä, la āx^éē'dxēs gēlts!ē'mē.
Wä, la āx^éē'dxa ēNE'mē lā'xa nē'ts!ā'yē qa gwastā'lēs lāx k!wāē'ts!ē-

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V., p. 482.

- the place where she is sitting. | She first cuts off the pectoral fins. ||
- 10 She cuts them out in one piece with the gills. Then she cuts across the bone in the neck, | and she pulls out the guts. She at once | cuts off the intestines and throws them away on the | beach. Then she turns the stomach inside out and puts it down on the | beach. As soon as all her work is finished, she goes up from the beach ||
- 15 and takes her fish-basket. She carries it by the handle down | to the beach, and takes the stomachs of the codfish and puts them | into it. As soon as they are all in it, she carries the basket by the handle | into the house. Then she puts it down in front of the fire of
- 20 her | house. She takes her kettle, pours || water into it, and, when it is half full of water, she puts it | on the fire. Then her husband invites in his friends. | As soon as all the guests are in, the woman | takes the stomachs and puts them into the boiling water of the | kettle; and when they are all in the water, the woman takes her ||
- 25 tongs and stirs what is being cooked. Then | she lets it boil for a long time before she takes it off from the fire. | At last the woman takes her spoons and distributes them | among her guests. When they have one each, she takes the | kettle by the handle and puts it
- 30 down in front of her guests. Then || she takes a bucket with water and puts it down in front of her | guests. They drink water from the

- na⁴yas. Wä, hē⁴'mis g'il xwā⁴'t'stōsē PELxā⁴'wa⁴yas. Wä, la
- 10 ēnā⁴'nemgoq LE⁴wis q!ō⁴'sna⁴yē. Wä, la gē⁴'x'sendex t!ē⁴'mq!EXā⁴'wa⁴yas. Wä, ā⁴'mēsē la nē⁴'xūlts!ōdex ya⁴'x'yig'ilas. Wä, hē⁴'x'ida⁴mēsē t!ō⁴'sālax ts!enē⁴'xas. Wä, la ts!eqe⁴'nts!ēsaq lā⁴'xa L!ema⁴'isē. Wä, la L!ēp!EXSE⁴'mdxa mōqū⁴lās qa⁴s āx⁴'ā'lise⁴lās lā⁴'xa L!emā⁴'isē. Wä, g'ī⁴'l'mēsē wī⁴la la gwā⁴'lē āxse⁴'wa⁴sēxs la⁴'ē lā⁴'sdēs
- 15 qa⁴s lē āx⁴'ē'dxēs k!ō⁴'gwatslē lexa⁴'ya. Wä, la k!ō⁴'qūnts!ē'selaq lā⁴'xa L!ema⁴'isē. Wä, la āx⁴'ē'dxa mō⁴'qūlāsa nē⁴'ts!a⁴yē qa⁴s āxts!ā⁴'lē lāq. Wä, g'ī⁴'l'mēsē wī⁴lts!āxs la⁴'ē k!ō⁴'xwūsdē'selaq qa⁴s k!ō⁴'gwēlelaq lā⁴'xēs g'ō⁴'kwē. Wä, la k!ō⁴'x'wā⁴lilas lā⁴'xa ōstā⁴'lilasēs g'ō⁴'kwē. Wä, la hē⁴'x'idaem āx⁴'ēdxā hā⁴'nx'lanō, qa⁴s gūxts!ō⁴'
- 20 dēsa wā⁴'pē lāq. Wä, la⁴'mēsē ēnegō⁴'yōlaxa wā⁴'paxs la⁴'ē hā⁴'nx'len⁴ts lā⁴'xa legwī⁴'lē. Wä, la Lē⁴'lalē lā⁴'wūnemāsēxs ēnē⁴'nemō⁴'kwē. Wä, g'ī⁴'l'mēsē g'āx wī⁴laēlēda Lē⁴'lānemāxs la⁴'ēda ts!edā⁴'qē āx⁴'ē'dxa mō⁴'qūla qa⁴s āx⁴'stā⁴'lē lā⁴'xa la mae⁴'mdelqūla wāpsa hā⁴'nx'lāla. Wä, g'ī⁴'l'mēsē wī⁴la⁴'staxs lā⁴'ēda ts!edā⁴'qē āx⁴'ē'dxēs
- 25 k!ī⁴'pla⁴'la qa⁴s xwē⁴'telga⁴'yēxēs ha⁴'mē⁴'x'silase⁴wē. Wä, la⁴'mēsē gē⁴'g'ilil qa⁴s mae⁴'mdelqūlaxs la⁴'ē hā⁴'nx'sanā lā⁴'xa legwī⁴'lē. Wä, la⁴'mēsē ts!edā⁴'qē āx⁴'ē'dxēs k'ā⁴'k'ets!enaqē qa⁴s lē ts!ewā⁴'naēsas lā⁴'xēs Lē⁴'lānemē. Wä, g'ī⁴'l'mēsē wī⁴l⁴'xtōxs la⁴'ē k!ō⁴'qū⁴lilxa hā⁴'nx'lanowē qa⁴s lē hā⁴'nx'dzamō⁴'lilas lā⁴'xa Lē⁴'lānemē. Wä, la
- 30 āx⁴'ē'dxēs wabets!ā⁴'la nā⁴'gatslā qa⁴s lē hā⁴'nx'dzamō⁴'lilas lā⁴'xēs Lē⁴'lānemē. Wä, lā⁴'x'daxwē xama⁴'g'āgēxa nā⁴'gats!āxs la⁴'ē nā⁴'x'id

corner of the bucket. | After they have finished drinking, the bucket 32
is put away. | Then they eat with spoons out of the kettle. | The
woman takes her small dishes and || puts them down behind the 35
kettle from which they are eating; | and as soon as they find a
stomach with their spoons, they put it into the small dish; | and
when they finish eating the gills and the liquid with their spoons,
they put down the spoons | with which they have been eating, and
they take the stomachs with their hands | and bite them off; and
after they have finished eating them, the || woman takes the small 40
dish and pours back what is left over | into the kettle from which
they have been eating. Then she pours some water | into (the dish)
and washes it out; and when it is clean, she again | pours fresh water
into it. Then she places it before her guests, | and they wash their
hands; but the woman || takes by the handle the kettle from which 45
they have been eating, and puts it down at the | outer end of the fire.
After this has been done, she takes the bucket | with water and places
it before her guests, and | they again drink from the corner of the
bucket. | Then the woman takes the dish in which they washed their
hands and || puts it down at the place where she is sitting. Then the 50
guests go out. | This kind of food is also not a food for the morning,
and no | oil is poured into it, and it is not used at feasts for many |

lā'xa 'wā'pē. Wā, lā'x'da'xwē gwāl nā'qaxs la'ē g'ē'xase'wēda 32
nā'gats!ē. Wā, lā'x'da'xwē yō's'wūtsā!axēs yō'sase'wē lā'xa
hā'n'x!anowē. Wā, lē'da ts!edā'qē āx'ē'dxa lā'elōgūmē qa's lē
k'ā'galilēlas lāx ā'La'yasa ha'ēmaats!ē'yē hā'n'x!anā. Wā, g'ī'l- 35
'mēsē yayō'sk'īnaxa mō'qūlāxs la'ē g'ē'ts!ōts lā'xa lā'lōgūmē. Wā,
g'ī'l'mēsē gwāl yō'saxa q!ō'sna'yē Lē'wa 'wā'palāxs la'ē g'ī'g'aliltsēs
yeyō'yats!ēxa k'ā'k'ets!ēnaqaxs la'ē xā'māx'ts!āna dā'x'īdxa
mō'qūla qa's q!ēg'ī'l'beyēq. Wā, g'ī'l'mēsē gwāl ha'mā'pqēxs la'ēda
ts!edā'qē āx'ē'dxa lā'lōgūmē qa's lē xwē'laqa gūxts!ō'tsa hā'mx'- 40
sā'ē'yē lā'xa ha'maa'ts!ē hā'n'x!anā. Wā, la gūxts!ō'tsa 'wā'pē
lāq. Wā, la ts!ō'x'g'īndeq. Wā, g'ī'l'mēsē ē'g'īg'axs la'ē xwē'laqa
gūxts!ō'tsa ā'ta 'wāp lāq. Wā, la k'ax'dzamō'lilas lā'xēs Lē'lānemē.
Wā, lā'x'da'xwē ts!ē'nts!ēnx'wīda. Wā, lā'lēda ts!edā'qē k!ō'-
qūlilaxa ha'maa'ts!ē hā'n'x!anā qa's lē hā'ng'alilās lā'xa ō'bēx'- 45
lā!ilasa legwī'lē. Wā, g'ī'l'mēsē gwā'lēxs la'ē k!ō'qūlilxa nā'gats!ē
'wā'bets!āla qa's lē hā'n'x'dzamō'lilas lā'xēs Lē'lānemē. Wā, lā'x'-
da'xwē ē't!ēd xā'mag'āgēxa nā'gats!āxs la'ē nā'x'īdxa 'wā'pē. Wā,
lā'lēda ts!edā'qē āx'ē'dxa ts!ē'nts!ēngwats!ē lō'q!wa qa's lē k'ā'-
galilās lā'xēs k!waē'lasē. Wā, lae'm hō'qūwelsēda Lē'lānemē. Wā, 50
lae'mxaa k!ēs ha'ma'ē'yē gwē'x'sdemasēxa gaā'la. Wā, lā'xaa k!ēs
k!ūnq!ēqasōsa L!ē'na. Wā, la k!ēs k!wē'ladzem lā'xa q!lē'nemē

men, and the numaym is not invited to it. | Only four or six friends of
 55 the || one who caught the codfish eat of the bull-head, for that is its
 name | when it is eaten; and the one who invites his friends says, |
 "We will eat bull-head to-morrow." Thus he says. And the reason
 why its name is | "bull-head" is that the stomach of "the-one-who-
 pulls" is never full, and also | the stomach of the black cod and of the
 60 kelp-fish and of the *xūldzōs*. That is its other || name when it has
 been cooked and when it has been caught by the | fisherman; for the
 fisherman does not allow | the guts of the codfish and of the halibut
 to stay in the body over night; for it is said, that, if | his wife should
 not do so, he would never again have a | bite from the halibut or ||
 65 codfish or black cod or *q!wū'qela* and also the *t!ot!ōp!ē* and also the
gwāx'gū'wa and | also the *gwē'lēk*. There is only one | way of doing
 with these nine kinds when they are first caught by the fisherman. |
 That is all about this. |

1 **Fresh Codfish (2).**—Sometimes the | woman cooks at once these eight
 kinds besides the | halibut, and the eight kinds of fishes are eaten
 5 fresh | when the tribes are really hungry; and they also do || so
 when they get rotten. The only difference when they are | fresh is,
 that the woman cuts the codfish right away. | Both sides of the
 neck of the codfish are cut, and then around | the back of the head;

53 *bē'begwānema*, *lō'mē'da* 'ne'mēmōtē *k!lē's'emxaa* *lē'lā'layō* *lāq*.
Ā'em *lē'x'a'mēda* *mō'kwē* *lōxs* *q!el!ō'kwaē* 'nē'nēmō'kwasa
 55 *yā'nemaxa* *nē'ts!a'yē* *hā'mā'pxa* *k!ūmēsē*, *qaxs* *hē'māē* *lē'gēmsē*
wā'x'i *hā'mā'ya*. *Wā*, *la* 'nē'k'ēda *lē'lālāxēs* 'nē'nēmō'ku:
 "K!wōk!ūmē'sg:ēlēsā'i," 'nē'k'ē. *Wā*, *hē'em* *lā'g'ilas* *lē'gades*
k!ūmēsaxs *k!lē'saē* *qō't!aēnoxwē* *mō'qūlāsa* *nē'ts!a'yē*, *lē'wa* *mō'*
qūlāsa *nā'leme* *lē'wa'* *pex'i'tē* *lē'wa'* *xū'ldzōsē*. *Hē'em* 'ne'mē
 60 *lē'gēmasēxs* *la'ē* *hā'nx'lentse'wa*, *lōxs* *g'ā'lōlā'nemaē* *yīsa'*
bā'kū'lēnoxwaq, *yīxs* *k!lē'saē* *hēlq!alē'da* *bā'kū'lēnoxwaq* *xā'māla*
k!lē *lā'wōyowē* *yā'x'yig'ilasa* *nē'ts!a'yē* *lē'wa* *p!ā'yē* *qaxs* *g'il'mē-*
laxē *k!lē'slaxē* *gēne'mas* *hē* *gwē'x'idlaxē* *laēm'lā'wisē* *k!lē'slax*
lā'lax *ē't!ēdlax* *q!ēk'a'sōxs* *la'ē* *ē't!ēd* *bā'kūlaxa* *p!ā'yē* *lē'wa*
 65 *nē'ts!a'yē* *lē'wa* *nā'lemē* *lē'wa* *q!wā'qela*; *hē'misa* *t!ō't!ōp!ē*. *Wā*,
hē'misa *gwā'x'gū'wa*; *wā*, *hē'mislēda* *gwē'lē'k'ē*. *Hē'em* 'ne'mē
gwē'g'ilasē *qāē'da* 'nā'nemax'idālāxs *g'ā'laē* *g'ā'xalislēda* *bā'kū-*
lāq. *Wā*, *laēm* *gwāl* *lā'xēq*.

1 **Fresh Codfish (Gē'ta nē'ts!ē)** (2).—*Wā*, 'nā't!ēnemp!ēnā'mēda
ts!edā'qē *hē'x'idaēm* *hā'mē'x'silaxa* *ma'lgūnā'idāla* *ō'gū'la* *lā'xa*
p!ā'yē. *Wā*, *lē'x'a'mēs* *halaxwasō'gwiltsa* *ma'lgūnā'idāla* *mamaē'*
masēxs *ā'lak!lālāē* *pā'lēda* *lē'elqwālaLa'yē*. *Wā*, *la* *hē'emxat!* *gwē'*
 5 *g'ilasēxs* *la'ē* *q!ap!ā'lax'ida*. *Wā*, *lē'x'a'mēs* *ō'gū'qala'yōsēxs*
gē'taē, *yīxs* *hē'x'ida'maēda* *ts!edā'qē* *la* *xwā'idxa* *nē'ts!a'yē*. *Wā*,
hē'em *g'il* *xwā'f'itsōsē* *wā'x'sanōlxā'wa'yasa* *nē'ts!a'yē*, *hē'stāla*
lāx *ō'x!aata'yas*. *Wā*, *la* *xwā'laxōdex* *āwī'g'a'yas* *hā'xela* *lāx*

and she cuts down its back way down to its | tail. She cuts close to the backbone, and || she only stops cutting when she gets down to the 10 belly. Then she turns it over | so that its head turns away from her; and she cuts along the upper side of the dorsal fin | again close to its backbone, | and she only stops cutting when the cuts meet at the belly. | Then she takes the head and pulls it off with the || backbone; 15 and she puts it on an old mat which is spread on the floor of the house. | Then she takes cedar-rope and ties it around the flesh side of the | codfish, in this manner: Then the flesh-side is on the outside, | and the scales are on the inside. After she has finished many of these, | she sends her husband to call his tribe to come || to a feast. As soon 20 as her husband is gone, the woman takes | her large kettles and puts them down inside, by the | door of the house. Then she takes buckets and carries them | to the place where the kettles are, and also long-handled | tongs, and also a basket; and she asks some || young men of her husband's numaym to come and help her build a 25 fire in the middle of the | house where the feast is to be. As soon as the fire in the middle of the house blazes up, | the young men pick up the buckets and go to draw water; | and when they come back, they pour it at once into the | kettles; and they only stop when they are half full of water. || When they have finished, the young men go 30



ts!ā'sna'yas. Wā, la mā'k'ildzōdalax xemō'mōwēg'a'yas. Wā, ā'fēmēsē gwāl xwā'Laxs la'ē lā'g'aa lāx tek'!ā's. Wā, la xwē'fideq 10 qa qwē'sgemālēs. Wā, lā'xaa ē'k'!ōddzōdā'laxa q!wā'g'a'yasēxs la'ē xwā'fideq. Wā, lae'mxaa mā'k'ildzōdā'laxa xemō'mōwēg'a'yē. Wā, ā'fēmēsē gwāl xwā'Laxs la'ē lē'g'owē xwā'La'yas lax tek'!ā's. Wā, ā'fēmēsē la dā'x'īdxa hē'x't!ā'yē qa nē'xōdēq lē'wī's xemō'mōwēg'a'yē qa's g'ē'dzōdēs lā'xa lēbē'lē k'!ā'k'!obanā. Wā, la 15 āx'ē'dxa de'nsenē dene'ma qa's yiltse'mdēs lā'xa q!ē'mlālāsa nē'ts!ā'yē g'a gwā'lēg'a (*fig.*). Wā, laem l!āsadza'yēda q!ēmladza'yē. Wā, la na'q!ēga'yā gō'betadza'yē. Wā, g'ī'lēmēsē gwā'la q!ē'nemaxs la'ē yā'laqaxēs lā'wūnemē qa lēs lē'ēlāxēs g'ō'kūlōtē qa g'ā'xēs k!wē'la. Wā, g'ī'lēmēsē lē lā'wūnemāsēxs la'ēda ts!ēdā'qē āx'ē'd- 20 xēs āwā'wē hā'nhenx'lanā qa's g'ā'xē hānstō'līlas lā'xa āwī'lēlās tlēx'īlāsēs g'ō'kwē. Wā, la āx'ē'dxa nēnā'gats!ē qa g'ā'xēs hā'nē'ī lāx āxā'sasa hā'nhenx'lanowē; wā, hē'misēs g'ī'lsq'ilt!a k!ēk'!lplā'la; wā, hē'misa lēxa'yē. Wā, la hē'laxa g'ā'yōlē hā'yā'fā lāx 'nē'mē'motasēs lā'wūnemē qa g'ā'xēs lā'qōlītxa 25 k!wē'ladzats!ēlē g'ō'kwa. Wā, g'ī'lēmēsē x'ī'qōstāwēda laqawa'līlaxs la'ēda hā'yā'fā k!ō'qūlītxa nēnā'gats!ē qa's lē tsāx 'wā'pa. Wā, g'ī'lēmēsē g'ā'xēxs la'ē hē'ts!ālaem gūxts!ā'las lā'xa hā'nhenx'lanowē. Wā, ā'fēmēsē gwā'lēxs la'ē 'nae'ngoyālaxa 'wā'pē. Wā, g'ī'lēmēsē gwā'lēxs la'ē ē'tsēstēda hā'yā'lē'āxa k!wē'lē. Wā, 30

- 31 about again to call the guests. | The woman spreads out the mats for
the feasters all round the | house. As soon as she has finished, she
takes out her box with dried salmon, | and her oil, and also food-
dishes and oil-dishes. | When they are all ready, the guests enter; ||
35 and when they are all in, they | first take the dried salmon out of the
box. Then they are scorched | in the way I told first, when I spoke
about a real feast given to the | invited tribes; for dried salmon is the
first course. After | they have eaten the dried salmon, the kettles
40 are put || on the fire in the middle of the house. They do not put
the | meat of the codfish at once into the kettles that were put on the
fire. | When (the water) begins to boil, the woman takes her | basket
and places it in the boiling water. Then | she takes her tongs and
45 picks up with them the meat of the || codfish that is tied together, and
she puts it with the tongs into the basket which is in the water | in
the kettle. She only stops doing so when it is all in the water. |
The woman does not allow it to be in the water for a long
time. Then she takes her | tongs and pushes them through the
handles of the basket and lifts it out of the water. | Then she puts it
50 into a large dish. Then she at once unties the || ropes which had
been tied around (the meat). Then the woman spreads out the
meat | of the codfish, and she takes a spoon and scrapes off the |
scales. As soon as they are all off, she breaks the meat into pieces |

- 31 lē'da ts!edā'qē LEpsē'stali'lēlasa k!wē'lē lē'wē lāx āwī'ēstali'asēs
g'ō'kwē. Wā, g'ī'l'mēsē gwā'lexs la'ē ha'nō't!lilixēs xā'myats!ē
xetse'ma lē'wis lē'na; wā, hē'misa lō'elq!wē lē'wa' ts!ē'ts!ē-
bats!ē. Wā, g'ī'l'mēsē nā'xwa la gwā'x'gūlilixs gā'xaē hō'gwī-
35 lēlēda lē'lānemē. Wā, g'ī'l'mēsē wī'lēlēda k!wē'laxs la'ē hē
g'īl āx'wūts!ā'layāsa xama'sē lā'xa xetse'mē. | Wā, la ts!EX'ē'ī'tse'wa
lā'xen lā'x'īdā gwā'gwēx'sēlāsa, qaxs ā'lak'lālaē k!wē'lāsa lē'lā-
lāxa lē'lqwālā'yē, lā'g'iltsa xama'sē ts!ā'g'idzema. Wā, g'ī'l'mēsē
gwāl ha'mā'pxa xamā'saxs la'ē hā'nx'LEndayowēda hā'nx'LANowē
40 lā'xa lā'k'awalitsa g'ō'kwē. Wā, k!ē'st!a hē'x'īd āx'ste'ntsa
q!ē'mlalāsa nē'ts!a'yē lā'xa la hā'nx'lāla lā'xa lēgwī'lēda hānhe'nx'-
LANowē. Wā, g'ī'l'mēsē mede'lx'wīdexs la'ēdā ts!edā'qē āx'ē'dxa
lexā'yē qā's hān'ste'ndēs lā'xa mae'mdelqūla 'wā'pa. Wā, la
āx'ē'dxēs k!līplā'la qā's k!līplē'dēs lā'xa yiltsemā'la q!ē'mlalāsa
45 nē'ts!a'yē. Wā, la k!līpts!ō'ts lā'xa lēxa'yē la hā'n'stāla lā'xa
hā'nx'LANowē. Wā, ā'l'mēsē gwāl hē gwē'gilaxs la'ē wī'lā'sta. Wā,
lā'mēsēda ts!edā'qē k!lēs hē'lq!lāq gē'stā'laxs la'ē lē'nxts!ōtsa
k!līplā'la lāx k!lā'k'lōgwaasasa lēxa'yē qā's k!wēt'westē'ndēq. Wā,
la hā'ndzōts lā'xa 'wā'lasē lō'q!wa. Wā, hē'x'īdā'mēsē qwē'lālaxa
50 dēdēnē'mē yaē'ltsemēs. Wā, lē'da ts!edā'qē LEP!ē'dxa q!ē'mla-
lāsa nē'ts!a'yē. Wā, la āx'ē'dxa k!ā'ts!Enaqē qā's k'ēxā'lēs lā'xa
gō'lēbas. Wā, g'ī'l'mēsē wī'lāxs la'ē k!ū'lē'ūpsālaxa q!ē'mlalē

and puts it into another large dish. As | soon as she has done so with (all the meat), she takes the kettles || from the fire, and she also 55 takes a long-handled ladle | and puts it into the liquid of what has been cooked, and she | dips out the scales which came off from the skin of the codfish when she | put them into the water. As soon as this is all done, she takes the large dish | in which is the broken meat of the codfish, and she || pours (the liquid) into the kettle. Then she 60 puts the kettle on the fire | again; and when it begins to boil, the woman takes her | long ladle and dips up the liquid of what is | being boiled, and pours it back into what is boiling. | She does the same thing as long as the food that is being cooked || is boiling. 65 She only stops doing so when the food that is being cooked is done. | The reason why she does so with the liquid that is | being boiled is that the fat and the liquid become mixed; | and for this reason the liquid becomes thick, and the liquid also becomes really | milky. It looks as though flour had been poured into it. || When it is done, 70 she takes the kettles off the fire, | and the young men at once take the dishes and place them on | each side of the kettles; and she takes again her long-handled | ladle and dips the cooked codfish out | into the dishes. She only stops doing so when the dishes are full. || There is no food-mat used, for | the liquid always drips from their 75

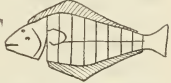
qa's lē'xat! āxts!ā'la lā'xa ō'gū'lā'maxat! 'wā'las lō'q!wa. Wā, 53 g'í'lēmēsē 'wī'la hē gwē'x'ēdqēxs la'ē hā'nx'sendxa hā'nhenx'lanowē lā'xa legwī'lē. Wā, lā'xaa āx'ē'dxa g'ít!EXLā'la k'ā'ts!Enaqa 55 qa's tsē'g'ilisElēs lā'xa 'wā'palāsēs hā'nx'LEntse'wē qa's xE'lg'ilisēs lā'xa gō'betē, y'í'xa lawā'yē lā'xa Llē'sasa nē'ts!ā'yaxs lā'x'dē la'ēstanā lāq. Wā, g'í'lēmēsē 'wī'laxs la'ē āx'ē'dxa 'wā'lasē lō'q!wa, y'íx la g'í'ts!ē'watsa q!wē'lkwē q!E'mlalēsa nē'ts!ā'yē qa's lē gūxste'nts lā'xa hānē'nx'lanō. Wā, la hānX'LE'nts lā'xēs legwī'lē 60 ē't!ēda. Wā, g'í'lēmēsē medelx'wī'dexs la'ēda ts!edā'qē āx'ē'dxēs g'í't!EXLā'la k'ā'ts!Enaqa qa's tsē'g'ōstālēs 'wā'palāsēs ha'mē'x'silase'wē qa's xwē'laqē tsē'ste'nts lā'xa mae'mdelqūla. Wā, lae'm hē'x'sāem gwē'g'ilaq lāx 'wā'ēwase'ilasas mae'mdelqūlās ha'mē'x'silase'wē. Wā, ā'lēmēsē gwāl hē gwē'g'ilaxs la'ē L!ō'pēda 65 ha'mē'x'silase'was. Wā, hē'em lā'g'ilas hē gwē'g'ilaxa 'wā'palāsēs ha'mē'x'silase'wē qa le'lgewēsa tse'nxwa'yas lē'wa 'wā'pala. Wā, hē'ēmis lā'g'ilas la gē'nk'ēda 'wā'pala. Wā, lā'xaa ā'lak'!āla la dze'mx'stowē 'wā'palas, hē'la gwē'x'sa gūxstaax'sa qū'xē. Wā, g'í'lēmēsē L!ō'pexs la'ē hā'nx'sendxa hā'nhenx'lanowē. Wā, 70 hē'x'ida'mēsa hā'yā'lē āx'ē'dxa lō'Elq!wē qa's mex'ā'lilēlēs lāx wāx'sanā'ililas hēhē'nx'lanowē. Wā, lā'xaa āx'ē'dxa g'í't!EXLāla k'ā'ts!Enaqa qa's tsē'x'ēdēs lā'xa hā'nX'Laakwē nē'ts!ā'ya qa's lē tsēts!ā'las lā'xa lō'Elq!wē. Wā, ā'lēmēsē gwā'lēxs la'ē qō'qūt!ēda lō'Elq!wē. Wā, lae'm k'le'ā's ha'madzō' lē'ēwa'ya qaxs hē'menā- 75

76 mouths when they are eating the boiled codfish with spoons. | She only distributes spoons among the guests. | As soon as they have one each, they put the dishes in front of them; | and when all this has
80 been done, the young men take buckets by their handles and || place them before the guests, and they all drink; | and after they finish drinking, they eat with spoons; and after they have finished, | the young men take away the dishes, and they carry the rest to the wives | of the guests. Other | young men give water to the guests.
85 This was called by || former generations [the first past men] "cooling down when they drink water after | having eaten with spoons boiled fish." After they finish drinking, | they go out. That is all about this. |

1 **Tainted Codfish.**—I first talked about the fresh boiled | codfish. Now I will talk about | what the Indians like best,—tainted boiled codfish. | When the codfish has been kept for a very long time in the
5 corner of the house, || and when it begins to be tainted, the woman takes the tainted codfish | and puts it into water that is in a large dish. | As soon as the body is soaked, she puts it on the fire | and turns it over and over; and when the body is warm, | she rubs off
10 the scales. Then the woman || takes an old mat and spreads it out

76 la^εmaē tsā'xūlexstalēda yō'saxa hā'n^εx'laakwē nē'ts!a^εya. Wā, lē'x'a^εmēsa k'ā'k'ets!enaqē la ts!ewanaēdzem lā'xa k!wē'lē. Wā, g'í'l^εmēsē 'wí'lxtōxs la'ē k'axdzamō'lilasōsa lō'elq!wē. Wā, g'í'l^εmēsē 'wí'laxs la'ēda hā'yā'l'a k!lō'qūlilxa nēnā'gats!ē qa's lē
80 hānx'dzamō'lilas lā'xa k!wē'lē. Wā, la'x'da^εxwē 'wí'la nā'x'ida. Wā, g'í'l^εmēsē g'wāl nā'qaxs la'ē yō's'ida. Wā, g'í'l^εmēsē g'wāl'lexs la'ēda hā'yā'l'a k'ā'g'ililxa lō'elq!wē qa's lē mō't!ōts lāx g'egene'-masa k!wē'lē bē'begwānema. Wā, lā'lē ē't!ēdēda waō'kwē hā'yā'l'a nāqā'matsa 'wā'pē lā'xa k!wē'lē. Wā, hē'em gwe'yō'sa
85 g'í'l^εx'dā begwā'nem k'ō'xwaxōdēda nā'x'idāxa 'wā'paxs la'ē g'wāl yō'saxa hā'n^εx'laakwē mamaō'masa. Wā, g'í'l^εmēsē g'wāl nā'qaxs la'ē hō'qūwelsa. Wā, lae'm g'wāl lā'xēq.

1 **Tainted Codfish** (Q!āl nē'ts!ē).—Wā, hē'em gē'ta hā'n^εx'laak^u nē'ts!a^εyen g'í'l^εx'dē g'wā'g'wēx's'alasa. Wā, la'mē'sen g'wā'g'wēx-s'alāl lāx ēx'ā'g'a^εysa bā'k!ūmēda la q!āl hā'n^εx'laak^u nē'ts!a^εya. Wā, hē'maaxs la'ē gā'la āxē'la nē'ts!a^εyē lāx ōnē'gwiłasa g'ō'kwē.
5 Wā, g'í'l^εmēsē la q!ā'l'idēxs la'ēda ts!edā'qē āxē'dxa q!ā'lē nē'ts!a^εya qa's lē āxste'ndeq lā'xa 'wā'pē q!ō'ts!ā lā'xa 'wā'lasē lō'q!wa. Wā, g'í'l^εmēsē pō's'idē ō'k!wina^εyasēxs la'ē āxle'nts lā'xēs legwí'lē qa's lē'x'í'lālēq. Wā, g'í'l^εmēsē 'wí'la la ts!ex'wí'dē ō'k!wina^εya-sēxs la'ē x'í'temg'íle'lē gō'betas. Wā, la'mē'sēda ts!edā'qē āxē-
10 ē'dxa k!ā'k!obanē qa's lep!ā'lilēs lāx ōnā'lisasēs legwí'lē. Wā,

by the side of the fire; | and she puts the heated codfish on it. Then 11
 she takes | thin cedar-sticks and scrapes off the scales, for | they are
 all loose. When they are all off, she takes a wedge, | and she also
 takes fire-wood and puts it down by the place where she is sitting. ||
 Then she takes the scraped codfish and | puts it down on the belly- 15
 side, holding the head of the fish. Then she takes the | wedge and
 beats it, and she only stops beating it when | the body of the cod-
 fish is really soft. | The reason why they beat it is that the meat
 comes off at once from the || bones when it is cooked; and they just 20
 pick out the bones when it is | done, and only the meat is left in the |
 kettle. As soon as (the woman) has finished
 scraping the body, she takes her | fish-knife' 
 and cuts the body crosswise, in this manner:
 After | she has finished cutting crosswise, she
 takes the kettle and pours || water into it until it is half full. 25
 Then she takes the scraped codfish, | bends it, and puts it into the
 kettle on the fire. | As soon as it begins to boil, the woman takes
 her tongs | and stirs what she is cooking. At once | the meat
 comes off from the bones. Then she lifts (the bones) out of the
 water || and throws them into the fire. Only the head is not | 30
 taken out. As soon as all the bones are out, she takes a | long-

la'mē'sē yagūdzō'tsa L'EX-ī'dēkwē nē'ts!ē lāq. Wā, la āx'ē'dxa 11
 wī'towē k!wa'xlā'wa qa's k'ēxā'lēs lā'x gō'bētas, qaxs la'ē
 'wī'la la k'linā'la. Wā, g'ī'l'mēsē 'wī'lāxs la'ē āx'ē'dxa LE'mg'a-
 yowē. Wā, lā'xaa āx'ē'dxa lēqwa' qa's k'at!ā'lilēs lā'xēs k!waē'-
 lasē. Wā, lā'xaa āx'ē'dxa la k'ē'xidek' nē'ts!a'ya. Wā, la 15
 k'lō'talaxs la'ē dā'lax x'ō'msas, yix hē'x't!a'yas. Wā, la āx'ē'dxa
 LE'mg'ayowē qa's t!ēlxwī'tēs lāq. Wā, a'l'mēsē gwāl t!ē'lxaqēxs
 la'ē ā'lak'lāla la lē'nt!ēdē ō'k!wina'yasa nē'ts!a'yē. Wā, hē'em
 lā'g'ilas t!ē'l'xwētaq qa hē'x'ida'mēsē lā'wēda q!ē'mlalē lā'xa
 xā'qaxs la'ē L'lō'pa. Wā, ā'mēsē la k!wē'tūtālāyūwēda xā'qaxs 20
 la'ē L'lō'pa. Wā, ā'mēsē la lē'x'ama q!ē'mlalē la g'ē'stāla lā'xa
 hā'n'x'lanowē. Wā, g'ī'l'mēsē gwāl k'ē'xētaqēxs la'ē āx'ē'dxēs gēl-
 ts!ē'mē. Wā, la qatē't!ēdeqga gwā'lēga (fig.). Wā, g'ī'l'mēsē gwāl
 qatētaqēxs la'ē āx'ē'dxa hā'n'x'lanowē. Wā, la gūxts!ō'tsa
 'wā'pē lāq qa nego'yā'lēs. Wā, la āx'ē'dxa qatē'dēkwē nē'ts!a- 25
 'ya qa gwā'naxts!ōdēs lāq. Wā, la hā'n'x'lents lā'xēs lēgwī'lē.
 Wā, g'ī'l'mēsē mēdē'l'x'widēxs la'ēda ts!ēdā'qē āx'ē'dxēs k'lip-
 lā'la qa's xwē't!ēdēs lā'xēs ha'mē'x'silase'wē. Wā, hē'x'ida-
 'mēsē lawā'yēda q!ē'mlalē lā'xa xā'qē. Wā, la k!wē'tūtālāyūwēda
 qa's ts!ēxlā'lēq lā'xēs lēgwī'lē. Wā, lē'x'a'mēsa hē'x't!a'yē k'lē's 30
 āx'wū'stā'nōs. Wā, g'ī'l'mēsē 'wī'lāwēda xā'qaxs la'ē āx'ē'dxa

33 handled ladle and dips up the liquid of | what is being cooked by her,
so that it becomes milky; and when it is really | milky, she takes the
35 kettle from the fire. Then || it is done. At once she calls her hus-
band and her | children to eat with spoons what is in the kettle, for
the tainted codfish is not | used to invite many people. It is | only
food in the house for the married couple and their children. As
soon | as they have eaten it with spoons, the man takes the head. ||
40 The first thing to be eaten are the eyes; and | when he finishes them,
he breaks the head and eats the | fat of the skull; and when this is
finished, he takes a | spoon and eats the meat and the liquid; but
first | they drink water, and they also cool themselves with water ||
45 when they have finished eating. That is all about this. |

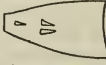
1 **Codfish-Head.**—When the head of the codfish is | really tainted
and has been kept for a long time in the | corner of the house, the
woman takes her kettle and | puts it down at the place where the
5 heads are. Then she puts || the heads into it. They are put in so that
the face is upward. | As soon as the kettle is full, she takes an old
mat and | covers them over. Then she takes a bucket of water and |
pours it over the old-mat covering. She | only stops pouring water
10 when it shows all || around the mouth of the kettle. The reason why

32 g'í'lt!EXlā'la k'ā'ts!Enaqa qa's tsēg-ustālēx 'wā'palāsēs ha'mē'x-
silasē'wē qa dze'mx'stox'widēs. Wā, g'í'lmēsē ā'lak'lāla la
dze'mx'stox'widēxs la'ē hā'n'x'sendēq lā'xa legwī'lē. Wā, lae'm
35 L'ō'pa. Wā, ā'ēmēsē hē'x'idaem lē'ēlālaxēs la'wūnemē lē'wis
sā'sēmē qa's yō's'idēqēxs g'ē'ts!ōē lā'xa hā'n'x'lanowē, qaxs k'lē'-
saē lē'ēlālayō la'xa q!ē'nēmē begwā'nema la q!āl nē'ts!ā'ya, yāxs
ā'maē ha'ma'yaēltsa haya'sek'āla lē'wis sā'sēmē. Wā, g'í'l-
ēmēsē yō's'idēx'da'xwa la'ē hē'dēda begwā'nēmē āx'ē'dxa hē'x'-
40 t!ā'yē. Wā, hē'mis g'il hā'mx'itsōsēda gebelō'xstā'yē. Wā, g'í'l-
ēmēsē 'wī'laqēxs la'ē wewe'x'sendxa hē'x't!ā'yē qa's hā'mx'ē'dēx
de'ngwap!ā'yas. Wā, g'í'lmēsē 'wī'laqēxs laē āx'ē'dxa k'ā'ts!E-
naqē qa's yō's'idēxa q!ē'mlalē lē'wa' 'wā'pala. Wā, lae'mlēda
'wā'pē g'il nā'x'itsōs. Wā, lā'xaa k'ō'xwaxōdaemsa 'wā'paxs
45 la'ē gwāl yō'saq. Wā, lae'm gwāl lā'xēq.

1 **Codfish-Head** (Hē'x't!ē'sa nē'ts!ā'yē).—Wā, hē'maaxs la'ē ā'lā-
k'lāla la q!ā'la hē'x't!ā'yasa nē'ts!ā'yaxs la'ē gaēl g'aē'l lāx ōnē'-
gwilasa g'ō'kwē. Wā, lē'da ts!edā'qē āx'ē'dxēs hā'n'x'lanowē
qa's lē hā'ng'alilās lāx āxē'lasasa hē'x't!ā'yē. Wā la āxts!ā'lasa
5 hē'x't!ā'yē lāq. Wā, lae'm ē'k!egemlts!āxs la'ē āxts!ā'lāq. Wā,
g'í'lmēsē qō't!ēda hā'n'x'lanāxs la'ē āx'ē'dxa k'lā'k'lobanē qa's
naseyī'ndēs lāq. Wā, la āx'ē'dxēs 'wā'bets!āla nā'gats!ā qa's
gūqeyī'ndēs lāx ō'kūya'yasa nā'sema'yē k'lā'k'lobanā. Wā, ā'l-
ēmēsē gwāl gūqa'sā 'wā'paxs g'ā'xaē nē'lē'id lāx ō'kūya'yas ē'wa-
10 nē'qwas āwā'xsta'yasa hā'n'x'lanowē. Wā, hē'em lā'g'ilās gūqe-

she | pours water over the old mat is that it does not catch fire | 11
 when the kettle is put on. As soon as she finishes | covering it up,
 she puts the kettle on the fire, and the kettle stays on the fire | for
 a long time; and after it has been kept boiling for a long time, || it is 15
 taken off. Now it is done. Then the woman takes | a large dish
 and her largest spoons. | She puts the dish by the side of the kettle
 and takes off the | mat covering of what is being cooked by her, and
 she puts it down by the side of the fire. | Then she takes the large
 spoon and takes out of the kettle one by one || the whole heads. She 20
 puts them | into the dish, and she only stops doing so when the heads
 are all out. | When this is done, the woman calls her | house-mates to
 come and eat the heads of the codfish. | As soon as they come, they
 sit down, and she puts the dish before them. || They drink water; 25
 and after they have finished drinking water, | they take up with their
 hands each one | head and begin to eat it; and they continue to eat,
 first | the eyes, and after that the fat of the skull; | and they suck the
 bones and throw them into the fire. || As soon as they have finished, 30
 the woman takes the food-dish | and pours into the kettle the food
 that is left over. She pours | water into it and washes it out; and
 as soon as it is clean inside, | she pours the water out by the side of

yí'ntsa 'wā'pē lā'xa k'ā'k'lobana qa k'ū'nqēs qa k'lē'sēs x'ī'x'ē- 11
 dēxs la'ē hā'nx'lāla lā'xa legwī'lē. Wā, g'ī'l'mēsē gwāl nā'sa-
 qēx's la'ē hā'nx'lēnts lā'xes legwī'lē. Wā, la'mē'sē g'ē'x'lāla
 hā'nx'lāla lā'xa legwī'lē. Wā, hē't!a la gē'g'ilil mā'e'mde'lqūlaxs
 la'ē hā'nx'sanā. Wā, la'e'm l!ō'pa. Wā, lē'da ts!ēda'qē āx'ē'd- 15
 xa 'wā'lasē lō'q!wa lē'wa 'wā'lēga'ēyasēs k'ā'k'ets!ēnāqē. Wā,
 la hānō'liltsa lō'q!wē lā'xa hā'nx'lanowē. Wā, la nā'sōdxa k'ā'k'lo-
 bā'nē nā'sa'ēyasēs ha'mē'x'silase'wē qa's g'ē'nolisēs lā'xa legwī'lē.
 Wā, la āx'ē'dxa 'wā'lasē k'ā'ts!ēnaqa qa's 'nā'l'nēm'sgememk'ē sā'yī-
 nālaa xē'lx'ēdxa hē'x't!a'yē lā'xa hā'nx'lanowē. Wā, la xēlts!ā'las 20
 lā'xa lō'q!wē. Wā, ā'l'mēsē gwāl hē gwē'g'ilaxs la'ē 'wī'lōsa
 hē'x't!a'yē. Wā, g'ī'l'mēsē 'wī'laxs la'ēda ts!ēdā'qē lē'lālxēs
 'nema'ēlwūtē qa g'ā'xēs hē'x'hāx'xa hēt!a'yasa nē'ts!a'yē. Wā,
 g'ī'l'mēsē g'āx k'ū's'ā'lilēxs la'ē k'ā'x'dzamōlilāsōsa lō'q!wē. Wā,
 lā'x'da'xwē nā'x'ēdxa 'wā'pē. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē 25
 xā'max't!ānasēs e'ēyasā'xs la'ē dā'x'ēdxa 'nā'l'nēm'sgemē lā'xa
 hē'x't!a'yaxs la'ē hā'mx'ī'dēq. Wā, la'e'm hē'x'sāem g'il hā'mx'ī'-
 tsōsē gēgē'ya'gesas. Wā, la ā'lēlx'sdalax dē'ngwap!a'yas. Wā,
 lā'la k'lē'x'waxemxa xā'qas qa's ts!ēxlā'lēq lā'xa legwī'lē. Wā,
 g'ī'l'mēsē gwāl'ēxs la'ēda ts!ēdā'qē āx'ē'dxa ha'maa'ts!ē lō'q!wa 30
 qa's lēgūxts!ō'tsa ha'mx'sā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa
 'wā'pē lāq qa's ts!ō'xūg'īndēq. Wā, g'ī'l'mēsē la ē'g'ig'axs la'ē
 qēbenō'lisxa 'wā'pē lā'xa legwī'lē. Wā, la xwē'laqa gūxts!ō'tsa

- the fire, and she pours | fresh water into it and puts it down before
 35 her guests; || and they all wash their hands, and they also wash them-
 selves | around the mouth, for the fat of the | heads sticks all around
 the mouths of those who eat this kind (of food). After | finishing
 they drink fresh water. This kind (of food) | is also not used to invite
 40 many men or the || numaym. Only the housemates of the | owner
 eat it; and no oil is poured into it, for it is really | fat. That is all. |
- 1 **Roasted Codfish.**—When many | codfish have been caught by the
 fishermen, the woman | cuts them in the same manner in which
 she first cut them, | this way:
- 5 ishes cutting them, she takes  As soon as she fin-
 is easily split to make roasting- a || piece of pine that
 are put into each pair of roasting-tongs, | in this manner.¹ A
 strip of cedar-bark is tied between each (two) | codfish and also at
 each end, so that the roasting-tongs do not spread open. | As
 soon as this is done, she puts (the tongs) by the side of the fire. ||
 10 The flesh side is first roasted. As soon as it is done, she | turns it
 over and roasts the skin side; and when | it is blackened, she takes
 it away from the fire. Then it is done. | Sometimes this is eaten at
 once, while it is still hot. | They do not dip it into oil when it is still

- ā'ŭta 'wā'p lāq. Wā, la k'ax'dzamo'lilas lā'xēs Lē'lanēmē. Wā,
 35 lā'x'da'xwē 'wi'la ts!e'nts!en'x'wida. Wā, lā'xaa ts!ō'x'widex
 āwi'ē'stāsēs semsēs, qaxs 'nā'xwa'maē k!ūtā'lē tse'n'xwa'yasa
 hē'x't!a'yē lāx se'msasa hā'mā'pax gwē'x'sdemas. Wā, g'ī'l'mēsē
 gwā'lēxs la'ē nā'x'idxa ā'ŭta 'wā'pa. Wā, lae'mxaa k!ēs Lē'lā-
 'ēlayuwē gwē'x'sdemas lā'xa q!ē'nemē bē'begwānema Lē'wa
 40 'ne'mē'mōtē. Lae'm ā'em lē'x'aem ha'mā'pqēda 'nema'ēlwūtasa
 āxnō'gwadās. Wā, lā'xaa k!eā's Lē'ē'na k!ū'ngēms, qaxs ā'lak'!ā-
 laē tse'n'xwa. Wā, lae'm gwā'la.

- 1 **Roasted Codfish** (L!ō'bek^u nē'sasdē).—Wā, hē'ēmaaxs q!ē'nemaē
 bā'kūlānemasā bā'kū'lēnoxwēxa nē'ts!a'ya. Wā, lē'da ts!edā'qē
 xwā'l'ideq lāx gwā'laasa xwā'la'yasēxs g'ī'laē xwā'l'ideq xag'a
 gwā'lēg'a (*fig.*). Wā, g'ī'l'mēsē gwā'l xwā'laqēxs la'ē ā'x'ē'dxa
 5 ē'g'aqwa lāx xā'se'wē wūnā'gūla qa's L!ō'psayugwilēq. Wā,
 lae'm mō'wēda nē'ts!a'yē la g'ē'k'linē lā'xa 'na'l'nemts!aqē L!ō'p-
 sayō g'a gwā'lē g'a (*fig.*¹). Wā, lae'm yalā'lēda 'nāl'ne'mē nē-
 ts!ēxa dena'sē Lē'wa wā'x'sba'yē qa k!ē'sēs ā'x'ē'dēda L!ō'psayowē.
 Wā, g'ī'l'mēsē gwā'lēxs la'ē lānō'lisas lā'xēs legwilē. Wā, la
 10 hē'em g'īl L!ō'pasōsē q!ē'mladza'yas. Wā, g'ī'l'mēsē L!ō'pexs
 la'ē lē'x'ēideq qa's L!ō'p!ēdēx L!ē'sadza'yas. Wā, g'ī'l'mēsē k!ū-
 me'l'x'ēdexs la'ē ā'x'sēndeq. Wā, lae'm L!ō'pa. Wā, la 'nā'l-
 'ne'mp!ēna hē'x'idaem hā'mx'ē'it'sōxs hē'ēmaē ā'lēs ts!ē'lqwē.
 Wā, la k!ēs ts!ēpa's lā'xa L!ē'nāxs hē'ēmaē ā'lēs ts!ē'lqwē, qaxs

¹ See first figure on p. 241.

hot, for || it is still moist with fat inside. As soon as | it gets cold, 15
it gets dry inside; and when it is | given as food, they dip it into oil.
This also is not used to invite | many people. Only the married
couple | and their children eat this kind (of food); and the || roasted 20
codfish is also eaten cold in the morning, at noon, and in the even-
ing; | but it is not eaten hot in the morning, for it is fat, | and it is
bad if it is eaten when still hot in the morning. | They drink water
before and after they have finished eating it. | That is all about this. ||

Another Kind of Roasted Codfish.—When | the woman does not 25
want to boil the codfish, she just | takes the cut codfish and puts it
down by the side of the | fire. Then the belly is first roasted; and
when | the belly is done, she puts it down on the belly-side and
roasts the right-hand side; || and when (the surface) is all blackened, 30
she turns the head the other way and roasts | the left-hand side; and
when that also is blackened, | it is done. [It is done after this.] Then
the woman takes a | food-mat and puts the roasted codfish | on it,
and she calls her husband to come and eat it. || Now the woman first 35
takes water, and they drink it. | After they have finished drinking it,
the woman takes off the skin and | throws it into the fire; and after the
skin is all off, | she breaks the meat into pieces, and then her husband

hē'ēmaē ā'lēs klū'nk!ūnqlēqelasēs tse'nxwa'ye. Wā, g'í'lēmēsē 15
la wūdex'ē'īdēxs la'ē lē'mlemōx'wīda. Wā, g'í'lēmēsē hā'mg'ī'la-
'yaxs la'ē ts!ē'pela lā'xa Lē'ē'na. Wā, lā'xaa k'lēs Lē'ē'lālayō
lā'xa qlē'nemē bē'begwānema; ā'emxaa lē'x'a'ma ha'yasek'āla
lē'wīs sā'semē hā'mā'pex gwē'x'sdemas. Wā, lā'xaa hā'mā'ē'ya
wūda' L!ō'beku nē'ts!exa gaā'la lē'wa' neqā'la Lō'ma dzā'qwa. 20
Wā, lā'la k'lēs hā'mā'ē'ya ts!ē'lqwāxa gaā'la qaxs tse'nxwaē,
yixs 'yā'x'sē'maaxs hā'mā'yaaxs hē'ēmaē ā'lēs ts!ē'lqwēxa gaā'la.
Wā, lae'm!ēda wā'pē nā'naqalgiwēs Lōxs la'ē g'wāl hā'mā'pa.
Wā, lae'm g'wāl lā'xēq.

Another Kind of Roasted Codfish (Maē'dzek' nē'ts!ē).—Wā, g'í'l- 25
'mēsa tsedā'qē qlē'msa hā'nx'Lendxa nē'ts!ā'yaxs la'ē ā'em
āx'ē'dxa la ts!ē'x'ewaku nē'ts!ā'ya qa's lē qe'l'gūnōlisas la'xēs
lēgwi'lē. Wā, lae'm hē g'íl L!ō'pasōsē tek!ā's. Wā, g'í'lēmēsē
L!ō'pē tek!ā'sēxs la'ē k!ō't!alisas qa's L!ō'pēx hē'lk!ōt!ēna'yas.
Wā, g'í'lēmēsē 'nā'xwa klūme'lx'ēidexs la'ē xūfeli'saq qa's L!ō'p!ē- 30
dēx gē'mxōt!ēna'yas. Wā, g'í'lēmxaa'wisē klūme'lx'ēidexs la'ē
L!ō'pa. Wā, lae'm L!ōp lā'xēq. Wā, la āx'ē'dēda ts!ēdā'qaxa
hā'madzowē' lē'wa'ya qa's yā'gūdzōdēsa maē'dzekwē nē'ts!ē
lā'qēxs la'ē Lē'ē'lālaxēs lā'wūnemē qa g'a'xēs hā'mx'ē'īdeq. Wā,
la'mē'sē hē g'íl āx'ē'tsōsa ts!ēdā'qēda wā'pē qa's nā'x'īdēq. Wā, 35
g'í'lēmēsē g'wāl nā'qaxs la'ēda ts!ēdā'qē āxā'laxa L!ē'sas qa's
ts!ēxlā'lēq lā'xa lēgwi'lē. Wā, g'í'lēmēsē wīlāwēda L!ē'saxs la'ē
lē'nx'wīdex qlē'mlalās. Wā, la lā'wūnemas hā'mx'ē'īdeq. Wā,

40 begins to eat it. | After he has eaten, the woman takes the food- || mat on which are the remains of food and the bones, and | shakes it into the fire. Then the woman also dips up some | water and drinks, and her husband also. After | they have finished drinking, he squirts a mouthful of water over | his hands; and his wife, on her part, puts
45 her hands || under the hands of her husband. Then he and his | wife wash their hands together. The man takes four | mouthfuls of water and squirts it over his hands. After he has | squirted over his hands four times, he finishes. This kind of food is not used to invite |
50 many people; and the codfish is not || dipped into oil when it is (cooked) this way, and | the head is not eaten. That is all about this. |

Red Cod.—The same is done with the red cod, the one kind of codfish | and with the *nālem*, the *gwēlēk*, the *q!wā'qēla*, | the *t!ot!op!ē*
55 and the *lēwē'lgāmē*. Only that is different || with the *xūldzōs*: that is not dried, and also the kelp-fish, for they are | very small. At last it is done. |

Black Cod.—I have forgotten about the black cod, | for this one is treated in the same way as dried salmon when it is dried; and that also | is done in the same way,—it is scorched as they do dried
60 salmon when it is eaten || in the morning; and it is also soaked when

g!l'mēsē gwāl hā'mā'pexs la'ēda ts!edā'qē āx'ē'dxēs hā'madzowē'
40 lē'wa'ya, yixs hē'māē g'ē'dzā'yē hā'mx'sā'yas lē'wa' xā'qē qa's laa'xlendēs lā'xa legw!lē. Wā, lā'xaēda ts!edā'qē tsē'x'idxa
'wā'pē qa's nā'x'idē, wā, la ō'gwaqē lā'wūnemas. Wā, g!l'mēsē gwāl nā'qaxs la'ē hā'msgemd lā'xa 'wā'pē qa's hā'mx'ts!ānendē
lā'xēs ē'eyasowē'. Wā, lā'xaa gēnē'mas lēlā'bē'wēsēs ē'eyasowē'
45 lāx ē'eyasā'sēs la'wūnemē. Wā, lae'm 'na'ne'mpl'eng'ila ts!ē'n-ts!enkwa lē'wis gēnē'mē. Wā, lē'da begwā'nemē mō'p!ēna hā'msgemd lā'xa 'wa'pē qa's hāmx'ts!ā'nendēs. Wā, g!l mō'p!ēna hā'mx'ts!ānentsēs la'ē gwā'la. Wā, lae'm k'!ēs lē'ēlālayō
lā'xa q!ē'nemē bē'bēgwānemē gwē'x'sdemas. Wā lae'mxaa k'!ēs
50 ts!ē'pela lā'xa lē'ē'na, yixs hā'ē gwē'kwēda nē'ts!ā'yē. Wā, la k'!ēs hā'ma'yē hē'x't!ā'yas. Wā, lae'm gwāl lā'xēq.

Red Cod.—Wā, hē'mēda l!ō'xsemē, y!xa nē'ts!ā'yē 'ne'mē gwa'y!lālasaq lē'wa' nāle'mē lē'wa' gwē'lē'k'ē, lē'wa' q!wā'qēla, lē'wa' t!ō'tōp!ē, lē'wa' lēwē'lgāma'yē. Wā, lē'x'a'mēs ō'gū'qā-
55 la'yāsa xūldzōsaxs k'!ē'saē k'!ā'wasilase'wa lē'wa pex!tē qaxs xē'nlelāē ām'ama'ya. Wā, law!s!a gwā'la.

Black Cod.—Wā, hē'xōlen lēlē'wēse'wa nā'lemē, yixs yā'ē gwā'lēda xamasaxs la'ē lē'mxwase'wa. Wā, hē'emxaa'wisē gwē'g!lasōxs la'ē ts!ex'a'se'wa lāx gwē'g!lasaxa xama'saxs la'ē hā'mā'-
60 xa gā'la. Wā, lā'xaa t!ē'lase'wa, yixs la'ē gā'la āxē'lakwaqēxs

it has been kept for a long time and | when it is boiled. They dip 61
it into oil; and this is also | used for inviting many people, when the
host has no dried salmon | and no dried halibut. That is at last all
about this. |

Kelp-Fish (1).—Now I'll talk about the kelp-fish, which is | the same 1
as the *xū'ldzos*. Its namē is "heated body," | because its body is
heated over the fire in order to loosen the scales, | and because also
hot water is poured over it. || Then the scales come off from the skin, 5
and | therefore it is called the "heated body;" and the reason why
it is called "fast swimmer" (*xū'ldzos*) | is because it swims very
quickly whenever it is frightened. |

Now I will tell how they are cooked, for | they do not begin right
away to cook them when they are fresh, for they only || begin to 10
cook them after they have been in the house for a long time. Some-
times | they are kept five days, or even more; for they try to obtain
for it a | strong smell, so that the bones will come off from the meat,
and also so that they | may be fat. The first people said so, and
therefore people | of recent times imitate them; and (therefore) also
the kelp-fish becomes tainted (before it is used). || The woman takes 15
the kettle and puts it by the side of the | fire of the house. Then she
takes her drinking-bucket and draws | fresh water. As soon as she
comes home, she pours | the water that she has drawn into the

hă'nx'LENTSE'waē. Wā, la ts'E'pela lā'xa L'ē'na. Wā, lā'xaa 61
LE'ēlālayō lā'xa q'lē'nemē bē'begwānema, yīxs k'leā'saē xā'matsa
k'lwē'lasē, lōxs k'leā'saē k'lā'wasa. Wā, lawī'sīa g'wāl lā'xēq.

Kelp-Fish (1).—Wā, la'mē'sen g'wā'gwēx's'ālāl lā'xa pex'i'tē, yīxs 1
ē'nema'ē LE'wa xū'ldzōsē. Wā, hē'em lā'g'ilas lē'gades pex'i'tē,
yīxs pex'a'sewa'fēs ō'k'wina'ya'xs la'ē la'lawa'yase'wēs gō'betē lā'xa
legwī'lasa g'ō'kwē, lōxs gūqē'tase'waasa ts'E'lxsta 'wā'pa. Wā,
hē'x'ida'mēsē 'wī'wēxap!ē'dē gō'betas la'xa L'ē'sē. Wā, hē'em 5
lā'g'ilas lē'gades pex'i'tē. Wā, hē'mis lā'g'ilas lē'gadaxaas xūl-
dzō'sas, yī'x'aē lāx max'īdē yīxs hē'tsāasēs k'f'ē'dayowē.

Wā, la'mē'sen g'wā'gwēx's'ālāl la'qēxs la'ē hā'mē'x'silasē'wa, yīxs
k'le'saē hē'x'id hā'mē'x'silasōxs hē'maē ā'lē gē'tē, qaxs a'lmaē
hā'mēx'silasōxs la'ē gaēl āxē'l lā'xa g'ō'kwē 'nā'l'nemp'ENaē 10
sek'l'a'p'lenx'wafēs 'nā'lās lōxs haya'qaaq qaxs q'l'a'q'lalaaq qa
q'lalp'lālēs, qa k'E'nx'īdēs xā'qas la'xēs q'lē'mlalē. Wā, hē'misēxs
tsE'nx'wīdaē, 'nē'k'aēda g'ā'lē begwā'nema. Wā, hē'mis lā'g'ilasa
a'lē begwā'nem nā'naxts!Ewaq. Wā, hē'maaxs la'ē q'lal'ī'dēda
pex'i'tē, lāda ts!ēdā'qē āx'ēdxa hā'nx'lanowē qa's hanō'lisēs lāx 15
legwī'lasēs g'ō'kwē. Wā, la āx'ē'dxēs nā'gats!ē qa's lē tsē'x'īdex
a'lta 'wa'pa. Wā, g'ī'l'mēsē g'āx nā'nakūxs la'ē gūxts!ō'tsēs
tsā'nemē 'wāp lā'xa hā'nx'lanowē, qa negō'yoxsdalēs. Wā,

- kettle, until it is half full, | and she leaves it by the side of the fire.
- 20 Then she takes the kelp-fish and || puts them into a small basket, and she places it near the | side of the fire. Then she takes the short | wedges which are always kept in the house, and also a short wall-board. | Generally she uses the stern-seat of a small canoe. She puts it down | close to the small basket in which the kelp-fish are
- 25 kept, and she does the same || with the short wedge. Then she takes one kelp-fish out of the | little basket. She holds the head of the kelp-fish, and puts its | body into the fire. Then she turns it over; and as soon as | she sees that the scales begin to come off from the skin, | she puts it down on an old mat that has been spread out on
- 30 the floor of the house. She takes her || knife and scrapes off the scales that are loose. Then she turns | the fish over and over as she scrapes off the scales. As soon as all | the scales are off, she puts the fish on its belly on the | stern-seat of the small canoe, on which the fish is beaten. She holds it with the left hand, by the | head. With the
- 35 right hand she takes the flat point of a || short wedge, and with the top end beats the | back of the kelp-fish, beginning at the back of the head, and beating down to the tail. | She only stops beating when the body of the kelp-fish is soft. | After she has beaten it, she takes her | fish-knife and cuts the
- 40 body across in this manner. After || she has cut it



- ō'x'sā'mēsē ha'nā'lis lā'xa legwī'lē. Wā, lā āx'ē'dxa pexī'tē qa's
- 20 k'exts!ō'dēs lā'xa lā'laxamē. Wā, lā hā'ng'alilas lā'xa ma'k'āla lāx onā'lisasa legwī'lē. Wā, lā'xae āx'ē'dxa ts!ek!wa' hēmenēl LEMg'ayāsa g'ōkwē. Wā, hē'misa ts!ex'stō ts!ats!ax'sema. Hē'em q!ūnā'la ā'xse'wa g'ixsā'sa xwā'xwagūmē. Wā, lā pax'ā'lila lā'xa mā'g'inwalilasa pexī'dats!ē lā'laxama. Wā, hē'emxaā'wisē āx'a-
- 25 li'lasa ts!ex'stō LE'mg'ayā. Wā, lā dā!ts!ō'dxa 'ne'mē pexī't lā'xa lā'laxamē. Wā, lā dā'la hē'xt!a'yasa pexī'taxs la'ē k'a'tlents ō'k!wina'yas lā'xa legwī'lē. Wā, lā lē'x'ielālaq. Wā, g'il'mēsē dō'qūlaq la 'wī'la 'wī'wēxap!ēdēda gō'betē lā'xa L!ē'saxs, la'ē āxdzō'ts lā'xa LEBī'lē k!ā'k!obana. Wā, lā āx'ē'dxēs xwā'la-
- 30 yowē qa's k'ēxā'lēs lā'xa lā k!inā'la gō'beta. Wā, lae'm lē'x'ielāla pexī'taxs k'ēxā'laax gō'bet!ēna'yas. Wā, g'il'mēsē 'wī'la wēda gō'bet!ēna'yaxs la'ē ma'dzōtsa pexī'tē lā'xa t!elō'dzō g'ixsō'sa xwā'xwagūmē. Wā, lā dā'lasēs g'e'mxō!ts!āna lāx hē'xt!a'yas. Wā, lā dā'x'itsēs hē'lk!ōts!āna'yē lāx pē'lba'yasa
- 35 ts!ex'stowē LE'mg'ayā. Wā, lā t!ē'l'x'wits ō'xtā'yas lāx āwī'g'a'yasa pexī'tē g'ā'g'ilēla lāx ō'x!aātā'yas, hē'bēndāla lāx ō'xsda'yas. Wā, a'l'mēsē gwāl t!ē'l'xwaqēxs la'ē lē'nt!ēdē ō'k!wina'yasa pexī'tē. Wā, g'il'mēsē gwāl t!ē'l'xwaqēxs la'ē āx'ē'dxēs xwā'layowē qa's qatet!ē'dēx ō'k!wina'yas g'a gwā'lēg'a (fig.). Wā,
- 40 g'il'mēsē gwāl qatētaqēxs laē ma'stē'nts lāx 'wā'bets!ālasa hānx-

crosswise, she puts the fish head first into the water in the | kettle. 41
 She never cuts off the head; for the first people | said that a good taste
 is given to the meat of the | kelp-fish by the fat of the eyeballs and
 the | brain. Therefore she puts it all into the kettle; || and she does 45
 this to all the other kelp-fish, if there are to be many | guests. As soon
 as the kelp-fish is in the kettle, | she puts it over the fire; and when it
 begins to boil, | the woman takes the fire-tongs and stirs it; | and after
 stirring it for some time, she takes it down. Then || she takes her large 50
 long-handled stirring-ladle and stirs with it | for a short time what is
 being cooked. She does not | stir it long, before she dips the spoon into
 what is being | cooked and pours it back [on the top of where she took
 it from]; | and she continues this for a long time. It may be || half an 55
 hour according to the clock that the woman | dips up the water of what
 she is cooking and pours it back again. | She only stops when the
 liquid of what she is cooking is really milky. | This shows that the fat
 of the fish is well mixed | with the liquid. That is the reason why
 the woman dips up || the liquid of what she is cooking, so that the 60
 liquid | and the fat of the kelp-fish may be well mixed; for if the |
 liquid of the kelp-fish should not be milky when it is given by the
 host to his friends, | then the guests at once whisper among them-

lanowē. Wā, lae'm hēwā'xaem qak'ō'dex hē'x't!a'yas qaxs 41
 'nē'kaēda g'ā'lē begwā'nemqēxs hē'ēmaē yō'sp!ayāsa q!ē'mlalāsa
 pex'itē tse'ntsenxstā'yas gēgēbelō'xstā'yas gēgēyagesas lē'wēs
 leqwa'. Wā, hē'ēmis lā'g'ilā 'wī'la'stents lā'xa hā'n'x'lanowē.
 Wā, lā 'wī'laem hē gwē'x'idxa waō'kwē pex'itā, yixs q!ē'nemaē 45
 lē'ēlanemas. Wā, g'il'mēsē 'wī'la'stēda pex'itē lā'xa hā'n'x'lanowē
 waxs la'ē hā'n'x'lents lā'xa legwī'lē. Wā, g'il'mēsē mede'lx'wī-
 dexs la'ēda ts!edā'qē āx'ē'dxa ts!ē'slāla qa's xwē't!idēq. Wā,
 k!ē'st!a gē'g'iltsēla xwē'tasa ts!ē'slālāxs la'ē k'at!ā'lilas. Wā, lā
 āx'ē'dxēs 'wā'lasē g'ilt!ex!āla xwē'dayo k'ats!enaqa, qa's ya'ēwasē- 50
 idē xwē't!ēts lā'xēs hā'mēx'si'lase'wē. Wā, k!ē's'emxaā'wisē
 gē'g'iltsēla xwē'tas laqēxs la'ē tsē'g'ostālas lāx 'wā'palāsēs hā'mēx'-
 si'lase'wē qa's xwē'laqē tsēste'nts lāx ō'kūya'yasēs g'aya'nema-
 saq. Wā, lā gē'g'iltsēlak'as hē gwē'g'ilē. Wā, wālaanawisē lō'
 nexseg'ilēla lā'xa q!aq!alak!a'yē 'wa'ēwasdemasa ts!edā'qē tsē'g'o- 55
 stālaxa 'wāpalāsa hā'mē'x'silase'was qa's xwē'laqē tsē'ste'nts.
 Wā, a'l'mēsē gwā'lexs la'ē ā'lak!āla la dze'mx'stōwē 'wā'palāsa
 hā'mēx'si'lase'was, qaxs la'ē ā'lak!āla la qelō'kwē tse'n'xwa'yasa
 pex'itē lē'wis 'wā'pala. Wā, hē'em lā'g'ilasa ts!edā'qē tsē'g'ostāla
 'wā'palāsēs hā'mē'x'silase'wē qa ā'lak!alēsē lē'lgowēda 'wā'palās 60
 lē'wa tse'n'xwa'yasa pex'itē, qaxs g'il'maē k!ēs dze'mx'stōwē
 'wā'palāsa pex'itaxs hāmg'ilayāasēda lē'ēlalāxēs 'nē'nemō'kwē.
 Wā, hē'x'ida'mēsē dende'msa k!wē'idāxs la'ē hō'qūwels lāx g'ō'-

- selves when they leave the house | of their host, and they say about
 65 the woman that she is lazy, || although she may be of chief's blood and
 a chief's wife. However, | the wives of those who are not of chief's
 blood do not give up | trying to get milky the liquid of the kelp-fish
 that they are cooking. When | the liquid of the kelp-fish is really
 milky, the | kelp-fish kettle is taken off the fire, and now it is done. ||
 70 Then the woman brings out of her room her dishes, which | she keeps
 in the inner room. She puts them down on the floor next to the |
 kettle in which the kelp-fish were boiled; and she takes the same
 large | ladle with which she dipped up the liquid of the kelp-fish
 when she was cooking it, | and she dips up with it the boiled kelp-fish
 75 from the || kettle, and she pours them into the dishes. Both the
 liquid and the | meat are put into the dishes. As soon as the dishes
 are filled evenly, | —for they are not entirely full | of liquid and
 meat,—and as soon as everything | is ready, the spoons are distrib-
 80 uted among the small party of guests. || Then the dishes are placed
 before the guests; and there is always | one dish for four men. |
 First, they drink some cold water; and after they have finished
 drinking, | the host speaks to his guests, and says, | “Think of your
 throats and do not swallow the bones!” Then they all begin to
 85 eat with || spoons. It takes them a long time to eat the boiled kelp-

- kwās lē'lanēmaxdāq. Wā, lae'm ēnē'x'sēwēda ts'edā'qaxs q!ē'm-
 65 ts'elxlaē, yī'xa g'ī'qamēnē yīxs gēnē'maasa g'ī'gāma'yē. Wā, lā'la
 ēnā'xwa'mē gēgēnē'masa wā'x'mē k'!ēs g'ī'qamēn k'!ēs yā'x'ēid qa
 dzēm'x'stōx'widēs ēwā'palās hā'mē'x'silās pex'ī'ta. Wā, g'ī'lēmēsē
 ā'lak'!āla la dze'm'x'stōx'widē ēwā'palāsa pex'ī'taxs la'ē hā'n'x-
 sentse'wēda pex'ī'tēlats!ē hā'n'x'lanā. Wā, lae'm l!ō'pa. Wā,
 70 hē'x'ida'mēsēda ts'edā'qē āx'wūlt!alī'laxēs lōē'lq!wāxs hā'x'dē
 k'īmts!ā'līla ōts!ā'lilē qa's g'ā'xē k'ā'g'alilēlas lāx mā'g'īnwalīlasa
 pex'ī'tēlats!ē hā'n'x'lanā. Wā, hē'ēmis āx'ē'tsosēda ēwā'lasē k'a-
 ts!enā'q, yīx tsēg'ostālayō'sēx ēwā'palāsēs hā'n'x'lentse'wē pex'ī'ta.
 Wā, lē tsē'yōlts!ōts lā'xa hā'n'x'laakwē pex'ī'ta lā'xa hā'n'x'la-
 75 nowē qa's lē tsēts!ā'las lā'xa lō'elq!wē, ēnā'xwa'mē ēwā'palās lē'wa
 q!ēmla'lē lā tsēts!ā'layo lā'xa lō'elq!wē. Wā, g'ī'lēmēsē lā ēnemā'x'ē
 āwā'xats!ewasasa lō'elq!wāxs ēnā'xwa'māē k'!ēs ā'laem qō'qū-
 t!axa ēwā'pala lē'wa q!ē'mlalē. Wā, g'ī'lēmēsē wī'la la gwā'-
 lalaxs la'ē ts!ewanaē'dzema k'ā'k'ets!enaqē lā'xa k!wa'k!wē-
 80 lemāxs la'ē k'ā'x'ēidayuwa lō'elq!wē. Wā, hē'menālaem māē-
 mā'lēda bē'begwanemāxa ēna'l'ēnemēxla lō'q!wa. Wā, lē nā'ēna-
 qalg'eyōēmxa wūda'sta' ēwa'pa. Wā, g'ī'lēmēsē gwāl nā'qaxs
 la'ē yā'q!eg'alēda k!wē'lasaxēs lē'ēlanēmē. Wā, lā ēnē'ka: “ya'-
 x'da'x' me'lq!ūxā'lano qaōx xa'qas.” Wā, lā wī'la yō's'itsēs
 85 k'ā'k'ets!enaqē. Wā, lā gē'g'ilil yō'saxa yewē'kwē pex'ī'ta qaxs

fish, for | in eating it they are very much afraid, for it happens often | 86
that they are hurt when swallowing fish-bones, and therefore they do
not eat fast | [with spoons] when it is boiled; and after they have
eaten, they | cool themselves with fresh cold water. Then they ||
go out of the feasting-house at once. The kelp-fish is not given | to 90
a large number of people, for they never | obtain many when they
are catching them. Therefore it is given only to the | numaym and to
a single family; that is, the sons, and their | wives, and their children,
and the daughters and their || husbands and their children. That is 95
what is called a family of single origin. | Only these are invited by the
owner of the kelp-fish and also his | friends. That is all about the
boiled kelp-fish. |

Kelp-Fish (2).—(The man) first takes the small basket of his wife. | 1
As soon as he arrives at the beach of his house he puts | the fish
caught with the line into the basket. He goes up and enters the |
house. Then his wife spreads an old mat || and carries up the small 5
fish-basket and | places it by the side of the old mat. She sits down
by the side of the old mat, which | is at the right-hand side of the
fish-basket. She takes | one of the fish with her left hand, and she
does in the same way as I | described before. When the intestines
and the gills have all been removed, || she takes her fish-knife, which is 10

â'la'maē kîle'ma pexi'taxs hă'ma'yaē qaxs q!ünā'laē g'ā'yalasēs 86
xā'qaxs nex'wē'tse'waē. Wā, hē'mis lā'g'ila k'les ā'lbalēda
yō'sāqēxs hā'nx'laakwaē. Wā, g'ī'l'mēsē gwā'la yō'sax'dāqēxs
la'ē k'oḡwaxōtsa ā'lta wūda'sta' 'wā'pa. Wā, hē'x'ida'mēsē la
hō'qūwels lā'xēs k'lwē'layats!ēx'dē. Wā, k'lē's'emxaa k'lwē'la- 90
dzema pexi'tē lā'xa q!ē'ne'mē bē'bēgwānema qaxs k'lē'saē
q!ēyōlanēmēnoxūxs lā'lanemaē. Hē'mis lā'g'ila lē'x'a'ma
'ne'mē'motē lē'wa 'ne'mxlāla 'ne'mē'ma, yīxa sā'sēmē lē'wis
gēgene'mē lē'wis sā'sēmē, lē'wa ts!ē'daqē sā'sema lē'wis lē'la-
'wūnemē lē'wis sā'sēmē. Wā, hē'em gwe'yō' 'ne'mxlāla 'nemē'- 95
mē. Wā, lē'x'amēs lē'lālasō's āxnō'gwadāsa pexi'tē lō'mē'da
'nē'nemō'kwē. Wā, la'e'm gwāl lā'xa hā'nx'laakwē pexi'ta.

Kelp-Fish (2).—Wā, hē'mis g'il āx'etsō'sēda lā'laxamāxsēs gene'- 1
maxs g'ī'laē lā'galis lāx l'emā'isasēs g'ō'kwē. Wā, lā k'ixtsō'-
tsēs lā'lā'ganēmēda pexi'tē lāq. Wā, lā, lā'stsas qa's lā laē'las la'xēs
g'ō'kwē. Wā, hē'x'ida'mēsē gene'mas la lep'lā'lilaxa k'lā'k'lo-
bana. Wā, lā k'lō'qūlilxa pexi'dats!ē lā'laxama qa's lā hāne'n- 5
xelilas lā'xa k'lā'k'lobana. Wā, lā k'lūnxelilxa k'lā'k'lobana lāx
hē'lk'lōdenwalilasa pexi'dats!ē lā'laxama. Wā, la'mē dōlts!ōdxa
'ne'mē pexi'tsēs gē'mxōlts!āna'yē. Wā, hē'mis gwē'g'ilaqen g'ī'lx-
'idē wā'idema. Wā, g'ī'l'mēsē wē'lāwē yā'x'yīg'ilē lē'wa q!ō'sna-
yaxs la'ē āx'ē'dxēs xwā'layowē. Hē'em 'nem lē'gēmsa xwa'la- 10

- 11 also called | mussel-shell knife, for the first people used the mussel-shell for a knife | (this was sharpened by Deer when he met Q!ā'nēqēlak^u). | The woman takes the fish in her left hand | and
 15 puts it down on the old mat with the || tail of the fish towards the woman and the stomach turned towards the left | of the woman. She holds her knife in her right hand, | cuts off the head, and when it is off she cuts open | the back all the way down to the tail, cutting along the upper side of the backbone. | She only stops cutting when
 20 the fish is spread open. || Then she puts it back on the old mat. Then she takes | another fish and she does the same to it, and | she does the same with all the others. Now her husband | makes roasting-tongs of red pine, for they are going to roast the fish. As soon | as
 25 the work is finished, he gives them to his wife, and the woman || takes the roasting-tongs and she takes a long strip of split | cedar-bark and winds it about one span | from the lower sharp-pointed end of the roasting-tongs. | She pulls it tight as she winds it around it, and ties it on. Then the roasting-tongs will not | split when she puts the fish
 30 into them. As soon as || the woman has finished this, she takes one of the fish that have been cut open | and rubs it over the roasting-tongs. When these are | covered with blood and slime, she puts into it one of the fish that have been | cut open. It is put in crosswise. Then

- 11 yowē gēlts!ē'mē yixa xō'lās qaxs hē'ēmaē xwā'layāsa g'ā'lā begwā'nema (yixs g'ēxasē'was gē'xustālāxs la'ē ba'k'ō lōē Q!ā'nēqēlakwē). Wā, lē'da ts!edā'qē dā'x'ētsēs gē'mxōlts!ānā'yē lā'xa pex'ite qas'yā'gūdzōdēs lā'xa k'!a'k'lobana. Wā, lae'm gwā'saxsdaleda
 15 pex'itē lā'xa ts!edā'qē. Wā, la gwē'k!aēsala lāx gemxōlts!ānā'yasa ts!edā'qē. Wā, lā dā'lasēs hē'lk'lōts!ānā'yē lā'xēs xwā'layāxs la'ē qak'ō'dex hē'x't!ā'yas. Wā, g'il'mēsē lā'wāxs la'ē xwalbete'n-dex o'xlaatā'yas qas' hā'xelē lāx ts!ā'snā'yas ē'k'!ōt!endālax xā-k'ladzās. Wā, a'l'mēsē gwā'l xwā'laqēxs la'ē ā'lak'lāla la Lepā'la.
 20 Wā, lā āxdzō'ts lā'xaaxa k'!ā'k'lobanāxs la'ē ē't!ēd āx'ē'dxa 'ne'mē pex'ita. Wā, laxaē hē'ēmxat! gwē'x'ideq. Wā, lā'na-xwaem hē gwē'x'idxa waō'kwē. Wā, lā'la lā'wūnemas l'ō'psayogwīlaxa wūnā'gūlē qaxs l'ō'pēlaxa pex'itē. Wā, g'il'mēsē gwā'lē āxā'yasēxs la'ē ts!lās lā'xēs gene'mē. Wā, lā'da ts!edā'qē
 25 dā'x'idxa l'ōpsayowē. Wā, lā āx'ē'dxa g'ilt!a ts!ēqladzō dzexē'ku dena'sa. Wā, lā qex'ale'lōts lā'xa 'ne'mplen'k'ē lā'xens q!wā'qlwax'ts!ānā'yē gāg'ilela lāx benba'yē ēx'bēsēda l'ōpsayowē. Wā, lā tēk!ūtā'la'mē qex'ā'yasēxs la'ē yī'lā'lēlots. Wā, lae'm k'!ēsl xō'x'sla l'ō'psayowē qō lā l'ō'pts!ōdayola pex'itē lāq. Wā, g'il-
 30 'mēsē gwā'lēxs laē'da ts!edā'qē dā'x'idxa 'ne'mē lā'xa xwā'lēkwē pex'ita qas' ts!ēk'it!ē'dēs lā'xa l'ō'psayowē. Wā, g'il'mēsē megūg'ē'txa f'lkwa lē'wa k'!ē'lāxs la'ē l'ō'pts!ōtsa 'ne'mē xwā'lēk^u pex'ita. Wā, lae'm gē'k!ēnā'yaxs la'ē āx'ē'dxa dze-

she takes | split cedar-bark and winds it around just over the edge of the fish, and || she pulls it tight and ties it down. Then she puts 35 another fish just over it. | It is turned the way opposite the one just put into the tongs. Then she | winds cedar-bark just above it, and she pulls it tight when she | ties it around. Then she takes another fish and puts it in. | Its tail is turned again the opposite way, for all of them are turned so that the tails are in alternate directions || in the 40 roasting-tongs. Sometimes there are four | fish, or even six, put into one pair of long roasting-tongs. | Then she ties cedar-bark around the top of the roasting-tongs. | Then the woman places them by the side of the fire of her house. | First the flesh-side is roasted; and as soon as it is almost || black on the surface of the meat, she turns them over 45 and | changes to roast the skin-side. When the skin-side is really blackened, | they are done. Then she pulls the tongs out of the ground and | places them not far from the fire, so that the heat of | the fire reaches them, and so that they keep hot. Then the || man calls his friends, 50 and sometimes he calls his | numaym to come and eat the roasted kelp-fish. | Those whom he has called come in immediately; and as soon | as they are all in, the woman spreads long food- | mats in front of those who are going to eat the roasted kelp-fish. || The woman takes 55 the roasted fish in the roasting-tongs, and takes | it out of the roasting-

xekwē' dena's qa's qex'a'lelōdēs lāx ēk'!enxē'lelās. Wā, lā hek'lū'telaxs la'ē yil'a'lelōdeq. Wā, lā ē't!ētsa 'ne'mē lāx ē'k'!ē- 35 lelās. Wā, lae'm xwē'laleda ā'lē l!ō'pts!oyos. Wā, la'xaē qex'itsa dena'sē lāx ē'k'!enxelelās. Wā, la'xaē hek'lūte'laxs la'ē yil'a'lelōdeq. Wā, laxaē ē't!ēd āx'ē'dxa 'ne'mē qa's l!ō'pts!ōdēs. Wā, lae'mxaē ē't!ēd xwē'la lā qaxs 'na'xwa'maē xwē'xwalāleda la l!ō'pts!ōyōs lā'xa l!ō'psayowē, yīxs 'nal'nemp!ēnaē mō'wēda 40 pex'itē l!ō'xs q!el!a'ē l!ō'pts!āla la'xa g'ī'lt!āsa l!ō'psayowē. Wā, la'mē a'elaak' qex'tā'yēda dena'sē lāx ō'xtā'yasa l!ō'psayowē. Wā, lāda ts!ēda'qē lānolisaq lāx legwi'lasēs g'ō'kwē. Wā, lae'm hē g'īl l!ō'p!ētsōsēda q!ēmlālās. Wā, g'īl'mēsē naxsaap!a l!ō' k'lūmlē ō'kūya'yas q!ē'mlālāsēxs la'ē lē'x'īdeq qa hēs lā 45 l!ā'yō l!ō'p!ēdē l!ē'sadza'yas. Wā, g'īl'mēsē la ālak'lāla k'lūmlē l!ē'sadza'yasēxs la'ē l!ō'pa. Wā, lā k'lūlūlēlaq qa's g'ā'xē l!ā'g'alīlaq lā'xa k!ē'sē qwē'sala lā'xa legwi'lē qa lā'g'aēs l!ē'salāsa legwi'lē lāq, qa ts!ēlqwa'x'sā'mēsē. Wā, lā hē'x'īda'mēda begwa'nemē la lē'elālaxēs 'nē'nemō'kwē l!ō'xs hā'ē lē'elālase'wēs 'ne- 50 'mē'motē qa g'a'xēs l!ē'l!ō'begūxa l!ō'bekwē pex'ī'ta. Wā, lā hē'x'īdaem g'āx hō'gwēlelēda lē'elānemē. Wā, g'īl'mēsē 'wē'laēlēxs la'ēda ts!ēdā'qē lep!a'līlxa g'īl'dedzowē ha'madzō' lē'wa'ya lāx l!ā'salīlaxa l!ē'l!ō'begūlaxa l!ō'bekwē pex'ī'ta. Wā, lā'da ts!ēdā'qē āx'ē'dxa l!ō'pts!āla l!ō'bek' pex'ī'ta qa's x'īk'!ōl- 55 ts!ō'dēq la'xēs l!ō'psayowē. Wā, lā nae'nlemlīlēlaxa 'nal'ne'mē

57 tongs. She puts them down with the skin below in front | of the guests, and she pours oil into oil-dishes, | and she puts down one in front of every four men. | The feasters themselves break the fish; ||
 60 and when it is all broken in pieces, they begin to eat. | Then they dip it in oil, for all the fat comes out while | it is being roasted, and therefore it is dry. As soon as they have finished | eating the roasted fish, they drink fresh water; | and after they have finished drinking they go
 65 out. Roasted kelp-fish is not || given at a feast to many tribes, for they | never catch much of it. Therefore only the friends, husband and wife, | or the numaym, or strangers, eat roasted | kelp-fish. Now, that is all about this. |

1 **Kelp-Fish (3).**—Oh, I forgot to talk about | wind-dried kelp-fish. It is cut in the same way as the roasted | kelp-fish. The only difference is, that the backbone is taken out, | and the scales are left on in the same way as the scales are left
 5 on || roasted fish. They do not eat the skin of the roasted kelp-fish, for | they only eat the meat. After the feasters have eaten the roasted kelp-fish, | they throw away the skin. When | the woman finishes cutting open the kelp-fish, she splits thin pieces of | cedar-sticks and spreads the fish
 10 with two of them so as to keep it open, || in this manner: |



57 la'xēs Lē'lānemē. Wā, lā k'ū'nxts!ōtsa L'lē'na lā'xa ts!ē'ts!Eba-
 ts!ē qā's lā k'ag'imlilēlas lāx L'lā'sa'yasa maē'mokwē bē'begwā-
 nema. Wā, lā q!ūlē'x'sēm LE'nqwēda k!wē'laxa pex'itē. Wā,
 60 g'ī'l'mēsē 'wi'wel'x's LE'ngekūxs la'ē 'wi'la hā'mx'ī'da. Wā,
 lae'm ts!epa's la'xa L'lē'na qaxs 'wi'lāmaē tse'nxwa'yasēxs la'ē
 L'lō'pase'wa. Wā, hē'mīs lā'g'ilas le'mxwē. Wā, g'ī'l'mēsē gwāl
 L!EL!ō'begūxa L!ō'bekwaxs la'ē na'gēk'elaxa 'a'lta 'wā'pa. Wā,
 g'ī'l'mēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wā, k'lē's'emxaēda L!ō'-
 65 bekwē pex'it k!wē'ladzem lā'xa q!ē'nemē lē'lqwālaLa'ya qaxs
 k'lē'saē q!ūnā'la q!eyō'lanema, lā'g'ilas lē'x'a'mēda nē'nemō'kwē
 Lē'wa ha'yasek'āla Lē'wa nē'mē'mōtē Lē'wa bā'gūnsē L!EL!ō'-
 begūxa pex'itē. Wā, lae'm gwāl la'xēq.

1 **Kelp-Fish (3).**—Ā, hē'xōlēn ē't!ēdēl gwā'gwēx'sālasLēda x'īl-
 kwē pex'itā. Hē'em gwā'lē xwā'La'yasē xwā'La'yasa L!ō'bekwē
 pex'itā. Wā, lē'x'a'mēs ō'gūx'īdayōsēxs la'weyakwa'ēs xā'k'la-
 dzowē. Wā, la āxā'laemxāē gō'betas hē gwā'lē gō'betasa L!ō'be-
 5 kwaxs āxā'la'maē. Wā, lā k'les ha'ma'ē L'lē'sasa L!ō'bekwē yīxs
 lē'x'a'maē ha'ma'ē q!ē'mlalās. Wā, g'ī'l'mēsē gwāl L!EL!ō'begwē-
 da k!wē'laxs la'ē ā'em ts!EX'ēdayowēda L'lē'sas. Wā, g'ī'l'em
 gwā'lēda ts!edā'qē xwā'laxa pēx'itaxs la'ē xō'x'widxa wisweltōwē
 k!wa'XLāwa qā's qet'lī'dēsa ma'lts!aqē lā'xa pex'itē qa Lepa'lēs
 10 g'a gwā'lēg'a (fig.).

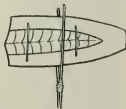
After she has done so, she hangs them up just over the | fire; and 12
 after they have been hanging there for four days, | they are half dried.
 Then the owner takes them down; | and when he wishes to boil them,
 she takes the || small kettle and puts it over the fire. She takes her | fish- 15
 knife and cuts the kelp-fish into two pieces lengthwise, | and she also
 cuts it in halves crosswise. Now each of the dried kelp-fish is in four
 pieces. | When the kettle begins to boil, she | puts the pieces of kelp-
 fish into it. It does not || boil long before she takes the kettle off the fire, 20
 for then | it is done. Then the woman takes her dish and puts it down |
 at the place where she is sitting. She takes her tongs, and with them
 she lifts | the boiled fish and puts it into the dish. | When it is all in
 the dish, she takes her oil-dish, || pours oil into it, and puts it down 25
 in front of the persons for whom she has cooked it. | They drink water
 before they begin to eat; | and after drinking water they eat. They |
 dip it into oil. They do not eat the skin with it, for | the scales are
 still on it. They only eat the meat. || After they have eaten, a bucket 30
 of water is placed in front of them. | They put their mouths at the
 corner and take a mouthful | of water. Then they squirt the water
 into the hands and wash them; | and after they have washed their

Wä, gí'l'mēsē gwā'lexs la'ē tētā'k'ostōdayo lāx nā'qostā'yasa 11
 legwīlē. Wä, gí'l'mēsē mō'p'lenxwāsē 'nālās tē'tā'k'ostowēxs
 la'ē k'layax'wīda. Wä, lae'm āxa'xoyā yīs āxnō'gwadās. Wä,
 gí'l'mēsē 'nē'k'ē āxnō'gwadās qa's hānx'LE'ndēq, lā āx'ē'dxa 15
 ha'ne'mē qa's hā'nx'LE'ndēs lā'xēs legwīlē. Wä, lā āx'ē'dxēs 15
 xwā'layowē qa's t'lō'ts'LE'ndēxa pEX'ī'tasdē lā'xēs gí'ldōlasē. Wä,
 laxaē gē'x'sENDEq NEXSE'ndeq. Wä, lae'm maē'mox'sēda 'nal'ne'-
 mē pEX'ī'tasd. Wä, gí'l'mēsē medelx'widē hā'nx'LENāsēxs la'ē
 āxste'ntsa t'lō't'ets'laakwē pEX'ī'tasd lāq. Wä, k'lē'st'la gē'gīlī
 maē'mdelqūlaxs la'ē hā'nx'sanōwēda hā'nx'LANōwē, qaxs lae'm 20
 L'lō'pa. Wä, lē'da ts'Edā'q āx'ē'dxēs 'lō'q'wē qa's k'a'galilēs
 lā'xēs k'waē'lasē. Wä, lā āx'ē'dxēs ts'lē'sLāla qa's k'lip'l'dēs
 lā'xa hā'nx'Laakwē pEX'ī'tasdē qa's lā k'lipts'ā'las lā'xa lō'q'wē.
 Wä, gí'l'mēsē 'wī'ls'lā lā'xa lō'q'wāxs la'ē āx'ē'dxēs ts'lēba'ts'lē
 qa's k'lūnxts'lō'dēsa L'lē'na lāq. Wä, lā k'ā'gēmlīlas lā'xēs hā'mēsī'- 25
 lagīlaq. Wä, lā nā'naqal'giwālaemxa 'wā'paxs k'lē's'maē hā'mx'-
 ī'da. Wä, gí'l'mēsē gwāl nā'qaxs la'ē hā'mx'-ī'da. Wä, lae'm
 ts'lēpa's la'xa L'lē'na. Wä, lā k'lēs hāmgā'q L'ē'wis L'lē'sē, qaxs
 āxā'lāē gō'betas, qaxs lē'x'amaē ha'ēmāsē q'lē'mlalās. Wä, gí'l'-
 mēsē gwāl ha'mā'paxs la'ē hāngēmlē'lema na'gats'lē 'wā'bets'ā'laxa 30
 'wā'pē. Wä, ā'mēsē xwā'ēmag'āgēsēs sē'msaxs la'ē hāmsge'md
 lā'xa 'wā'pē, qa's hāmx'ts'lāne'ndēs qa's ts'lē'nts'ENx'widē. Wä,
 gí'l'mēsē gwāl ts'lē'nts'ENkwaxs la'ē ē't'lēd hāmg'āgēsēs sē'msē

hands, they put their mouths | to the corner of the bucket and drink
35 water. Now that also is finished. ||

1 **Broiled Dried Kelp-Fish.**—Sometimes other people want | to eat
soaked half-dried kelp-fish. | The woman first takes her tongs and
puts them down | where she is sitting. Then she takes down the
5 kelp-fish that has been hung up to dry, || and she puts it down at the
place where the tongs are. She dips up some | water and places it
with the dried kelp-fish. Then | she takes the fire-tongs and lifts
the dried kelp-fish in the middle, | in this manner: |

Then she holds it in the tongs over the fire, the flesh-
10 side first || turned down; and as soon as the steam
puffs out all over, | she turns it over and she broils
the skin-side; and when | the skin becomes all black,
she stops | broiling it, for it is done. Then she puts
it down | on the mat with the skin down. She drinks water; and
15 after || drinking, she begins to eat the meat. She only | takes off
the meat from the skin and puts it into her mouth. | She does not
dip it into oil, for this kind is fat. |



I forgot. As soon as she finishes broiling the half-dried | kelp-fish,
20 and when it is done, she takes a cup with water, || takes a mouthful,
and blows the mouthful of water over the flesh-side of what she | has
cooked. Then it gets really tender, and | therefore old women and

lāx ō'gwāg'a'yasa nagats!ē' qa's nā'x'idēxa 'wā'pē. Wā, lae'mxaē
35 gwā'la.

1 **Broiled Dried Kelp-Fish.**—Wā, lā 'na'f'nemp!ena hē ha'ma-
ē'xstsō'sa waō'kwē bē'bēgwānem pe'nkwē k'lāyaxwa pex'ī'tasda.
Wā, hē'em g'il āx'ē'tsō'sa ts!edā'qēs ts!ē'slāla, qa's k'at!alilēs
lā'xēs k!waē'lasē. Wā, lā āxaxō'd lā'xa x'ilēlā'lēla pex'ī'tasda
5 qa's g'ē'galilēs lāx k'adē'lasasa ts!ē'slāla. Wā, lā tsē'x'ē'id lā'xa
'wāpē qa's g'ā'xē hāng'alilas lāx g'aē'lasasa pex'ī'tasdē. Wā, lā
dā'x'ē'idxa ts!ē'slāla qa's k'ip!i'dēs lāx negō'yā'yasa pex'ī'tasdē
g'a gwālēg'a (fig.).

Wā, lā k'lipā'lasēs ts!ē'slāla laqēxs la'ē pex'ā'x q!ē'mladza'yas
10 qaxs hē'ē'māē g'ilē'lālē. Wā, g'il'ēmēsē k'ēxūmxsāwēda k'lā'lēla
lā'qēxs la'ē lē'x'ē'ideq qa's pex'ē'i'dēx l!ē'sadzē'yas. Wā, lae'm-
la k'lū'mlēq. Wā, g'il'ēmēsē 'nā'xwa k'lū'mla l!ē'sasēxs la'ē gwāl
pex'ā'q qaxs lē'māē l!ō'pa. Wā, ā'ēmēsē neledzō'ts lā'xa ha-
'madzō'wē lē'wa'yaxs la'ē nā'x'ē'd lā'xa 'wā'pē. Wā, g'il'ēmēsē
15 gwāl nā'qēxs la'ē hām'x'ē'idxa q!ē'mlālē. Wā, lae'm ā'em āxā'-
laxa q!ē'mlālē lāx l!ē'sas qa's ts!ō'q!ūsēs lā'xēs sē'msē. Wā,
lae'm k'leā's l!ē'na ts!ē'pa's qaxs tse'nxaē gwē'x's!emas.

Hē'xōlen l!ē'lē'wēsōxs g'il'ēmāē gwāl pex'ā'xa k'lā'yaxwa pex'ī'-
tasdexs la'e l!ō'pa. Wā, lā dā'x'ē'idxa k!wa'sta' 'wā'bets!āla qa's
20 hā'msgēmdē lāq qa's sēlbe'xū'mdēs lāx q!ē'mladza'yasēs ha'mēx-
sī'lase'wē. Wā, hē'ē'mis lā'g'ilas ā'lak'lāla la te'lqwē. Wā, hē'em

old men are | fond of broiled half-dried kelp-fish, | because it is tender. As soon as the woman finishes eating, || she drinks water. 25 When the dried kelp-fish is really dry, | it is soaked like dried salmon when it is soaked; | and it is cooked in the same way as the | half-dried kelp-fish is cooked when it is broiled and when it is boiled. | That is all about this. ||

Split Kelp-Fish.—Now I will talk again about the | kelp-fish split 1 in two. When the man goes home who has (gone out) | with the fish-trap to catch kelp-fish, as soon as he has many, | the woman takes her fish-knife and sits down at the || edge of the old mat on which the 5 fish has been put. Then she takes one of the kelp-fish with her left hand. | Its tail is towards the woman, | and its stomach is turned towards the left side, when she puts it down. | Then she cuts off the head; and when the head has been cut off, | she cuts into the back and cuts all the way down to the tail, || cutting through along the 10 upper side of the backbone. When it is spread open, | she pulls out the intestines; and when all the intestines are out, she | cuts along the under side of the backbone and takes it out close | to the tail, and then she breaks it off. She | throws away the backbone. The tail is left on the || split kelp-fish. Then she cuts it down lengthwise, 15

lā'g'ilasa ha'lk'wana^ŋyē lē^ŋwa nō'nemasē bē'begwānem hē'menā- 22
laem āx^ŋē'xsdax pe'nkwē k'lā'yaxwa pexi'tasd qa's hā'ma'pēq,
qaxs tē'lqwaē. Wā, g'il'mēsē gwāl ha'mā'pa ts'edā'qēxs la'ē nā'-
x'idxa 'wā'pē. Wā, g'il'mēsē ā'lak'lāla la lē'mxēda pexi'tasdaxs 25
la'ē ā'em t'lē'lasō hē gwō'g'ilasē^ŋwēda xamā'saxs t'lē'lase^ŋwaē. Wā, la
hē'em gwē'g'ilasōxs la'ē hā'mē'x'silase^ŋwē hā'mēx'silaēna'yaxa
k'lā'yaxwa pēxi'tasda la'qēxs pe'nkwaē lōxs hā'nx'Laakwaē.
Wā, lae'mxaē gwāl lā'xēq.

Split Kelp-Fish.—Wā, la'mē'sen ē'dzaqwał gwā'gwēxs^ŋālāl lā'xa 1
pexi'taxs q!wā'gekwaē. Wā, hē'mēxs g'axaē nā'nakwēda LEqā'-
dāsēs LEg'e'mē lā'xa pexi'tē; wā, g'il'mēsē q!eyō'LEXs la'ē hē'x'-
ida'ma ts'edā'qē āx^ŋē'dxēs xwā'layowē qa's k'lūnxelilēxa k'lā'-
gedzowē k'lā'k'lobana. Wā, lē dā'x'itsēs g'e'mxōłts'lā'na'yē lā'xa 5
'ne'mē pexi'ta. Wā, lae'mxaē gwā'saxsdāla lā'xa ts'edā'qē. Wā,
la gwē'k'laēsāla lāx g'e'mxōłts'lāna'yas la'xēs qe'lkwałāē'na'yē. Wā,
lā qak'ō'dex hē'xt'la'fayas. Wā, g'il'mēsē lā'wāyē hē'xt'la'fayāsxs
la'ē xwā'lbetendex ō'xlaatā'yas. Wā, lā hā'xela lax ts'lā'sna'yas;
ē'k'!ōt'endālux xā'k'ladzās. Wā, g'il'mēsē la LEpā'laxs la'ē g'e'l- 10
x'ēōdex ya'x'yig'ilas. Wā, g'il'mēsē 'wīlāwē ya'x'yig'ilasēxs la'ē
xwałē'dex bēna'dze'faya xa'k'ladzowē qa's lā'wēyōdēq g'ā'g'e-
lela lā'xa ma'kalāxa ts'lā'sna'yasēxs la'ē k'ō'qōdēq. Wā, lā
ts'lex^ŋē'dxa xā'k'ladzowē. Wā, lae'm āxā'lē ts'lā'sna'yas lā'xa
xwā'lēkwē pexi'ta. Wā, lā q'lā'xsendeq qa ma'łts'lēs hā'xela g'ā'- 15

- 16 beginning at the neck, down | to the belly, until she comes to
the | tail, in this manner:
fish." As soon as this has
over the | fire of the house;
20 cooked. || First she takes
water into it, and, when
the fire. | She takes down the split fish and cuts it into two parts, |
and she cuts one side into three pieces; and she does | the same to
25 the other side, in this manner:
throws away the tail, and
into the kettle in which the
the length of time that it is on
an hour by the watch, and then
30 kettle off the fire. She takes a small dish || and puts it down by the
side of the kettle. | She takes her tongs and with them she lifts
the fish and puts it | into the small dish; and when it is all in, she
drinks water; | and after drinking, she takes a piece of the | boiled
35 kelp-fish, pinches off the meat, and puts it into her || mouth. Now
she is eating the meat. She does not eat the | skin, on account of
the scales: therefore she just puts it back into the | dish. After
she has eaten, she takes the | small dish from which she has eaten,



- 16 g'ilela lāx ō'xawa'ya hā'xela lāx tek'lā's lā'gaa lāx ō'xla'ayas
ts'lā'sna'ya g'a gwālē g'a (*fig.*). Wā, la'e'm lē'gades q!wā'gek'
pex'ī'ta. Wā, g'ī'lēmēsē gwā'lēxs la'ē gē'x'wits lāx neqā'stāwasa
legwī'lasēs g'ō'kwē. Wā, g'ī'lēmēsē k'lā'yax'widēxs la'ē ha'mē'x'si-
20 lasē'wa. Wā, hē'em g'il āx'ē'tsō'sēs ha'nēmē. Wā, lā gūxts'lō'tsa
'wā'pē lāq qa negō'yoxsdalēsēxs la'ē hā'nx'lēnts lā'xēs legwī'lē
Wā, lā āxaxō'dxa q!wā'gek'wē pex'ī'ta qas hēx'sē'ndē t'lō'ts!endeq.
Wā, lā yū'dux'send t'lō't!ets!ālaxa āpsodē'lē. Wā, la'xaē hē'em-
xat! g'wē'x'īdxa āpsō'dilē g'a gwā'lēg'a (*fig.*). Wā, la'e'm q!EL'lā'-
25 xs'a. Wā, lā'lā ā'e'm ts!EX'ē'dxa ts'lā'sna'yas. Wā, lā āxste'ntsa
t!ewē'kwē pex'ī't lā'xa hā'nx'lāla hā'nx'lanāxs la'ē mae'mdelqūlēs
'wā'pē. Wā, k'ō'tat!ENlāq hāyā'qax neseg'ile'la lā'xa q!ā'q!a-
lak!ā'yaxēxs 'nā'lāqē 'wā'ēwaslalasasēxs la'ē L'lō'pa. Wā, la'e'm
hā'nx'sanowēda hā'nx'lanowe. Wā, hē'mis āx'ētsō'sēs lā'logūmē
30 qas g'ā'xē k'ā'galilas lāx ma'g'īnwalilasa hā'nx'lanowē. Wā, lā
āx'ē'dxēs ts!ē'slāla qas k'lip'lī'dēs lā'xa pex'ī'tē qas lā k'lipts!ā'las
lā'xa lā'logūmē. Wā, g'ī'lēmēsē 'wī'ts!āxs la'ē nā'x'īdxa 'wā'pē.
Wā, g'ī'lēmēsē gwāl nā'qaxs laē dā'x'īdxa 'ne'mē lā'xa t!ewē'kwē
hā'nx'laak' pex'ī'ta qas ēpā'lēx q!ē'mlālās qas ts!ō'q!ūsēs lā'xēs
35 sē'msē. Wā, la'e'm hā'mā'pex q!emlalās. Wā, lā k'lēs hā'mā'pex
L'lē'sas qaxs āxā'laē gō'betas lā'g'ilas ā'em xwē'laq āxts!ālas lāxa
lō'q!wē. Wā, g'ī'lēmēsē gwāl ha'mā'pexs la'ē dā'x'īdxēs hā'ma'ts!ē

and pours into the kettle what is left in it. | She pours some water into the dish and washes her hands; and || after doing so, she drinks 40 fresh water. This also is not | given at a feast to many tribes. It is only eaten by the | husband and wife, or by friends whom they invite, or by the numaym, for | the woman does not cure many in this way. | That is all about this. ||

Boiled Kelp-Fish Gills and Stomachs.—Immediately¹ | (the) wife 1 goes to meet (her husband), carrying a small basket made of split | spruce-root. She puts it into the small canoe which has been used in fishing kelp-fish. | Then she puts the kelp-fish into the basket. When || it is full, she takes it out of the canoe and carries it to her 5 house, | and pours the fish on the coarse plaited mat made of split cedar-bark | which she has spread out to pour the kelp-fish on. |

As soon as she has carried up all the kelp-fish, she sits down on the floor and | begins to take out the intestines. The woman takes hold of the || kelp-fish with the left hand and squeezes at the back of its 10 head, | the belly being turned towards the woman. She puts the thumb of her | right hand into the gills, and puts the | forefinger of her left hand at the left side of the neck, while she puts her thumb into the gill at | the right side. Then she squeezes it and pulls at it; || and as soon as the gills become loose, she puts her thumb | at the 15

lā'lōgūma qa's gūxts!ō'dēsēs ānē'x'sā'yē lā'xa hā'nx'lanowē. Wā, 38
lā gūxts!ō'tsa 'wā'pē lā'qēxs la'ē ts!ē'nts!ēnx'wida. Wā, g'í'l-
'mēsē g'wā'lēxs la'ē nā'ē'idxa ā'lta 'wā'pa. Wā, lae'mxaē k'lēs 40
k!wē'ladzem lā'xa q!ē'nemē lē'lq'wālala'ya. Ā'em le'x'a'mēda hā-
yasek'āla lōxs lē'lālayāxa 'nē'nemō'kwē lē'wa 'nē'mē'motē qaxs
k'lē'saē q!ē'nemē āxā'yasa ts!edā'qaxs āxa'ax g'wē'x'sdemas. Wā,
lae'm g'wā'lē laxō'q.

Boiled Kelp-Fish Gills and Stomachs.—Wā,¹ hē'x'ē'ida'mēsē gēne'- 1
mas la lā'lalaq k!ō'qūlaxa la'laxamē dzedē'x'u'em l!ō'p!ēk'sa
ālē'wasē qa's lā hā'ng'aalēxsas lā'xa pa'panayo'x'sī'lats!ē xwā'-
xwagūma. Wā, lā k'!ixts!ōdalasa pex'ī'tē lāq. Wā, g'í'l'mēsē
qō't!axs la'ē k!ō'x'ē'ltōdeq qa's lās lā'xēs g'ō'kwē. Wā, lā 5
gūgedzō'ts lā'xa āwā'dzolēdkwas k'!ita'ē'yē lē'wa'ya, yix lep!alē'-
lemas qa g'ē'dzāyaatsa pex'ī'tē.

Wā, g'í'l'mēsē 'wī'lōsdēsa pex'ī'taxs la'ē k!wa'g'alilēda ts!edā'qē
qa's t!ō'x'ē'widēq. Wā, hē'maaxs la'ē dā'x'ē'idēda ts!edā'qaxa pex'ī'-
tasēs gē'mxōlts!āna. Wā, lae'm q!wē'salax ō'x!aatā'yasa pex'ī'tē 10
qa gwa'sk!āē'salēs lā'xa ts!edā'qē. Wā, lā āx'ā'lēlōts qō'māsēs
hē'lk!ōlts!āna'yē lāx q!ō'sna'yas. Wā, la'xaē ts!ē'mā'bōtsēs ts!e-
mā'la lāx gē'mxōt!xawa'yas yixs hā'a'al lās qō'mēda hē'lk!ōt!-
xawa'yē q!ō'sna'yas. Wā, lā q!wē'sē'idqēxs la'ē nē'x'ē'deq. Wā,
g'í'l'mēsē k'!i'nx'ē'idēda q!ō'sna'yaxs la'ē ē't!ēd āx'ā'lēlōtsēs qō'ma 15

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 48, line 21.

16 inside of the pectoral fin, and puts her forefinger on the outside. |
 Then she bends it outward and twists the skin off at that place. |
 Then she turns the fins back and pulls them off | with the intestines
 20 and the gills. When she has finished, || she throws the intestines into
 a small hand-basket. | She puts the clean kelp-fish back on the
 spread | mat, and she does not stop until all the kelp-fish have
 been cut. | Then the woman takes in one hand the small basket
 containing the intestines, and carries it | to the beach and pours the
 25 contents of the small basket || into the salt water. She puts the
 small basket into the water and | washes off the slime outside and
 inside. After she has done so, | she puts down the little basket on
 the beach, and then she takes some of the | intestines of the kelp-fish
 and pulls it off from the | stomach. She leaves the gill at one end
 30 of it. || Then she washes the intestines so that all the blood comes off;
 and she pulls it through | (between her thumb and fingers), so that all
 the food-contents come out. As soon as this is done, | she turns it
 inside out, so that the stomach is turned inside out; | and she washes
 it, and finally throws it into the | small basket. She does the same
 35 to all the others; || and as soon as all the stomachs have been washed,
 the woman | takes up the basket containing the gills and puts it |
 into the sea-water, and shakes it so that all the blood and the | slime

16 lāx ō'ts!āwasa pēPEL!xawa'yē. Wā, lā L!ā'sadza'yē ts!emā'lax'ts!ā-
 na'yasēxs la'ē L!ō't!lē!eq. Wā, hē'ēmis la qwa'p!ēdaats L!ē'sas.
 Wā, la'ēmē NELā'wē pēPEL!xa'wa'yas. Wā, ā'ēmēs la NEXō'dēq
 ēwī'ēla Lē'wa' ts!eyī'mō Lē'wa q!ō'sna'yas. Wā, gī'l'mēsē gwā'lēxs
 20 la'ē ts!exts!ō'ts lā'xa k!ō'gwatslē lā'laxamēda yax'yeg'ilē. Wā,
 la'La xwē'laqaem ā'adzō'lālasa lā t!egī'k' pex'it lā'xa LEBē'lē
 lē'ēwa'yā. Wā, lā ā'lēm gwā'lēxs la'ē wī'ēla la t!egī'kwa pex'itē.
 Wā, lā'da ts!edā'qē k!ō'qūlīlxa yax'yig'ilatslē lā'laxama qa's lēs
 lā'xa L!emā'isē. Wā, lē gūxstā'lisxa gī'ts!āx'dāxa lā'laxamē
 25 lā'xa dē'msx'ē ēwā'pa. Wā, lā āxste'ndxa lā'laxamē qa's ts!o-
 xā'lēxa k!lē'lasgema'yas Lē'wēs ō'ts!āwē. Wā, gī'l'mēsē gwā'-
 lēxs la'ē hāng'a'lisaxa lā'laxamē. Wā, lā, dā'x'idxa gā'yolē lā'xa
 ya'xyig'ilasa pex'it. Wā, lā ālā'laxa ts!eyī'mē lā'xa hā'maa'-
 ts!lē pō'xūntsa pex'itē. Wā, lā āxba'ēya q!ō'sna'yē la'qēxs la'ē
 30 ts!ō'x'wīdeq qa'ēwīlā'wēsa ē'lkwa. Wā, hē'ēmisēxs la'ē x'ix'ē'dēq
 qa'ēwīlā'wēsē lā'its!āwē hāmk!āē'dza'yas. Wā, gī'l'mēsē gwā'-
 lēxs la'ē L!ēp!EXSEMdeq qa L!ēp!EXSEMā'lēsa hā'maa'ts!lē pō'x'ūn-
 sa. Wā, la'xaē ts!ō'x'wīdeq. Wā, lawē'slē ts!exts!ōts lā'xa
 lā'laxamē. Wā, lā ēna'xwaem hē gwē'x'idxa waō'kwē. Wā,
 35 gī'l'mēsē wī'ēla la ts!ō'kwa hā'maats!āxs la'ēda ts!ēda'qē
 k!ō'qūlēlxa q!ō'sna'yaa'ts!lē lā'laxama qa's lā k!ō'xstendeq
 lā'xa dē'msx'ē ēwā'pa qa's nālētā'lēq qa'ēwīlā'wēsa ē'lkwa Lē'wa

come off. As soon as she has finished this, she takes the | basket containing the gills out of the water and carries it || to the house. 40 She puts it down by the side of the fire of her house. | She takes a kettle and pours some water into it, and | when it is half full she puts it over the fire. When | the water begins to boil, she takes the *k'ūmēs* (for that | is the name of the gills when they are cooked) out of the little basket || and throws them into the boiling water. 45 When they are all | in, she takes her fire-tongs and stirs (what is in the kettle). The kettle is not | kept long on the fire, perhaps for | half an hour or a little longer. Then it is taken off. | Now it is done and she invites all those who like to eat gills with her. || As soon as 50 those come who are going to eat gills with spoons, she takes | the spoons, gives one to each of those who are going to eat with it, then | the woman takes the water and gives a drink to those who are going to eat with spoons. | After they have drunk, they eat with spoons. | The guests eat with spoons the liquid and the stomachs of the kelp-fish || and its gills. They just blow out of their mouths the bones, 55 for there are bones | in the gills of the various kinds of fish. After they have eaten, | the woman takes water and gives it to those who eat with spoons with her. | Then she cools with cold water those who had eaten the gills with spoons, | for those who eat gill-soup perspire. ||

k'lē'la. Wā, g'í'f'mēsē gwā'lēxs la'e k'lo'x^ewestēdxā q'lo'sna- 38
 ēyaatslē lā'laxama qā's lā k'lo'x^ewesdēseleaq qā's lā k'lo'gwēleleaq
 lā'xēs g'ō'kwē. Wā, lā k'lo'g'ūnōlisaq lax legwī'lasēs g'ō'kwē. Wā, 40
 lā āx^e'ē'dxa hā'nx'lanowē qā's gūxts'lo'dēsa ēwā'pē lāq qa ēnegō'-
 yoxsdalesēxs la'ē hā'nx'lents la'xēs legwī'lē. Wā, g'í'f'mēsē me-
 delx'wī'dēxs la'ē ēnā'f'nēmēmka dā'īts!ā!axa k'ū'mēsē (qaxs hē'-
 ēmaē la lē'gēmsa q'lo'sna^eyas la'ē hēmēx'sī'lase^ewa), lā'xa lā'laxamē
 qā's lā āxstā'las lā'xa mā'e'mdelqūla ēwā'pa. Wā, g'í'f'mēsē ēwi'- 45
 ēla'staxs la'ē āx^e'ē'dxēs ts!ē'slāla qā's xwē'telga'ēs lāq. Wā, k'lē'st!a
 ā'laem gē'x'lāla hā'nx'lāla lā'xa legwī'lē, wālaanawisē lō^e
 ēnexsegīle'la la'xa q!ā'q!alak!a'yē lō^e hāyā'qaxs la'ē hā'nx'sen-
 deq. Wā; la'mē lō'pa. Wā, lā lō'ēlālxēs k'lo'k'ōmīs'g'otlē.
 Wā, g'í'f'mēsē ēwī'la gā'xēda yō's^ewūtlasēxa k'ūmēsaxs la'ē āx^e'ē'd- 50
 xa k'ā'k'ats!ēnaqē qā's k'ā's'idēs lā'xēs yō's^ewūtLē. Wā, la'mē
 āx^e'ē'dēda ts!ēdā'qaxa ēwā'pē qā's tsē'x'idēs lā'xēs yō's^ewūtLē.
 Wā, g'í'f'mēsē ēwī'la la gwāl nā'qaxs la'ē yō's'ida. Wā, la'e'm
 ēwī'laem yō'sēda k'wē'lax ēwā'pas lē'wa hā'maats!āsa pex'itē
 lō'mēs q'lo'sna^eyē. Wā, ā'ē'mēsē pox'ā'laxa xa'qē qaxs xagadaē'da 55
 q'lo'sna^eyasa ēna'xwa mamaō'masa. Wā, g'í'f'mēsē gwāl yō'saxs
 la'ēda ts!ēdā'qē āx^e'ē'dxa ēwā'pē qā's tsē'x'idēs lā'xēs yō's^ewūtLē.
 Wā, la'mē k'o'xwaxalisēda yō'sax'dāxa k'ūmēsē yīsa wūda'sta'
 ēwā'pa, qaxs ā'la'māc gēgosemalē'da yō'sāxa k'ōmstag'īlakwē.

60 Therefore they always say, "Let us | now cool ourselves with cold water!" and therefore the host | gives his guests fresh water to cool themselves. | Then those who have eaten the gills go out of the
65 house. | This is not given at a great feast to many tribes, for || they never catch enough of these fish. Therefore those who catch them just | eat them with their wives, children, and relatives. | That is the end. |

1 **Roasted Kelp-Fish.**—If (the woman) is really hungry, | she takes one of the kelp-fish, puts it down on its stomach at the right-hand side | of the fire, close to it, the woman facing towards the rear of
5 the | house. The roasting fish also faces the rear || of the house. As soon as the steam puffs out from the body | of the fish, she turns it around so that it faces the | door of the house; but it is still lying on its stomach. It does not take long | before it is cooked. Then the woman takes a long | eating-mat, spreads it out outside of the place
10 where || she is sitting (that is, away from the fire), and she takes the roasted kelp-fish and places it on its stomach on the | mat. Then she eats it. She does not | take out the intestines and the gills before she puts it down to be roasted | by the fire, for she takes them off when she begins to eat it. | Just before she begins to eat she takes a
15 piece of cedar-wood || about a span long. With it she | scrapes off

60 Wā, hē'ē'mis lā'g'ilas ʔnē'k'ēda yō'sāx gwē'x'sdemas: "Wē'g'ax'ins k'ō'xwaxalisas wūda'ēstā' ʔwā'pa." Lā'g'ilasa k'wēlasē hē'x'idaem la tsāx a'ttā wūda'ēstā' ʔwā'pa qa k'ō'x'waxalēdzemsēs k'wēlē'kwē. Wā, lae'm ā'ēm hō'qūwelsēda k'wo'k'ūmēs'g'ix'dāxa k'ūmē'sē. Wā, k'lē'saē k'wē'ladzema k'ūmē'sē lā'xa q'lē'nēmē lē'lqwāla'ayē qaxs
65 k'lē'saē q'eyō'lānēmēnoxwa, lā'g'ilas lē'x'a'mēda ā'xa'nēmāq hā'mā'peq lē'wis gēnē'mē lē'wi's sā'sēmē lō'mis lēlēlā'la. Wā, lae'm gwā'la.


1 **Roasted Kelp-Fish.**—Wā, g'ī'lēmēsē ā'lak'lāla pō'sq!axs la'ē dā'x'īdxa ʔnē'mē pex'ī'ta qas manō'lisēs lāx hēlk'lōdenwa'lisasēs legwī'lē yīxs gwē'gēmli'ēda ts!edā'qē lā'xa ō'gwiwalilasēs g'ō'kwē. Wā, la gwē'gēmli'ēmaēda pex'ī'tē lā'xa ō'gwiwalil-
5 lasa g'ō'kwē. Wā, g'ī'lēmēsē k'ixū'mx'sāwēda k'ī'l'ēla lāx ō'k'wina'fāyasa pex'itaxs la'ē xwē'lēlilaq qa gwē'gēm'x'idēs lā'xa t'lēx'ī'lāsa g'ō'kwē. Wā, lae'm manō'litsā'ma. Wā, k'lē'st!a gaē'lēxs la'ē l'ō'pa. Wā, hē'x'ida'mēsa ts!edā'qē ā'x'ē'dxa g'īlde-dzowē hā'madzō' lē'wa'ya qas lēp'lal'lēs lāx l'ā'sa'fāsēs k'waē'-
10 lasē. Wā, lā ā'x'ē'dxa maē'dzekwē pex'īt qas madzō'dēs lā'xa lē'wa'yē. Wā, hē'x'ida'mēsē lē'x'waq. Wā, la'mē hewā'xa lā'weyōdx ts!eyī'fās lē'wīs q'ō'sna'yaxs k'lē's'mēx'dē manō'lisaq lā'xēs legwī'lē qaxs a't'maē lā'wiyodqēxs la'ē hā'mā'peq. Wā, hē'ē'misēxs g'ī'l'maē ha'ēmaāqēxs la'ē ā'ēm ā'x'ē'dxa k'wa'xlā'wē
15 wā'laanawisē lō' ʔnē'mp!ēnk' lā'xens q'wā'q'wax'tslānā'yēx qas

the scales and the skin; and when it is all off, | she eats it. She does not 17
dip it into grease, because it is very fat. | I have forgotten this, that
the woman also beats | the body of the kelp-fish before she puts it
down on its stomach to roast by the fire, || so as to loosen the bones 20
from the meat. |

After she has eaten the kelp-fish, she drinks | water, but not much,
for it tastes salt. That is the reason why she does not drink much |
water, for she knows that she has to keep on drinking water. | Only
the one who has caught the fish eats it roasted by the fire while lying
on its stomach; || for she only does this with the kelp-fish when she 25
is very hungry | when she comes home, after having been fishing
with her fish-trap. | That is the reason why she puts one kelp-fish
down on its belly by the fire, | for it takes a very short time to be
done. Old women | eat kelp-fish roasted by the fire while lying on
its belly; for it is || too dirty for young women, because the | intes- 30
tines and the gills are in it, and the scales are also on it; for | they
are afraid to eat the scales of the fish, because it often kills | those
who eat them with the meat, because they stick in the throat and
they can not get out | the scales when they eat the kelp-fish. There
is no way of getting them out when they are || stuck in the throat, 35
and our throat gets sore when we | swallow them. Now I have
finished talking about this. |

k'ëxá'lëx gō'betas lë'wis l'ë'së. Wä, g'í'l'mësë 'wí'láxs la'ë 16
hámx'í'deq. Wä la'e'm k'lës ts!ëpa's lā'xa l'ë'na qāxs tse'n-
xwäë. Wä, hë'xōlën l'elë'ëwësōxs t!ë'l'x'widamaëda ts!edā'-
qax ô'k!wina'yasa pex'í'taxs k'l'ë's'maë manō'lisas lā'xës legwí'lë
qa k'l'ë'nx'í'dës xā'qas lā'xës q!ëmlälë. 20

Wä, g'í'l'mësë gwäl ha'mā'pxa pex'í'taxs la'ë nagë'k'ilaxa
'wā'pëxa k'l'ë'së q'lë'nema qaxs de'mp!aë, lā'g'ila k'lës q'lë'k!ëssa
'wā'pë qaxs q!ô'lëla'maaxs hë'menël'mëlë nā'qalxa 'wā'pë. Wä,
la'e'mxaa lëx'aem hā'mā'pxa manō'lidzekwë pex'itëda äxā'nemāq
qaxs lë'x'a'maë hë gwë'x'idaatsëxa pex'itëxs â'lak'läläe pō'sq!axs 25
g'ā'xäe nā'ënaküxs leqëx'däsës lege'më lā'xa pex'itë. Wä,
hë'ëmis lā'g'ila hā'labala manō'lisasa 'ne'më pex'it lā'xës legwí'-
laxs lō'max'idaë 'nemā'f'idëxs la'ë l!ô'pa. Hë'ëmeda la'e'lk!wa-
na'yë hā'mā'pxa manō'lidzekwë lā'xa legwí'lë pex'it'a qaxs k'l'el-
ta'maasëda ealostā'gasë hā'mā'peq qaxs 'wí'l'ä'maë äxā'lës yax'- 30
yíg'ilë lë'wis q!ô'sna'yë, wä, hë'míslälëda gō'bet!ëna'yas, yíxs
k'ile'nuäe hā'mä'yëda gō'betasa pex'itë qaxs q'lünā'läe g'ū'yala-
tsa hā'mgā'k' lë'wis q!ëmlälë, yíxs paq!ëxā'ëda k'l'ô'së kwë'sōdxa
gō'betaxs ha'mā'paaxa pex'itë. Wä, la k'l'ëä's güyō'lās qëxs la'ë
k'lüdë'l lā'xëns q!oq!ô'nëx. Wä, â'mes la xas'ë'dë q!ô'q!onäsa 35
häm'k'ina'läq. Wä, la'men gwäl gwa'gwëxs'äla lāq.

- 1 **Perch (1).**—The¹ wife cuts open the perch, so that | the gills come off, and the intestines; and as soon as all the intestines | and the gills have been taken out, she throws them out of the house. | She cuts (the perch) open with her fish-knife, and she scrapes the body so
5 that the || scales come off. When they are all off, she cuts across the body, in this manner: |  As soon as she has finished, she takes her kettle and | pours some water into it; and when it is half full, she puts it on the | fire. When it boils, she takes the opened | perch and
10 puts them into it. When they are all in, the man || takes his tongs and stirs them. They stay | for about half an hour according to the watch | boiling over the fire. Then they are taken off of the fire. Now | the boiled perch is done. Then the woman | takes her
15 spoons and gives one to each of those who are to eat the || boiled perch. When each has one spoon, | they put the kettle of boiled perch in front of those who are to eat the boiled perch, | and they begin to eat it with spoons. | First they take out the backbone and the ribs; | and when they have all been taken out, they take out the
20 heads and suck them, for || they are very fat; and when the fat is all off, they | suck out the eyes; and when these are off, they break them | to pieces and suck out the brains; and when these are out, |

- 1 **Perch (1).**—Wā,¹ la^{mē} genemas t!ex^ēwīdxa lamawē qa lawāyēs q!ōsna^ēyas lē^ēwēs yāx^ēyīg^ēilē. Wā, g'il^{mēsē} wīlāwa yax^ēyīg^ēilē lē^ēwa q!ōsna^ēyaxs la^ē k'!ādeq lāx l!āsanā^ēyasēs g'ōkwē. Wā, laem hēem t!ekūlasēs xwa^ēayowē. Wā, la k'osēt!ēdeq qa lawālēs
5 gōbet!ena^ēyas. Wā, g'il^{mēsē} wīlāxs laē qatēt!ēdeq g'a g'wālēg'a (fig.). Wā, g'il^{mēsē} g'wālexs laē āx^ēē.lxēs hānx^ēlanowē qa^ēs gūxts!ōdēsa wāpē lāq qa negoyōxsdalesēxs laē hānx^ēlents lāxēs legwīlē. Wā, g'il^{mēsē} medelx^ēwīdexs laē āx^ēēdxa t!eg'īkwē lamawa qa^ēs āxstendēs lāq. Wā, g'il^{mēsē} wīla^ēstaxs laē
10 dāx^ēidēda begwānemaxēs ts!ēslāla qa^ēs xwēt!ēdēq. Wā, lāxent!a nexseg'īlelag'ila lāx q!āq!alak!^ēyaxens nālāx yīx wā^ēwaslalasas lāxa legwīlē maemdelqūlaxs laē hānx^ēsano lāxa legwīlē. Wā, laem l!ōpa lem^x'stag'īlakwē lāxēq. Wā, hēx^ēida^{mēsā} ts!ēdāqē āx^ēēdxēs k'āk'ets!enaqē qa^ēs lā ts!ewānāēsas lāxa yōsalaxa
15 lem^x'stag'īlakwē. Wā, g'il^{mēsē} wīlxtoxa k'āk'ets!enaqaxs laē hānx^ēdzamōlilema lem^x'stag'īlats!ē hānx^ēlanōlaxa lelem^x'staa-gūlaxa lem^x'stag'īlakwē. Wā, lax^ēda^ēxwē yōs^ēida. Wā, laem hē g'il xelostayosēda xemōmowēg^ēa^ēyas lē^ēwa xaqē. Wā, g'il^{mēsē} wīlōstaxs laē xelōstalax hēx^ēt!^ēa^ēyas qa^ēs k'!exwēq qaxs
20 lōmaē tsenxwa. Wā, g'il^{mēsē} wīlāwē tsenxwa^ēyasēxs laē k'ūmt!ūts!lāx gēgebelōxstā^ēyas. Wā, g'il^{mēsē} wīlāx laē wewe-x'send qa^ēs k'ūmt!ūts!lōdēxa leqwās. Wā, g'il^{mēsē} wīlaqēxs laē

¹Continued from p. 184, line 21.

they throw the sucked head-bones into the fire. | When this is done, they eat the liquid with the meat; || and when they have had 25 enough, they stop eating with spoons and they drink a little water. | That is what the Indians refer to as "cooling off;" and when they finish, | they go out. That is all about one way | of the Kwakiutl of cooking perch. There is only one way of cooking it. |

(2) This is the manner in which the perch is cooked by the Koskimo. It || is cut open in the same way as I said first, and the scales are 30 scraped off. | When the intestines and the gills and the | scales are off, the woman squeezes out the stomach and the guts, and | she squeezes out the slime of the gills. After she has done so, she | throws (the perch) into a dish, and she does this with all the others. || When this is done, she takes her kettle and pours some | water into 35 it, a little less than half full. Then she puts it on the fire. | When it begins to boil, she takes the whole perch | and puts them into the kettle; and when they are all in, | she takes the intestines that had been squeezed out, the stomach, and the || gills, and puts them in. 40 She lets this boil for maybe more than | half an hour according to the watch. | Then the kettle is taken off the fire. Now it is done. | They never stir it, for it is called "whole perch." | The woman

ts!EXLēdxēs k!wāx"mōtē xāqsa hēx't!a'yē lāxa legwīlē. Wā, 23 g'il'mēsē gwālēxs laē 'yōs'idxa 'wāpala Lē'wa q!ēmlalē. Wā, g'il'mēsē pōl'idxs laē gwāl 'yōsa. Wā,lā xāLEX'īd nax'idxa 'wāpē. 25 Hēem gwe'yōsa bāk'lūmē k'ōxwaxōda. Wā, g'il'mēsē gwālēxs laē hōqūwēlsa. Wā, laem gwāla 'nemx'īdāla hā'mēx'silaēnēxa lamawē yīsa Kwāg'ulē, yīxs 'nemx'īdāla'maē hā'mēx'silaēna'yāq.

(2) Wā, g'a'mēs hā'mēx'silaēnēsa Gōsg'imoḡwaxa lamawē, yīxs hē'maē gwēg'ilaxs laē t!Ekwaqlāxen g'ālē waldema Lōxs laē k'ōsālayiwēs 30 gōbetē. Wā, g'il'mēsē 'wīlāwē yāx'yīg'ilas Lē'wa q!ōsna'yē Lē'wa gōbetasēxs laēda ts!Edāqē x'ix'īdex mōqūlās Lē'wis ts!ēnēxē. Wā, lā q!wēsālax k'lēlāsa q!ōsna'yē. Wā, g'il'mēsē gwālēxs laē ts!EX-ts!ōts lāxa lōq!wē. Wā, lā 'nāxwaem hē gwēx'idxa waōkwē. Wā, g'il'mēsē 'wīla gwālēxs laē āx'ēdxēs hānx'lanowē qa's gūxts!ōdēsa 35 'wāpē lāq. Wā, la benk'!ōldza'yaxs laē hānx'lents lēxēs legwīlē. Wā, g'il'mēsē medelx'wīdexs laē āx'ēdxa āmemk'īnāla lamawa qa's āxstendēs lāxa hānx'lanowē. Wā, g'il'mēsē 'wīlastaxs laē āx'ēdxa x'īg'ikwē ts!ēnēxa qa's āxstendēs Lē'wa mōqūla Lē'wa q!ōsna'yē. Wā, lā medelx'wīda. Wā, laxent!a hāyāqax nexse- 40 g'īlēlag'ila lāxens q!aq!alak'layaxsens 'nālāqē 'wā'waslalasas mamedelqūlaxs laē hānx'sanowa lāxa legwīlē. Wā, laem l!ōpa. Wā, laem hewāxa xwēt'ētse'wa qaxs hē'maē lēgades āmstačkwē lamā'yā. Wā, lāda ts!Edāqē āx'ēdxēs lōq!wē Lē'wis gelemx'ā xelyowa qa's

- 45 takes her dish and her rib-strainer, and || she puts down the dish by the side of the kettle with whole perch; | and she takes the rib-strainer and lifts out the whole boiled perch | and puts them into the dish. She puts | all the perch crosswise into the dish. | When they are all in the dish, she goes and puts (the dish) down in front of
- 50 those || who are going to eat the whole perch. The men immediately | pick off (the meat) and put it into the | mouth. When they have nearly eaten everything, the host takes | spoons and gives one to each of his guests; and as soon as | each has one, he takes up the
- 55 kettle in which the perch had been boiled and || pours the liquid of the boiled perch into the dish. | He pours it on what is left over of the boiled perch. | As soon as the dishes are nearly full, he goes back, carrying the kettle; | and he puts it down at the end of the fire, towards the door. Then | the men eat with spoons the liquid
- 60 and the gills and the stomach, || as it has been boiled, and the intestines; and when they have eaten enough, they stop. | That is what the ancient Indians call "washing down the food." Then | they go out. They never drink water, for they know that they | will drink water when they notice a salty taste of what they have eaten, | and
- 65 it is not very long before they wish to drink water. Then || they drink. That is all. |

-
- 45 hānōlīlēsa lōq!wē lāxa āmstaakwilats!āxa lamawē hānx!lanowa. Wā, lā āx'ēdxa gēlēm^xā xelyowa qa's xelōstālēxa āmemk'!nāla hānx!laak^u lamawa qa's lā xelts!ālas lāxa lōq!wē. Wā, laem 'nāxwaem gēyalēda lamawaxs laē yēyax^uts!ā lāxa lōq!wē. Wā, g'il'mēsē 'wīla la yax^uts!ā lāxa lōq!wāxs laē k'ax'dzamōlīlas lāxa
- 50 āmemk'!nalag'ilaxa lamawē. Wā, hēx'ida'mēsē xāmax^uts!a-nālēda 'nāxwa bēbegwānemxs laē ēpaq qa's ts!ōq!ūsēlēs lāxēs semsē. Wā, g'il'mēsē elāq 'wīlaqēxs laēda lē'lanēmē. Wā, g'il'mēsē 'wīlxtōxs laē k'!ōqūlīlxa āmemk'!nālag'ilats!ē hānx!lanowa
- 55 qa's lā gūqōsas 'wāpalāsa lem^xstag'ilakwē lāxa lōq!wa. Wā, laem āem gūgēg'int^s lāxa ha'mōtasa lem^x!axwaxa lamawē. Wā, g'il'mēsē elāq qōt!axs laē xwēlaqa k'!ōxstōlīlēlaxa hānx!lanowē qa's lā hāngalīlas lāxa obēx!lālīlāsēs lēgwīlē. Wā, lāx'da'xwē 'yōs'idēda bēbegwānemaxa 'wāpalās lē'wa q!ōsna'yē lē'wa mōqū-
- 60 lāxs laē l!ōpa lē'wa ts!enēxē. Wā, g'il'mēsē pōl'idēxs laē gwāla. Wā, hēem gwe'yōsa gālē bāk!ūm mekwāxahisē. Wā, laem hōqū-welsa. Wā, laem hēwāxa nāgēk'ilax 'wāpa qaxs q!ālela'maaxs nāx'ida'mēlaxa 'wāpē qō lāl q!āk!alqēxs demp!aēs ha'māx'dē. Wā, k'!ēst!a ālaem gātaxs laē nanaq!ēsdg'ilaxa 'wāpe. Wā, hē'mis
- 65 la nāgatsē. Wā, laem gwāla.

Roasted Perch.—Perch is roasted by the side of the fire; and | they 66
take the perch just out of the basket and put it down | under the
side-pieces of the fire of the house. They never | take out the
intestines and gills and scales. When || the scales are scorched, (the 70
woman) turns it over so that what was the outer side is inside. |
Then the woman watches it until the steam comes through | on the
inner side all along the body. She does not | let the steam come
through for a long time, before it is done. | Then she takes her food-
mat and spreads it out outside || of her seat. She takes her tongs 75
and with them lifts the | roasted perch and puts it on the food-
mat, | and she takes a piece of broken cedar-stick and with it she
scrapes off the scorched | scales. When they are all off, she picks
off the | meat with her fingers and puts it into her mouth. After
she has finished, she || takes water, takes a mouthful and squirts it 80
into her | hands and washes them; and as soon as she has done so,
she | rinses her mouth; and after that she drinks a little | water.
That is all about this. |

Flounder.—When it is calm weather and the tide is coming in, | 1
the flounder-fisherman launches his small flounder-fishing canoe, |
and he puts the flounder-spear on the left-hand side of his | flounder-

Roasted Perch.—Maēdzek^u lamawa lāxa legwīlē, yīxs ā^umaē 66
dōłts!oyewēda lamawē lāxa lex^ayē q^as lā manōlidzem lāx āwa-
bā^ayasa k^ak^aedenwaf^ayasa legwīlasa g^aōkwē. Wā, laem hēwāxa
lāwoyiwē yāx^ayīg^ailas lē^awēs q^a!ōsna^ayē lē^awis gōbetē. Wā, gīl^amēsē
k^a!ūmelx^aidē gōbetasēxs laē xwēlēlisaq qa l^a!āsot!endēsa ālot!e- 70
nēx^adē. Wā, lāda ts!edāqē dōqwalaq qa k^a!ixūmx^asāwēsa k^a!ālela
lāx ālōt!ena^ayas lō^amē wāsgemasas ōgwīda^ayas. Wā, k^a!ēs^amēsē
ālaem gēg^ailil k^a!exūmx^asālēda k^a!ālela lāx ōgwīda^ayasēxs laē l^a!ōpa.
Wā, lā āx^aēdxēs hā^amādzowē lē^awa^aya q^as lep^a!ālilēq lāx l^a!āsālila-
sēs k^a!waēlasē. Wā, lā āx^aēdxēs ts!ēslāla q^as k^a!līlēdēs lāxa maē- 75
dzekwē lamawa q^as lā k^a!libedzōts lāxa hā^amādzowē lē^awa^aya. Wā,
ā^amēsē ax^aēdxa k^aōq^a!ā^ayē k^a!wa^axlāwa q^as k^a!exālēs lāxa k^a!ūm^ala
gōbeta. Wā, gīl^amēsē wīl^alāxs laē xamax^atslānaxs laē ēpaxa
q^a!emlalē q^as ts!ōq^a!ūsēlēs lāxēs semsē. Wā, gīl^amēsē wīl^alāxs laē
āx^aēdxa wāpē q^as hām^asgemidēqēxs laē hām^ax^atslānents lāxēs 80
ē^ayasōwaxs laē ts!ents!enx^awīda. Wā, gīl^amēsē gwālexs laē
ts!ewēl!exōda. Wā, gīl^amēsē gwālexs laē xāl!ex^aid nāx^aidxa
wāpē. Wā laem gwāl lāxēq.

Flounder.—Wā, gīl^amēsē k^a!māqelaxa yō^anakūlāxs laē wī^ax^asten- 1
dēda hāux^aēnoxwaxa paēsaxēs pāpayaats!ēlē xwāxwagūma. Wā,
lā k^a!at!alexaxēs pāpayayowē saents!ō lax gēm^axāga^ayasa pāpa-

- 5 fishing canoe, the prongs pointing to the place || where the fisherman is sitting in the stern of the flounder-fishing canoe. | He paddles seaward with his flounder-fishing paddle. As soon | as he comes to a place where the water is two fathoms deep, he | looks down, resting on his left hand, looking for | flounders. He backs-water with his
10 flounder-fishing paddle, and is || going astern. As soon as he discovers a flounder, he paddles ahead | to stop his flounder-fishing canoe; and when | the canoe stops, he puts the flounder-fishing paddle into the canoe, and | he takes his flounder-spear and puts it into the water, and he spears | the flounder in the middle, pulls it up, and shakes
15 it off in the bow || of his flounder-fishing canoe; and he just goes on in the same way with the | others. As soon as he has caught many flounders, he goes home to his | house. |

- When he arrives at the beach of his house, his wife | comes and
20 picks up a small basket, and she goes down to the beach carrying || the small basket. Then she puts it down in the middle of the flounder-fishing | canoe. She takes the flounders and puts them into the small basket; | and when the flounder-basket is full, she lifts it out of the canoe | and carries it up the beach into her house, and | she puts it down in the corner of her house. ||
25 Then she takes her small kettle and pours some water into it, and | she washes it out until it is clean; and as soon as all the dirt is out, |

- yaats!ē xwāxwagūma laem gwāshalē dzēdzēgūmas lāx k!wax-
5 dzasasa papayaēnoxwē lāx ōxlā!yasēs pāpayaats!ē xwāxwagūma. Wā, lā sēx!wūt!asēs pāpayax!sa!yasē sēwayowa. Wā, g!l!mēsē lāg!aa lāxa malp!enk!as !wālaēdzas lāxens bālāxs laē hex!dze-
gemx!īda qa!s qelkwālēxēs gemxōt!ēna!yaxs laē hānxensela ālāx
paēsa. Wā, laē pelk!ēlāla!masxēs pāpayax!sa!yasē sēwayōxs laē
10 k!l!k!ē!nakūla. Wā, g!l!mēsē dōx!walelaxa paēsaxs laē sāsēwala
qa wūl!g!aalā!yēsēs pāpayaats!ē xwāxwagūma. Wā, g!l!mēsē !wel!g!aalēxs laē k!ūt!alēxsaxēs pēpayax!sa!yasē sēwayowa qa!s
dāx!ēidēxs pāpayayowē saents!āxs laē medēnsas qa!s sex!ēidēxa
negēdzā!yasa paēsaxs laē nēxōstōdeq qa!s k!l!l!ālēxsēs lāx āgiwa-
15 !yasēs pāpayaats!ē xwāxwagūma. Wā, ā!mēsē la hēx!sā gwēg!ilaxa
waōkwē. Wā, g!l!mēsē q!ēyōlxa paēsaxs laē nā!nakwa lāxēs
g!ōkwē.

- Wā, g!l!mēsē lāg!alis lāx l!ēma!īsasēs g!ōkwaxs laē genēmas
k!lōqūlilxa lālxamē qa!s lā lents!ēsela lāxa l!ēma!īsē k!lōqūlaxa
20 lālxamē qa!s lā hāng!aalēxsas lāx negoyā!yasa pāpayaats!ē xwā-
xwagūma. Wā, lā āx!ēdxā paēsē qa!s lā k!l!xts!ālas lāxa lālxamē.
Wā, g!l!mēsē qōt!ēda pāyats!ē lālxamāxa paēsaxs laē k!lōgūlēxsaq
qa!s lā k!lōx!wūsdēselaq qa!s lā k!lōg!wilelaq lāxēs g!ōkwē qa!s lā
k!lōx!walilaq lāx onēg!wilasēs g!ōkwē.
25 Wā, lā āx!ēdxēs ha!nemē qa!s gūxts!ōdēsa !wāpē lāqēxs laē
ts!lōx!g!īndeq qa ēx!ts!owēs. Wā, g!l!mēsē !wi!lāwē !yāg!g!ā!yasēs

she pours away the dirty water with which she washed it out; and 27
she pours in some more water, | until it is half full, and she puts it
on the fire. After | she has done so, she takes 1-er fish-knife and sits
down alongside of the || flounder basket; and she takes out one of the 30
flounders and cuts open | the belly, which contains the intestines,
in this manner at × :



white side, she pulls out the intestines. | She cuts
off the intestines close to their end, at the gills. | She
does not take off the gills from the head. || As soon as she has taken 35
out the intestines, it is in this way: |

down to the bone on each side cross-
manner: | When this
she puts it on an old
been spread out, | and she does the same with the
others; and when that has been done, she | cuts off



Then she cuts
wise, in this
has been done,
mat that has

the tails; and when they have been cut off, the water in the floun-
der-kettle begins to boil. || She takes it off and puts it down by the 40
side | of her fire, and she takes split cedar-sticks and measures
them off | so that they are the size of the flounder-cooking kettle
crosswise. | Then she breaks off eight of them. When she has done
so, she puts | four on the water of the flounder-cooking kettle, || and 45
she takes the four others and puts them crosswise over the four that are

laē gūqōdxa nēqwa ts'ōxūg'indmōt 'wāpexs laē gūxts'lōtsa 'wāpē 27
lāq qa nēgoyoxsdālisēxs laē hānx'LEnts lāxēs legwīlē. Wā, g'il-
'mēsē gwālexs laē āx'ēdxēs xwālayowē qa's lā k'wag'ūg'ililxa
pāyats'lē lālxama qa's dāx'īdēxa 'nemē lāxa paēsē qa's xwāltēs- 30
'stalēx yax'yīg'ilats'lās tek'lāsa paēsēxa g'a gwālēg'a (fig.) yix ×.
Wā, g'il'mēsē nelāwa 'meladza'yaxs laē gēlx'ūlts'lōdxa yax'yīg'ilē.
Wā, la t'lōsōdex mag'aanā'yasa āwanā'yasa yāx'yīg'ilē lāxa q'lōs-
na'yē. Wā, laem k'lēs āxōdxa q'lōsna'yē lāxa hēx't!a'yas. Wā,
g'il'mēsē 'wīlāwa yax'yīg'ilaxs laē g'a gwālēg'a (fig.). 35

Wā, lā qaqededzōdex wāx'sadza'yas g'a gwālēg'a (fig.). Wā, g'il-
'mēsē gwālexs lā k'līgēdzōts lāxa k'lāk'lobanē LEBēla. Wā, lā
hēemxat! gwēx'īdxa waōkwē. Wā, g'il'mēsē 'wīla gwālexs laē t'lō-
sālx ts'lāsna'yas. Wā, g'il'emxaāwisē 'wīlaxs laē maemdelqūlē pa-
stag'ilats'lās hānx'lanowa. Wā, lā hānx's'ENDEq qa's hā'nōlīsēs 40
lāxēs legwīlē. Wā, lā āx'ēdxa xōkwē k'wa'xlāwa qa's mens'īdēs
lāx wādzēq!EXsdaasasa pāstag'ilats'lē hānx'lanowaxs laē k'ōk'oxsen-
deq qa malgūnālts!aqēs. Wā, g'il'mēsē gwālexs laē LEX'stentsa
mōts!aqē lāxa 'wābets'lāwasa pāstag'ilakwē hānx'lanowa. Wā, laxaē
āx'ēdxa mōts!aqē qa's gēk'iyīndēs lāxa lā LEX'stāla mōts!aqa (fig.¹). 45

¹ See figure on p. 416.

- 46 in it. (Then it is this way:) are floating on the hot | water; and she takes the clean floun-
 ders and lays them on top of the broken | cedar-sticks; and she
 takes three more pieces of broken | cedar-sticks and lays
 50 them on the flounder lengthwise; and || she takes another floun-
 der and lays it on top of it, so that it is crosswise | on the first one;
 and she takes three pieces of broken | cedar-sticks and lays them on
 top of it, in this way: one, | so that the hot
 This is called | "cedar-
 55 flounders;" and || the bottom of the kettle
 sticks of the whole boiled flounders." When all | this has been
 done, she puts her flounder-cooking kettle on the fire; and | the
 flounders stay on the fire boiling for about half an hour according
 60 to the watch. | Then she takes them off the fire and puts || them
 down outside of the place where she is sitting. Then she takes
 a dish and | the bone strainer, and she puts (the dish) down by
 the side of the kettle in which the whole flounders have been
 cooked. | She puts the bone strainer under the topmost one of the |
 flounders, so that it does not break to pieces when she lifts it out, and
 she puts it into the | dish of the one who is to eat the flounder; and
 65 she does the same with the others. || As soon as she has taken the
 boiled flounders out of the kettle, she puts them into a dish | in front



- 46 Wā, laem pex'ālēda k'ōk'oxsaakwē k'wa'xlawa lāxa ts'elx'sta
 'wāpa. Wā, lā āx'ēdxa ts'ēwalagekwē paēs qa's pāqeyindēs lāxa
 k'wa'xlāwē. Wā, lāxaē āx'ēdxa yūdux'ts'aqē k'ōk'oxsaakwē
 k'wa'xlāwa qa's k'ak'ēdedzōdalēs lāxa paēsē lāxēs g'ildōlasē. Wā,
 50 laxaē āx'ēdxa 'nemē paēsa qa's pāqeyindēs lāq qa geyālēs lāxa
 g'īlx'dē āxts'ōyōs. Wā, laxaē āx'ēdxa yūdux'ts'aqē k'ōgēku k'wa'x-
 lāwa qa's k'āk'ēdedzōdēs lāq, g'a gwālēg'a (fig.). Wā, lā 'nāxwaem
 hē gwēx'ēdeq qa lālāk'ēsa ts'elx'sta 'wāpē lāq. Wā, hēem lēgades
 k'āk'etawa'yasa pāstag'īlakwē k'wa'xlāwa. Wā, hē'mis lēgādēda
 55 banāx'lā'yē k'ōk'oxsaak' k'wa'xlāwa lāx banax'lā'yasa hānx'lanowē
 gayaxlē k'wa'xlāsa āmstaēkwē pāstag'īlakwa. Wā, g'īl'mēsē 'wī'la
 gwālexs laē hānx'lents lāxēs paēsēlax'dema legwila. Wā, lāxent'la
 nexseg'īlelag'ila lāxens q'lālāk'layaxens 'nālāqē 'wā'waslalasas lāxa
 paēsēlax'dema legwilexs laē hānx'sendeq lāxēs legwilē qa's hāng'a-
 60 līlēs lāx l'āsaliāsēs k'waēlasē. Wā, lā āx'ēdxa lōq'lwē lē'wa
 xelyowē xaxx'ā qa's lā hān'ōlīlas lāxēs āmstaēkwē pāstag'īlakwa.
 Wā, lā aēk'īlaxs laē xelabōtsēs xaxx'ā xelyo lāxa ek'lek'eya'yē
 paēsa qa k'lesēs q'wēl'ēdaxs laē xelōstendeq qa's lā xelts'lōts lāxa
 pāspets'lats'lēlē lōqlwa. Wā, lā 'nāxwaem hē gwēx'ēdxa wāōkwē.
 65 Wā, g'īl'mēsē 'wēg'iltēda pāstag'īlats'lē hānx'lanōxs laē k'agēmlī-

of those who are to eat the boiled whole flounders; and | immedi- 67
ately those who are to eat the flounders begin to eat, taking them up
in the hands. | Some Indians call this "flounder-eating." They
suek | the bones and the head and the gills while they are eating the ||
meat. When they have eaten it all, then water is given to them to | 70
rinse their mouth, and they drink. This is all about | one manner
(of cooking flounder). |

Flounder eaten with Spoons.—The | cutting of the flounder is the
same as the cutting of the whole boiled flounder, || the only difference 75
being that there are no broken cedar-sticks, for | it is just put into
the water when it begins to boil. When it has been | boiling a little
while, it is stirred so that it breaks; and when | the meat comes off
from the bones, it is done. Then | the flounder-cooking kettle is
taken off the fire, and || a little oil is taken and poured into it. Then | 80
the woman takes the spoons and distributes them among those who
are to eat | the boiled flounder. The woman takes dishes and a | large
spoon, and puts the dishes down by the side of the | flounder-cook-
ing kettle; and she takes the large spoon and || dips the boiled floun- 85
der out of the kettle, | and puts into the flounder-dish all the liquid
and the meat. The dishes are half full of it. | Then it is placed in
front of the flounder-eaters, who immediately | eat the flounder.

lem lāxa pāspesLaxa āmstaēk^u hānx'Laakwē paēsa. Wā, hēx'ē-
da^mmēsē pāspesLaq xāmax'tslānasēs e'eyasōwaxs laē hāmx'īdeq. 66
Wā, la 'nēk'ēda waōkwē bāk'ūma pāspes'ēda. Wā, laem k'īxwax
xāqas Lē'wa hēx't!a'fyaš Lō' q'lōsna'fyaš, yīxs laa!al q!em!q!alēx
q!em!alās. Wā, g'il'mēsē 'wī'laxs laē tsēx'ētsa 'wāpē lāq qa
ts!ewēL!exoyos. Wā, lā nāx'īdexs laē g'wāla. Wā, laem g'wā! lāxa 70
'nemx'ēidāla.

Flounder eaten with Spoons ('yewēk^u paēs). Wā, hēem g'wālē
xwāla'fyaš paēsē xwāla'fyaš āmstaēkwē hānx'Laakwē paēsa. Wā,
lēx'a'mēs ōgūqalayōsēxs k'leōsaē k'ōk'oxsaak' k'wa'xLāwa yīxs
ā'maē āxstendayo lāxa 'wāpaxs laē maemdelqūla. Wā, lā gag'āla 75
maemdelqūlaxs laē xwēt!ētse'wa qa q!wēq!ūttslēs. Wā, g'il'mēsē
k'īnemg'īlelēda q!em!alē lāxa xāqaxs laē L'lōpa. Wā, laem hānx'-
sanowēda pāstag'īlats!ē lāxa pāstag'ilax'dem legwīla. Wā, lā āx'ē-
tse'wa hōlalē L!ē'na qa's k'ūnq!egemē lāq. Wā, la'mē āx'ēdēda
ts!ēdāqaxa k'āk'ets!ēnaqē qa's ts!ewanaēsēs lāxa pepastagūLaxa 80
pāstag'īlakwē. Wā, lā āx'ēdēda ts!ēdāqaxa lōelq!wē Lē'wa
'wālasē k'āts!ēnaqa. Wā, lā mexenōlilelasa lōelq!wē lāxa pāsta-
g'īlats!ē hānx'LANowa. Wā, lā āx'ēdxa 'wālasē k'āts!ēnaqa qa's
tsayōlts!ālēs lāxa pāstag'īlakwē qa's lā tsēts!ālas lāxa pāspeyats!ēLē
lōq!wa 'wī'lēda 'wāpala Lē'wa q!em!alē. Wā, lā naengōyōxsdalēda 85
lōelq!waqēxs laē k'āgēm!lēem lāxa pāspesLaq. Wā, hēx'ēda^mmēsē

They eat it with spoons; and | when they have eaten, they drink a
 90 little water to cool themselves; || and after drinking, they go out.
 That is all | about it. |

- 1 **Steamed Flounder** (Flounders steamed standing on edge on stones).—(The man gathers driftwood, and when he thinks he has enough to steam on stones the flounders put on edge, he goes home to his house. When it is high water, he throws out the driftwood on the beach of his house;) and ¹ when all the driftwood is out, | he takes two medium-sized pieces of | driftwood not quite one fathom in length, |
 5 and puts them down above high-water mark. They are four || spans apart. He takes | easily-splitting cedar-wood and splits it into | thin pieces to start the fire, and he puts them down between the | two side-pieces of the fire. Then he takes medium-sized dry | driftwood and puts it down on top, so that the top is on the same level as the ||
 10 two side-pieces. Then he puts driftwood crosswise over them. | As soon as it reaches from one end to the other the whole length of the two side-pieces, he | takes a medium-sized basket and goes to pick up medium-sized fresh stones, | and puts them into his stone carrying-basket. When it is full, | he carries it up and pours the stones on top
 15 of the cross-pieces on which the flounders are to be steamed. || He continues doing this, and does not stop until the stones are thick | over the top of it. Then he lights a fire under | them at each end.

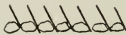
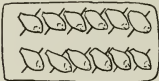
88 pāspes^ēDEX[·]da[·]xwa. Wā, laem[·]ʔyōs[·]itsēs k[·]āk[·]ets[·]!Enaqē lāq. Wā,
 g[·]il[·]mēsē[·] wī[·]laqēxs laē xā[·]!EX[·]id nā[·]idxa[·] wāpē qa[·]s k[·]ōxwaxōdēs
 90 lāq. Wā, g[·]il[·]mēsē[·] g[·]wāl nāqaxs laē hōqūwelsa. Wā, laem[·] g[·]wāl
 lāxēq.

- 1 **Steamed Flounder** (ʔneg[·]Ek[·] k[·]!ōt[·]laak[·] paēs). Wā, g[·]il[·]mēsē[·] wī[·]
 !ōltāwa q[·]lēxalaxs laē hēx[·]idaem āx[·]ēdxa[·] ʔmalts[·]!aqē hā[·]ʔyāl[·]ag[·]it
 q[·]lēxalaxa hālsela[·]mē k[·]!ēs ʔnemptenk[·]ēs āwāsgemasē lāxens bā[·]lax
 qa[·]s k[·]ātemg[·]alisēs lāx ā[·]la[·]ʔyasa[·] ʔyax[·]mutē. Wā, lā mōp[·]!enk[·]ē
 5 āwālagālaasas lāxens q[·]!wāq[·]!wax[·]ts!āna[·]ʔyēx. Wā, lā āx[·]ēdxa
 ēg[·]aqwa lāx xāsewē k[·]!wa[·]xlāwā qa[·]s xōxō[·]sendēq qa[·] ām[·]āmā[·]
 yastowēs qa[·]s g[·]ālastoyā. Wā, lā lōlāxōts lāx āwāgawa[·]ʔyasa
 ʔmalts[·]!aqē k[·]āk[·]edenwa[·]ʔya. Wā, lā āx[·]ēdxa hā[·]ʔyala[·]stōwē lem[·]xwa
 q[·]lēxala qa[·]s lōxūyindālēs lāq. Wā, g[·]il[·]mēsē[·] ʔnemāk[·]ʔya lē[·]ʔwa
 10 ʔmalts[·]!aqē k[·]āk[·]edenwēxs laē gēk[·]iyindālasa q[·]lēxalē lāq. Wā,
 g[·]il[·]mēsē[·] lel[·]bend lāx ʔwāsgemasasa ʔmalts[·]!aqē k[·]āk[·]edenwa[·]ʔye, laē
 āx[·]ēdxa hēla lex[·]ʔya qa[·]s lā menaxa hā[·]ʔyāl[·]a ālexsem t[·]!ēsema
 qa[·]s lā t[·]!āxts!ālas lāxēs t[·]!āgats[·]lē lex[·]ʔya. Wā, g[·]il[·]mēsē[·] qōt[·]!axs
 laē k[·]!ox[·]ūsdsēsaq qa[·]s lā qe[·]peyints lāxēs t[·]!ēqwapdema[·]laxa paēsē.
 15 Wā, lā hēx[·]sāem g[·]wēg[·]ilē. Wā, āl[·]mēsē[·] g[·]wālexs laē wākwa
 t[·]!ēsēmē la hamelqeyē lāx ōkū[·]ʔya[·]ʔyas. Wā, hēx[·]ida[·]mēsē[·] tsēna[·]
 bōtsa gūlta lāx ʔwāx[·]sba[·]ʔyas. Wā, g[·]il[·]mēsē[·] x[·]!qōstāxs laē āx[·]ēdxa

¹ Continued from p. 181, line 62.

As soon as it flames up, he takes the | basket in which he carried up 18
the stones, and | carries it down to his fishing-canoe. Then he takes
the flounders || and places them in the basket. When it is full, he | 20
takes up the flounder-basket and carries it to the wood-pile. | He takes
an old mat and spreads it out on the beach. Then | he takes the
flounder-basket and pours the flounders on to the old | mat, so that
they lie on it. Then he goes back to the beach and || brings up the 25
rest of the flounders. As soon as he reaches his fishing-canoe, | he
takes the flounders and puts them into the flounder-basket; | and
when they are all in, he picks up (the basket) and | carries it up the
beach, and puts it down by the side of | the old mat on which the
flounders have been placed; and he goes up the beach, and takes the
tongs out of his house, || and a bucket, and also old mats for covering, | 30
and also-cedar wood; and he takes these and puts them down by the
wood-pile. | Then he takes the long tongs, picks out the red-hot
stones, and | puts them down on the beach not far from | where he
stands, for he never moves his feet when he puts down the || red-hot 35
stones. He puts them down on a level place on the beach. | When all
the stones have been taken out of the fire, he levels the | hot stones
with his tongs; and when they have all been levelled down, | he takes
his bucket with fresh water in it and | sprinkles a little on the red-hot

lexa'yē yix t'lägats!ēx'däsēxa t'lēsemē qa's lä dālaq qa's lä k'lox- 18
'walexsas läxēs L!ägēdzats!ē xwāxwagūma. Wā, lä āx'ēdxa paēsē
qa's lä k'!exts!ālas läxa lexa'yē. Wā, g'il'mēsē qōt!axs laē 20
k'!ögūtsaxa pāyats!ē lexa'ya qa's lä k'!ögūnōlisas läxa t!ēqwabe-
gwēsē. Wā, lä āx'ēdxa k'!āk'!ōbanē qa's Lep!ālisēs. Wā, lä
āx'ēdxa pāyats!ē lexa'ya qa's lä gūgedzōtsa paēsē läxa k'!igēdzowe
k'!āk'!obanā. Wā, lä xwēlaqants!ēs laxa l!ēma'isē qa's lä ēt!ēd
laxēs ānēx'sā'yē läxa paēsē. Wā, g'il'mēsē lāg aa läxēs L!ägēdzats!ē 25
xwāxwagūmxs laē āx'ēdxa paēsē qa's lä k'!ixts!ālas läxa pāyats!ē
lexa'ya. Wā, g'il'mēsē 'wēlts!āxs laē k'!ögūtxsaq qa's lä k'lox-
'wūsdēslaq qa's lä hānēxelisas läxa k'!ēgedzāyaasasa paēsa
k'!āk'!obana. Wā, lä lāsdēsa qa's lä āx'ēdxa k'!lplālaa läxēs g'ōkwē
lē'wa tsāyats!ē nagats!ä. Wā, hē'misa nēnayimē k'!āk'!ek'!obana. 30
Wā, hē'misa k!wa'xlāwaxs laē dālaq qa's lä āx'ālisas läxēs t!ēqwa-
bekwē. Wā, hēx'ida'mēsē āx'ēdxa g'ilt!a k'!lplālaa qa's k'!lplidēs
läxa x'ix'ixsemāla t!ēsema qa's k'!lpl!lēpēs läxa k'!lēse qwēsāla
läxēs lāwēdzasē qaxs hēwāxāē lēqūlisē g'ōgūyāsēxs laē k'!lplēdxa
x'ix'ixsemāla t!ēsema qa's k'!lpl!ālisēs läxa 'nemā'isē. Wā, g'il- 35
'mēsē 'wilg'ilqēda gūltāxa t!ēsemaxs laē gōlg'ilqasēs k'!lplālaa läxa
x'ix'ixsemāla t!ēsema qa 'nemāk'iyax'idēs. Wā, g'il'mēsē 'nemā-
k'iyaxs laē āx'ēdxa nāgats!āxs laē 'wābets!ālaxa 'wē'wāp!ēmē qa's
xal!ēx'idē xōdzeleyints läxa x'ix'ixsemāla t!ēsema qa 'wēlāwēsa

- 40 stones, so that the || ashes that stick on them come off. When he has sprinkled water | over the whole surface, he takes split cedar-sticks not | really thick, and measures off one span | and four finger-widths, and breaks it off; and | this is the measure for the other
- 45 cedar-sticks, when he keeps on breaking off || many of them,—all cedar-sticks of the same length. When he thinks | that he has enough, he puts them end down between the red-hot stones, | in this manner:  They are one span apart | lengthwise and crosswise; and | the cedar-sticks standing on end among the red-hot stones are called “holders of the
- 50 steamed flounders standing on edge on stones.” || The name of the red-hot | stones is “steaming-place for flounders standing on edge on stones.” When all | the cedar-sticks stand on edge on stones, the man takes the flounder- | basket and puts it down by the side of the steaming-place. He never | cuts the flounders to take out the
- 55 intestines. He takes out one || flounder, and lays it flat on the cedar-sticks, so that it stands on its edge on the | hot stones. Each flounder leans against one of the | cedar-sticks. When he has finished, it is in this way:  | When he has put them all on, he takes the old mats and | lays them down
- 60 close to his steaming-place. When this has been done, || he

- 40 gūna^ʔyē k'wēk'lūtsemēq. Wā, g'il^ʔmēsē 'wī^ʔla xōselg'intsā 'wāpē lāx 'wādzeqayayaasasasēxs laē āx^ʔēdxa xōkwē k'wa^ʔxlāwa k'lēs ālaem lēslekwa qa^ʔs 'mens'idēsa 'nemp!enk^ʔē lāxens q'lwāq!wax^ʔts!āna^ʔyē, hē^ʔmisa mōdenē ēsegiwa^ʔyasēxs laē k'oqōdeq. Wā, hē^ʔmisa la 'menyayosēxa waōkwē k'wa^ʔxlāwaxs laē hanal k'ōk'oxs^ʔā-
- 45 laxa q'lēnemē hēsta āwāsgem xō^ʔu k'wa^ʔxlāwa. Wā, g'il^ʔmēsē k'ōtaq laem hē^ʔālaxs laē q'lwāg'aalōdals lāxa x'ix'ixsemāla t'lēsema g'a gwālēg'a (fig.), yixs 'nal^ʔnemp!enk^ʔaē lāxens q'lwāq!wax^ʔts!āna^ʔyaqē āwālagālaasas lāxēs g'ildōlasē lē^ʔwis ts!ēg'olasē. Wā, hēem lēgades k'lōt!aasdemasa 'neg'ikwē paēsa k'wā^ʔxlāwē q'lwaak^ʔu
- 50 lāxa x'ix'ixsemāla t'lēsema. Wā, hē^ʔmis lēgadēda x'ix'ixsemāla t'lēsemas 'nex^ʔdemaxa k'lōt!aakwē paēsa. Wā, g'il^ʔmēsē 'wī^ʔla la q'lwaakwa k'waxlāwaxs laēda begwānemē āx^ʔēdxa pāyats!ē hex^ʔya qa^ʔs lā k'lōgūnōlisas lāxēs 'neg'aslaq. Wā, laem hēwāxa t!ox^ʔwidxa paēsē qa lawāyēs ts!enēxas. Wā, lā dōlts!ōdxa 'nemē
- 55 paēs qa^ʔs paxendēs laxa k'wa^ʔxlāwē qa k'lōtalēsēxs laē āxa lāxa ts!elqwa t'lēsema. Wā, lā 'nāl^ʔnema paēsē lāxa 'nāl^ʔnemts!aqē k'wa^ʔxlāwa. Wā, g'il^ʔmēsē gwālexs laē g'a gwālēg'a (fig.). Wā, g'il^ʔmēsē 'wīl^ʔaalaxs laē āx^ʔēdxa k'lāk!ek^ʔlobana qa^ʔs lā lep^ʔelselas lāx māg'inwalisasēs 'nek^ʔasōlē. Wā, g'il^ʔmēsē gwā-
- 60 lexs laē āx^ʔēdxa wewāp!emts!āla nagats!ā qa^ʔs tsādzeleyindēs

takes the bucket with fresh water and pours it | over the flounders 61 standing on edge on the stones. When the water has been poured out, | he quickly takes up the old mats and throws them over them; | and it does not take long before he takes off the covering, for (the flounders) are now done. | As soon as he has taken off the whole covering of old mats, the man || calls his numaym to sit 65 around the place where the flounders were steamed, | to eat the steamed flounders. The men all come and sit around | what they are going to eat. When they are all there, | each man takes one | flounder, and they pinch off (the meat) and put it into their mouths; and || after each has eaten one flounder, they take another one and 70 eat it; | and when there are many flounders, then all the men try to eat many | flounders; and sometimes each man will eat four | flounders when there are many. And when the flounder-eaters finish, | they go home to their houses, and they wash their hands; and || after they have done so, they drink a little water, after | rinsing 75 their mouths for the salty taste to come out. The reason why they do not | drink much water is because they are afraid to drink much when they first | taste the flounders steamed standing on edge on stones, for then they would | always want to drink water. Therefore they only || drink a little water to wash down what they have 80 eaten. | This also is not given at a feast to many tribes. That is | all about this. |

lāxa k'!ōt!aakwē paēsa. Wā, g'il'mēsē 'wīl'gīlts!āwa 'wāpaxs laē 61 hanakwila dāx'īdxa k'!āk'!ek'!obana qa's nāseyīndēs lāq. Wā, k'!ēst!a ālaem gālaxs laē nāsōdexa nay'īmē qaxs lē'maē l!ōpa. Wā, g'il'mēsē 'wīlāwēda k'!āk'!ek'!obana nāyīmxs laēda begwā-nemē lē'lālaxēs 'ne'mēmōtē qa lās k'!ūtsē'stālaxa 'neg'asaxa paēsē 65 qa's pāspēsēxa 'neg'ek" paēsa. Wā, lā 'wīflaem lā k'!ūtsē'stalīse-lēda bēbegwānemaxēs ha'mālē. Wā, g'il'mēsē 'wīl'alisexs laē hēx'īdaem dāx'īdēda 'nāl'nēmōkwē bēbegwānemxa 'nāl'nēmē lāxa paēsaxs laē ēpaxelaq qa's ts!ōq!ūselēs lāxēs semsē. Wā, g'il'mēsē 'wīlaxa 'nemē paēsēxs laē ēt!ēd āx'ēdxa 'nemē qa's hām'x'īdēq. 70 Wā, g'il'mēsē q'lēnema paēsaxs laēda 'nāxwa bēbegwānem q!āq!ē-k'!esap!axa paēsē, yīxs 'nāl'nemp!ēnaē mōk!ūsa 'nemōkwē begwā-nemxa paēsaxs q'lēnemaē. Wā, g'il'mēsē gwāla pāspēsaxs laē nā'nak" lāxēs g'ig'ōkwē qa's lā ts!ents!enkwa lāq. Wā, g'il'mēsē gwālexs laē xāl!ex'ēid nāx'īdxa 'we'wāp!ēmē yīxs laē gwāl ts!ē- 75 wēl'exōda qa lāwāyēsēs demp!aēl!exawa'yē. Wā, hēm k'!ēsēlts q!ēk'!esxa 'wāpē qaxs k'!ēlaē geyōl q!ēk'!eseq qaēxs g'il'maē p!ex'alelēda ha'maag'ōlaxa k'!ōt!aakwē 'neg'ik" paēsēxs laē āem lā hēmenālāem la naq!ēxsdxā 'wāpē. Wā, hē'mis lāg'ilas āem xāl!ex'ēid nāx'īdxa 'wāpē qa's ts!ewendzemxēs hamāx'dē. Wā, 80 lāxaē k'!ēs k!wēladzem lāxa q'lēnemē lēlqwālala'ya. Wā, laem gwāl lāxēq.

- 1 **Fresh Herring-Spawn on Cedar-Branches.**—Now I will talk about |
 (herring-spawn on) cedar-branches, for that is also done in the same
 manner as with the hemlock-branches, | when they are put into the
 sea; and the only difference is, that they are | not often dried, for
 5 they are only put || into the spawning-place; and as soon as herrings
 stop spawning, then | the cedar-branches with the spawn on them
 are given | to the tribe to eat. The raw spawn is eaten fresh. | It is
 bad when it is dried, for it quickly gets a strong taste, | and it quickly
 10 gets red; and it also || tastes of cedar-branches when it gets dry; and
 the only | reason why it is put into the sea is, that it is easy to wipe
 off | the herring-spawn; and it is not cooked in kettles. |

- Soaked Herring-Spawn.**—A | large steaming-box is taken, and the
 15 box with herring-spawn is taken, || and it is put down on the left-hand
 side of the house. | Then they untie the rope of the cover, and they
 pour (the herring-spawn) into the steaming-box; | and as soon as it
 is nearly full, they pour fresh water | into it; and they only stop
 pouring water into it when it covers the | spawn. This is done in
 20 the morning, and it is just || left that way until noon. Then the old
 women are asked | to come and rub the herring-spawn; and when
 the old women | come, they sit down in the house, one on each side |

- 1 **Fresh Herring-Spawn on Cedar-Branches.**—Wā, la'me'sen ē'dza-
 qwaltsa ts!ap!axē yixs hē'maaxat! gwālē gwā'laasasa q!wā'xē,
 yixs laē g'iwā'la lā'xa de'msx'ē. Wā, lē'x'a'mē ō'gūqalayosēxs
 k'!ē'saē q!ūnā'la lē'mxwase'wa, yixs lē'x'a'maē lā'g'ilas āxstā'nō
 5 lāxa wa'yadē qaxs g'ī'l'maē gwāl wa'sēda wa'na'yaxs la'ē hē'x'f-
 daem āxwūstā'nowēda ENENDEXLā'la ts!a'p!axa qa's lā hām'g'ī'layo
 lā'xa g'ō'kūlōtē. Wā, lae'm halaxwa k'!ē'lx'k'lax'xa ae'ntē.
 Wā, la 'ya'x'semxs lē'mxwase'waē. Hē'em hā'labala la k'!ex'p!a-
 x'ē'dē; hē'mēsēxs ha'labalāē la L!ax'wī'da. Wā, la'xaa lā'sē
 10 gwē'p!aasasa ts!a'p!axē la'qēxs la'ē lēmx'wīda. Wā, lē'x'a'mēs
 lā'g'ilas āxsta'no lā'xa de'msx'āxs ho'lemla'axs la'ē qūsā'layā
 ān'ē'ntē lāq. Wā, lā'xaē k'!ēs hā'nx'LEntse'wa.

- Soaked Herring-Spawn** (Wūsē'laxa ae'ntē).—Wā, hē'maaxs la'ē
 āx'ē'tse'wa ēwā'lasē q!ō'latslē. Wā, la'mē'sē āx'ē'tse'wa ānda'tslē
 15 xetse'ma qa's g'ā'xē hā'ng'alilas lax gemxotsā'ilasa g'ō'kwē. Wā,
 la, qwēlyi'ndex t!emā'k'eya'yas. Wā, la gūxts!ā'las lā'xa q!ēq!o-
 'latslē. Wā, g'ī'l'mēsē elā'q qō'qūt!axs la'ē qep!eqa'sa a'lta 'wap
 lāq. Wā, a'l'mēsē gwāl qepa'sa 'wa'paxs la'ē nēlk'eya'x'ē'd lā'xa
 ae'ntē. Wā, hē'em hē'x'dems gwē'x'ē'dēda gaā'la. Wā, ā'mēsē
 20 la bawa'p!ēs. Wā, g'ī'l'mēsē neqā'laxs la'ē hē'lase'wa lae'lk!wa-
 na'fē qa g'ā'xēs wūsa'xa ae'ntē. Wā, g'ī'l'mēsē g'ā'xēda lae'lk!wa-
 na'yaxs la'ē k!ūs'ā'lilēda 'na'f'ēmō'kwē lāx ēwā'x'sanā'ilasa 'nāl-

of each steaming-box; and as soon as they have sat down, they rub the | herring-spawn. After they have continued rubbing it for a a long time, they shake out with the back || of the hand the hemlock- 25 leaves, and they draw the spawn towards themselves; and | when all the spawn is on the near side of the steaming-box, | then all the hemlock-leaves are on the far side; and the old woman | skims them off with her right hand, and puts them into a | small dish that stands on the floor; and when all the hemlock-leaves are out, she || rubs the 30 spawn again; and she rubs (among) it for a long time, | doing in the same way as she had done before, when she first worked at the | spawn, shaking her hands so as to remove the hemlock-leaves to the outer side | of the steaming-box; and she also does the same, skimming off the | hemlock-leaves and throwing them into the small dish. She keeps on || doing this, and only stops when all the hemlock-leaves 35 are out. | As soon as this has been done, a large kettle is taken, and | the spawn is poured into it. When the kettle is full, | the man calls his tribe; and | when all the guests are in, they first eat || scorched 40 dried salmon. After they have eaten it, they put the | kettle with herring-spawn on the fire, and | the young men at once stir it; and when it begins to boil, | it is taken off the fire. Then it is | done. Then dishes are taken, and || long-handled ladles, and with the 45

enemsgemē q!ō'latslā. Wā, g'í'l'mēsē k!ūs'ā'līēxs la'ē wūs'ē'dxa 23 ae'ntē. Wā, g'í'l'mēsē gē'g'ilil wūse'lgēqēxs la'ē nel'ī'ts āwē'g'a'ya-sēs e'eyasō' lā'xa k!ā'ē'mo'mo. Wā, la go'laxa ae'ntē. Wā, g'í'l- 25 'mēsē 'wī'ēla g'ā'xēda ae'ntē lā'xa gwā'sanēqwasa q!ō'lats!āxs la'ē 'wī'ēlēda k!ā'ē'mo'mo lā'xa qwē'sanēqwē. Wā, lē'da lē'k!wana'yē gō'l'x'ēitsēs hē'lk!ōlts!āna lā'xa k!ā'ē'mo'mō qa's gūxts!ō'dēs lā'xa lā'logūmē hā'nē'la. Wā, g'í'l'mēsē 'wī'ēlēda k!ā'ē'mo'mōxs la'ē ē't!ēd wūsgr'ndxa ae'ntē. Wā, g'í'l'mēsē la gē'g'ilil wūse'lgēqēxs la'ē 30 ē't!ēd hē gwē'x'ēideq lā'xes g'í'l'x'dē gwē'g'ilasēxs la'ē g'ā'laqaxa ae'ntē qa's nē'lēxēs e'eyasō' qa lā'sa k!ā'ē'mo'mo lā'xa L!ā'sanē-qwasa q!ō'latslē. Wā, lā'xaa hē'em gwē'x'ēidēxs la'ē gō'x'wīdxa k!ā'ē'mo'mo qa's lā gūxts!ō'ts lā'xa lā'logūmē. Wā, la hē'x'sāem gwē'g'ilāq. Wā, a'l'mēsē gwā'lēxs la'ē 'wī'ēlāwēda k!ā'ē'mo'mo. 35 Wā, g'í'l'mēsē gwā'la la'ē āx'ē'tse'wēda ā'wā'wē hā'nēnx!ano qa's gūxts!ā'yāēsa ae'ntē lāq. Wā, g'í'l'mēsē la 'wī'ēla qō'qūt!ēda hā'n'x!anāxs la'ē lē'ēlalēda begwā'nēmaxēs g'ō'kūlōtē. Wā, g'í'l'mēsē 'wī'ēlaēlēda lē'ēlānēmaxs la'ē g'ā'g'alasīla hā'm'x'ē'ī'dxa ts!ē'nkwē xamā'sa. Wā, g'í'l'mēsē gwā'l hā'mā'pqēxs la'ē hānx- 40 lā'nōwēda ēentts!āla hānx!ā'no lā'xa lēgwī'lē. Wā, la'mē'sē hē'x'ēidaēmēda hā'yā'l'fā xwē'taq. Wā, g'í'l'mēsē mēdēlx'wī'dēxs la'ē hā'n'x'sanowēda hānē'n'x!anowē lā'xa lēgwī'lē. Wā, la'e'm L!ō'pa. Wā, la āx'ē'tse'wēda lo'ēlqlwē. Wā, la'xaē āx'ē'tse'wēda g'í'l!ēxlāla k'ats!ēnaqa. Wā, lē tseyolts!alasa k'n'ts!ēnaqē 45

46 ladles they dip | the herring-spawn out of the kettle and put it into the dishes. | As soon as (the dishes) are full, oil is taken and is poured | on the spawn in the dishes; and they only stop pouring on the oil | when the liquid of the spawn is covered with it. Then it is
50 put before the || guests, and the guests at once eat it with spoons, for before this | spoons are given to them. They do not drink water before it, | for they have eaten dried salmon; therefore they do not | drink. As soon as they finish eating herring-spawn, they | cool themselves with fresh water. That is all.||

1 **Half-Soaked Herring-Spawn.**—They | do the same with the herring-spawn as I have told before. | Only this is different, that it is not left in the steaming-box for a long time, | and it is rubbed before the
5 herring-spawn swells; || and when all the hemlock-leaves are taken out, the spawn is taken out | and made into balls large enough to fit into the hands | put together; and the reason why it is made round is, | that it is put into the dishes, and two balls are made for | each man.
10 When there are eight || balls of herring-spawn put into each dish, | it is put before four men. Immediately | the guests take out each one ball of | herring-spawn, and they eat it; and after they have eaten it, the wife | of the host takes her spoons and puts them down on the ||

46 lā'xa ae'ntē lā'xa hā'n'x'lanowē qa's lā tsēts!ā'las lā'xa lō'elq!wē. Wā, g'í'lmēsē qō'qūt!axs la'ē āx'ē'tse'wa Lē'na qa's k'lūnqeyi'ndē lā'xa lox'uts!ā'la ae'nta. Wā, a'f'misē gwāl k'lū'nqasa Lē'nāxs la'ē t!ā'x'idē 'wā'palāsa ae'ntē. Wā, lā k'ax'dzamolē'lem lā'xa
50 k!wē'lē. Wā, la hē'x'ida'ma k!wē'lē 'yō's'idqēxs gā'laē ts!ā'ya k'ā'k'ets!enaqē lāq. Wā, lae'm k'lēs nā'naqalgewālax 'wā'pa qaxs la'mē'x'dē hā'mā'pxa xama'sē. Wā, hē'mis lā'g'ilas k'lēs la na'x'ida. Wā, g'í'lmēsē gwāl e'nt!ātxa ae'ntaxs la'ē k'ō'xwa-xōtsa a'ta 'wa'pa. Wā, lae'm gwā'la.

1 **Half-Soaked Herring-Spawn (DEX'dā'x'xa ae'ntē).**—Wā, hē'emxaa gwē'gilaxa ae'ntēs gwē'g'ilasaxa g'í'l'x'den gwā'gwēx's'ala'sa. Wā, lē'x'a'mēs ō'gūqalayō'sēxs k'lē'saē gē'stalila lā'xa q!ō'lats!āxs lā'ē wūs'ē'tse'wa yixs k'lē's'maē ēel!ex'semx'idēda ae'ntē. Wā,
5 g'í'lmēsē 'wī'elāwēda k!a'mō'māxs la'ē tē'texsemdālaxa ae'ntē qa lō'elxsemēs qa ā'ē'mēs hē'lāla mūx'uts!owēs lā'xens e'eyasā'xs gō'xsemēsē'wāē. Wā, hē'mis lā'g'ilts la lō'elxsemxs la'ē mūx'uts!ā'layo lā'xa lō'q!wē. Wā, la 'maē'maltsemg'í'lak' lā'xa 'nā'l'ē'nemō'kwē hē'begwānema. Wā, g'í'lmēsē 'mā'lgūnaltsema lō'elx-
10 semē ā'ent la xex'uts!ō lā'xa 'nā'l'ē'nemēxla lō'elq!wāxs la'ē k'ax'dzamo'lē'lem lā'xa mō'kwē bē'begwānema. Wā, hē'x'ida-mēsēda k!wē'lē dā'g'ilts!ōdxa 'nā'l'ē'nemsgemē lā'xa lō'elxsemē ae'nta qa's hā'mx'ī'dēq, wā, g'í'lmēsē hā'mx'ī'dexs la'ēda gēnē'masa k!wē'lasē āx'ē'dxēs k'ā'k'ets!enaqē qa's lā āx'ēgents lāx

inner side of the dish. She dips up some fresh water and | pours it 15
on to the balls of spawn which are in the dish; and | when the guests
eat the balls of spawn, they take the spoons | and eat the spawn with
its liquid with spoons; and when | they finish, they go out. This
half-soaked spawn is often given at feasts || to the tribe, and also 20
dried salmon is eaten before it, | before they eat the half-soaked |
spawn. No oil goes with it. That is | all about this. |

Eating Herring-Spawn.—When a man desires to eat herring-spawn, ||
he just goes into the house of a man who owns | some good dried 25
spawn, and he sits down in the house. | Then they tell the wife of the
man that they want to eat spawn. | At once the woman takes her
food-mat | and spreads it outside of the men. Then she takes her ||
small basket and fills it with herring-spawn. Then she pours | the 30
herring-spawn on the food-mat, and she scatters the spawn over it. |
She also takes her oil-dish and pours oil into it, and | she places it
among the spawn. Then the men take | the spawn, dip it into the
oil, and put it || into their mouths. Then they take much oil with it, 35
for | dried herring-spawn is very rough to eat. | After they finish
eating, some fresh water is fetched, and they drink; | and after they
finish drinking, they go out. That is all about this. |

ā'Lotāga'yasa lō'q!wē. Wā, la tsē'x'idxa a'l'tē 'wā'pa qa's lā 15
qep!E'qas lā'xa lō'elxsemē ae'nt g'ets!ā lā'xa lō'q!wē. Wā, g'í'l-
'mēsē 'wí'lēda k!wē'laxa lō'elxsemē ae'nta, la'ē āx'ē'dxa k'ak'E-
ts!Ena'qē. Wā, la 'yō's'idxa 'wā'paqela ae'nta. Wā, g'í'l'mēsē
'wí'laxs la'ē hō'qūwelsa. Wā, hē'em q'lūnā'la k!wē'ladzem lā'xa
g'ō'kūlōtēda de'ntkwē ae'nta. Wā, la'xaēda xama'sē g'ā'g'alal- 20
g'iwē hā'mx'í'tse'wa, yíxs k'lēs'maē dex'dax'í'dxa de'ntkwē
ae'nta. Wā, lae'm k'lēā's L'lē'na lā'yo lāq. Wā, lae'mxaē
g'wāl la'xēq.

Eating Herring-Spawn (Seq!a'xa ae'ntē).—Wā, g'í'l'em seq!aē'xs-
dēda bēbegwā'nemē, wā, la ā'em hogwē'la lāx g'ō'kwasa āxno'- 25
g'wadāsa hē'laxās le'mx'wīdaēna'yēs ae'ntē. Wā, la k'lūs'alila.
Wā, la nē'laemxa gene'masa begwā'nemaxs seq!aē'xsdaē lāx ae'nta.
Wā, hē'x'ida'mēsēda ts!ēda'qē āx'ē'dxēs hā'madzō'wē lē'wa'ya
qa's Lep!ā'lilēq lāx L!ā'sa'yasa bēbegwā'nemē. Wā, la āx'ē'dxēs
lālxamē qa's lē k'lats!ō'deq lā'xa ae'ntē. Wā, lē gūgedzō'ts 30
lā'xa ha'ma'dzowē lē'wa'ya. Wā, la gūldzō'tsa ae'ntē lāq. Wā,
la'xaē āx'ē'dxēs ts!ēba'ts!ē qa's k'lūnxts!ō'dēsa L'lē'na. Wā, la
hā'nqas lā'xa ae'ntē. Wā, lā'x'da'xwēda bēbegwā'nemē dax'ē-
idxa ae'ntē qa's ts!ep!ē'dēs lā'xa L'lē'na qa's ts!oq'lūsēs
lā'xēs se'msē. Wā, lae'm q!ē'qebalas lā'xa L'lē'na qaxs xē'nle- 35
laē k!ō'lēda ae'ntaxs hā'ma'yaxs le'mxwaē. Wā, g'í'l'mēsē
g'wāl hā'mā'pa la'ē tsē'x'itse'wa a'l'ta 'wā'pa qa nax'idēs. Wā,
g'í'l'mēsē g'wāl nā'qaxs la'ē hō'qūwelsa. Wā, lae'm g'wāl lā'xēq.

- 1 **Herring-Spawn with Kelp.**—When | a man wishes to invite his tribe
in for the morrow, | then in the evening his wife takes the steaming-
box | and pours some fresh water into it until it is half full. Then
5 she takes a || bundle of kelp (with spawn) tied in the middle, and she
unties it in the middle. Then | she puts it into the steaming-box in
the evening. Now it is soaking in the house during the whole |
night. In the morning, when day comes, | the man invites his tribe
in; but his wife clears | the house, so that it may be clean; and after
10 she has finished clearing it, || she spreads the mats around the house;
and as soon as she has finished, | she takes the kettles and puts them
down by the door of the | house; and after she has finished, she takes
her dishes and | puts them down near the door of the house; and
when she has finished, | she takes her oil and her spoon-basket, and ||
15 these also are put down by the door of the house, and also | two
buckets, and sometimes even four buckets, | for there is much water
(needed) with the kelp with herring-spawn when it is boiled. | Now
everything is ready. As soon as | her husband comes, he starts the
20 fire in the middle of the house; and when || the fire blazes up, he
waits for the young men of his numaym | to come in. As soon as they
come, he sends them to call | his tribe again. Immediately the

- 1 **Herring-Spawn with Kelp** (Qā'x'q!Elis ae'nt).—Wā, hē'εmaaxs
la'ē nē'nk'lēx'idēda begwā'nemē qa'εs lē'εlalēxēs g'ō'kūlōtaxa lē'n-
sē. Wā, la dzā'qwaxs la'ē āx'ē'dēda gēne'masēxa q!ō'εlats'lē.
Wā, la gūxts!ō'tsa 'ā'ttē 'wāp lāq qa negoyā'lēs. Wā, la āx'ē'dxa
5 yaē'loyāla q!axq!eli'sē. Wā, la qwē'lālx yaē'loyā'fya. Wā, la
āxstā'las lā'xa q!ō'lats'lāxa dzā'qwa. Wā, lae'm t!ē'lalil sē'nōbēx
'wā'sgemasasa gā'nulē. Wā, g'í'lēmēsē 'nā'x'īdxa gaā'lāxs la'ē
lē'εlalēda begwā'nemaxēs g'ō'kūlōtē. Wā, lā'lā gēne'mas ē'kwa-
xēs g'ō'kwax qa ē'k'ēgwilēs. Wā, g'í'lēmēsē gwāl ē'kwaxs la'ē
10 lēpsē'stalilēlāsa k!wadzō'wē lē'el'wafya. Wā, g'í'lēmēsē gwā'lexs
la'ē āx'ē'dxa hānenx'la'nowē qa gā'xēs hex'hani'l lā'xa ōstā'hilasa
g'ō'kwē. Wā, g'í'lēmēsē gwā'lexs la'ē āx'ē'dxēs lō'elq!wē qa
gā'xēs mex'ā'lita laxaaxa ōstā'hilasa g'ō'kwē. Wā, g'í'lēmēsē gwā'-
lexs la'ē āx'ē'dxēs lē'εna lē'wēs kā'yats'lē yibelō'sgema. Wā,
15 gā'x'ēmxa ā'ā'lilelas lā'xa ōstā'hilasēs g'ō'kwē. Wē, hē'εmēlēda
nae'ngats'lē 'maltse'ma. Wā, 'nal'ne'mplēna mō'sgemēda nae'nga-
ts'lē qaxs q!ē'nemāda 'wā'pēl ā'xa q!ā'x'q!Elisaxs hā'nx'lēntse'wāē.
Wā, lae'm 'nā'xwaem la gwalala. Wā, g'í'lēmēsē gā'xē
la'wūnemsēxs la'ē hē'x'īdaem la'qolilxēs g'ō'kwē. Wā, g'í'l-
20 'ēmēsē x'ī'qostāxs la'ē ē'selax hā'yā'l'āsēs 'ne'mē'mote qa gā'xēs
hō'gwīla. Wā, g'í'lēmēsē gā'xēxs la'ē 'yā'laqaq qa lēs ē'tsē'sta-
xēs g'ō'kūlōtē. Wā, hē'x'īdaēmēsa hā'yā'l'ēa la xwē'laqa hō'qū-

young men go out again | to call the guests again. Not long and | all the guests come. Immediately the woman takes her || box of 25 dried salmon and puts it down near the door of the house. | Immediately the young men untie the cover, and they scorch (the salmon), and several | of them draw fresh water for the guests to drink first. Now we have | finished with the eating of the dried salmon, for I have already talked | about this. Then the young men take the kelp and || break it into pieces small enough for our mouths. As soon as | it is 30 all in pieces, it is taken out of the steaming-box with the hand, and put into | the kettles; and when they are full, fresh water is poured on; | and they only stop pouring on fresh water | when it shows over the pieces of kelp. Then the || kettles are put on the fire. The 35 young men | take the tongs and stir with them. They keep on | stirring until it begins to boil; and when it has been | boiling for a long time, the kettles are taken off the | fire. Now it is done. At once the young men take || dishes and put them down in a row behind 40 the kettles; | and then the woman takes the large long-handled dipping-ladle | and gives it to the young men. This is used to dip | out the kelp from the kettle and put it into the | dishes. They only stop dipping it into the dishes when (the dishes) are nearly || full. As 45 soon as they have finished, they take oil and | pour it on, and they

welsa qa's lē ē'tsē'staxa lē'lanemlē. Wā, k'lē'st'la gā'laxs g'ā'- 23
xaē wī'ē'laēla lē'lanemē, wā, hē'x'ida'mēsa tsedā'qē āx'ē'dxēs
xe'myatslē xetse'ma qa's g'ā'xē hā'nstōlilas lāx ō'stālilasa g'ō'- 25
kwē. Wā, hē'x'ida'mēsa hā'yā'l'a x'ā'x'wīdeq. Wā, lē'da wāō'-
kwē tsā'x altā 'wa'pa qa na'naqalgiwēsa k'wē'lē. Wā, lae'mlēns
gwāl lā'xa xe'msxasaxa xa'ma'sē qaxg'in lā'x'ida'mēk' gwā'gwe-
x'sala lāq. Wā, lē'da hā'yā'l'a āx'ē'dxa q!ā'x!elī'sē qa's k'ō'-
k'lūpsa'lē qa ā'mēs hē'ldzeqela lā'xens se'msēx, wā, g'ī'lēmēsē 30
wī'wūlx'sexs la'ē gō'x'ūlts!ālayo lā'xa q!ō'lats!ē qa's lē gūxts!ō'-
yo lā'xa hāne'nx'lanowē. Wā, g'ī'lēmēsē qō'qūt!axs la'ē gūq!e-
qasōsa ā'lta 'wāp. Wā, a'lēmēsē gwāl gū'qasa ā'lta 'wāp la'qēxs
la'ē nē'lēid lāx ō'kūya'yasa k'ō'bēkwē q!ā'x'q!elīsa. Wā, lē hā'nx'-
lendayowēda hāne'nx'lanowē lā'xa legwī'lē. Wā, lē'da hā'yā'- 35
l'a āx'ē'dxa k'lē'k!ēplāla qa's xwē'tēs lāq. Wā, la hē'menala-
g'ilīfem la xwē'taqēxs la'ē mae'mdeqūla. Wā, hē't!a la gē'g'ī-
lil mae'mdeqūlaxs la'ē hānx'sa'nowēda hāne'nx'lanowē lā'xa
legwī'lē. Wā, lae'm l'ō'pa. Wā, hē'x'ida'mēsa hā'yā'l'a āx'ē'd-
xa lō'elq!wē qa's mēx'alī'lēlis lāx ā'lalilasa hāne'nx'lanowē. 40
Wā, lē'da ts!edā'qē āx'ē'dxa tsē'xlaxa g'ilt!ēxlāla 'wā'las k'ats!e-
na'qa qa's ts!owēs lā'xa hā'yā'l'a. Wā, hē'ēmis la tseyō'lts!ā'-
layos lā'xa hā'nx'laakwē q!ā'x'q!elīsa qa's lē tsēts!ā'las lā'xa
lō'elq!wē. Wā, ā'lēmēsē gwāl ts!ēts!ā'laxa lō'elq!wāxs la'ē elā'q
qō'qūt!a. Wā, g'ī'lēmēsē gwā'lēxs la'ē āx'ē'dxa l'ē'ēna qa's 45
k'lūnx'ī'dēs lāq. Wā, a'lēmēsē gwāl k'lū'nqasa l'ē'ēnāxs la'ē

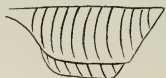
47 only stop pouring oil on when | the liquid of the kelp is all covered with it. Other | young men pass the spoons around among the guests; and as soon as | every one has a spoon, the dishes are put
50 before them, and they || begin to eat with spoons; and they eat for a long time, then they have finished. Then they | cool themselves down with fresh water. As soon as they finish drinking, the | young men take up the dishes and take them to the wives of the | guests. Then the guests go out. Kelp with herring-spawn is not eaten | dry.
55 It is only eaten soaked, and || it stays on the fire a long time when it is being boiled. | That is all about this. |

Herring-Spawn with Salmon-Berry Shoots.—One thing | I have forgotten about the herring-spawn. It is eaten dry with salmon-berry shoots, | and it is dipped into oil with salmon-berry shoots when it ||
60 is eaten. That is all about this. |

1 **Mountain-Goat Butchering.**—Now I will talk | about the mountain-goat brisket. It is cut off beginning at the | soft place between the lower ends of the ribs and the breast-bone, | in this way:

As soon as it has been taken off, || it is hung up right over

5 the fire of the house. If it fat, then the side-ribs are from the backbone | all flanks, and it is in this way;



is very | cut off



the way down to the

and | it is also hung

up just over the fire of the house, and the other piece also. |

47 ha'melqeyi'ndex 'wa'palāsa q'lā'x'q!Elīsē. Wā, lē'da waō'kwē hā'yā'f'a ts!Ewanaēsa k'a'k'ets!Ena'qē lā'xa k!wē'lē. Wā, g'il-'mēsē 'wī'lxtōxs la'ē k'ax'dzamolilema lō'Elq!wē lāq. Wā, la'x'-
50 da'xwē 'yō'sēida. Wā, lē gē'g'ilil 'yō'saxs la'ē g'wā'la. Wā, lē k'ō'xwaxōtsa ā'lta 'wā'pa. Wā, g'il'f'mēsē g'wāl nā'qaxs la'ēda hā'yā'f'a k'a'gililxa lō'Elq!wē qā's lē mō't!ōts lāx gegene'masa k!wē'lē. Wā, la hōqūwelsēda k!wē'ldē. Wā, lae'm k'lē's hāma'ya q'lā'x'q!Elisaxs le'mxwāē. Lē'x'aem ha'mā'pdemqōxs la'ē t!ē'lkwa.
55 Wā, la'xaa gē'g'ix'lalaxs la'ē hā'nx'LEntse'wa lā'xa legwī'lē. Wā, lae'm g'wāl lā'xēq.

Herring-Spawn with Salmon-Berry Shoots.—Wā, hē'mēsen 'nem L!elē'wēse'wa, ae'ntaxs ma'yimaaxs le'mxwāē lā'xa q!wā'femē. Wā, la ts!epe'laem lā'xa L!ē'na yīxa ae'ntē LE'wa q!wā'femāxs
60 sē'x'asewāē. Wā, laem g'wāl lā'xēq.

1 **Mountain-Goat Butchering.**—Wā, la'mēsen ēt!ēdel g'wāgwēx's'ālāl lāxa lōq!ūbānosa 'melxlowē. Wā, hē'mēxs laē t!ōsoyā g'g'ilēla lāx tētēx'ba'yas āwūlgawa'fas g'elemas LE'wa xaqasa lōq!ūbānowē. Wā, lā g'a g'wālēg'a (fig.). Wā, g'il'f'mēsē lāwāxs laē tēx'-
5 stōts lāx nexstā'yasa legwīlasēs g'ōkwē. Wā, g'il'f'mēsē ālak'lāla tsenxwaxs laē tsek'ōdex g'elg'anodzā'fas lāxēs xē'momowēg'a'yē lāg'aa lāx pelspanōdza'fas. Wā, lā g'a g'wālēg'a (fig.). Wā, laxaē tēx'ustōts lāx neqōstāwas legwīlasēs g'ōkwē LE'wa āpsōdeq!as.

Then it is smoked mountain-goat meat; for that is its name when it is done || this way. (The man) also spreads the suet at a place not too | near the fire, and he cuts out the kidney-fat. He puts it | into a dish containing water. As soon as all the kidney-fat | has been taken out, he washes it well in the dish with water. | He takes it out and puts it on a well-made new mat. He || pours off the water 15 that was in the dish, and puts the dish down at the place where he sits. | Then he takes up the kidney-fat and bites off a piece, which he chews. | After chewing it to pieces, he takes it out of his mouth and | puts it into the dish. He does the same with other pieces, | and he only stops when he has chewed it all and || put it all into the dish. 20 Then he goes down to the beach and takes some | fresh stones. He puts them on the fire of his house. | Then he takes another dish and puts it down near | the one containing the chewed kidney-fat. He pours some water | into it, so that it is not quite full. Then he also pours some water || into the dish containing the chewed kidney-fat; 25 but this dish is half full. | After this has been done, he takes the smaller dish and | washes it well. As soon as it is clean, he puts it near the | fire, with the inside towards the fire, in order to dry it. After this has been done, he goes down | to the beach and searches for

Wä, laem x'íl'x'Eld 'meI'melq!ega'ya qaxs hē'maē lēgēmsa hē gwōkwē. Wä, laxaē LEP'lālalōtsa yīx'sema'yē lāxa k'lēsē ālaem 10 'nēxwāla lāxa legwīlē. Wä, lā t'lōsālax met'lōsas qa's āx'stēndēs lāxa 'wābets!āla loq!wa. Wä, g'il'mēsē 'wī'lāmasxa met'lōsaxs laē aēk!la ts!ōx'wīdeq lāx 'wābets!āwasa lōq!wē. Wä, la āx'ūstēndeq qa's g'īdzōlilēs lāxa ēk'ē alōmas lē'wa'ya. Wä, lā gūx'ēdex 'wābets!āwasa lōq!wē. Wä, lā hāng'alīlas laxēs k!waē- 15 lasē. Wä, lā āx'ēdxa met'lōsē qa's q!EX'īdē laqēxs laē malēx'wīdeq. Wä, g'il'mēsē 'wī'welx'EXs laē dāx'īdeq laxēs sēmsē qa's lēxts!ōdēs lāxa lōq!wē. Wä, lā hanal hē gwēg'ilaxa waōkwē. Wä, almēsē gwālēxs laē 'wī'la lā malēg'īkwa qa's lā 'wī'la la lēxts!ā lāxa lōq!wē. Wä, lā lēnts!ēs lāxa L'ema'isē qa's xEX'wīdēxa 20 ālēxsemē t!ēsema qa's lā xEX'lēnts lāx legwīlasēs g'ōkwē. Wä, laxaē āx'ēdxa ōg'ū'lamē lōq!wa qa's g'āxē hāng'alīlas lāxa mak āla lāx lēxts!ēwasasa malēg'īkwē met'lōsa. Wä, lā gūxts!ōtsa 'wāpē hāq xa hā'lsele'mē k'lēs qōt!a lāq. Wä, lāxaē gūq!eqasa 'wāpē lāx lā lēxts!ēwatsa malēg'īkwē met'lōsa. Wä, lāla negoyoxsdāla. 25 Wä, g'il'mēsē gwālēxs laē āx'ēdxa āma'yē laxēs lōq!wa qa's aēk!lē ts!ōxūg'īndeq. Wä, g'il'mēsē la ēg'īg'axs laē pEX'ēlg'īndeq lāxēs legwīlē qa lēmxūg'ax'īdēs. Wä, g'il'mēsē gwālēxs laē lēnts!ēs lāxa L'ema'isē qa's alēx'īdēx 'wā'wadā. Wä, g'il'mēsē q!lāqēxs laē

30 a piece of kelp. When he has found it, || he cuts off a piece two spans long | from the head. He carries it up and puts it down | by the side of the dish. Then he takes down a spoon and | puts it down. Now the stones are white-hot. Then he | takes his tongs and lifts
 35 the red-hot stones, || dips them into the water in the dish, so that the ashes that stick on the stones come off, | and then he puts them into the chewed kidney-fat. | He continues doing this; and, before a great many red-hot | stones have been put in, the water in the dish containing the chewed kidney-fat begins to boil. | Then the chewed
 40 kidney-fat begins to melt; and when it is all || melted, he takes the tongs and with them lifts the stones | out of the "dish in which the fat is melted," for that is the name of the dish. | He puts them down by the side of the fire. When he has taken them all out, | he takes the spoon and takes the kelp (bottle) and places its opening upward; |
 45 and he skims off the fat that is now floating on the water, || and he pours it into the kelp bottle. When it is filled, he puts | it down in the corner of the house where it gets stiff quickly. | (Some people say that in this manner "it gets hard" quickly.) Then he goes back | to the dish, for the fat is not all done yet. He just | takes a piece of short
 50 broken cedar-wood, and with it he lifts the skum off from the || fat; and when it is all out, he takes up the dish and pours the con-

30 p!ôqôdxa 'malp!enk'ê lâxens q!waq!wax'ts!âna'yêx yîx 'wâsgemasas g'âg'îlela lâx ôxlâ'yas. Wâ, g'âxê dâsdêselâq qa's g'ig'alîlê lâx mak'âga'yasa lôq!wê. Wâ, lâ êt!êd âx'êdxa k'ats!enaqê qa's g'âxê hâng'alîlas. Wâ, la'mê mêmêntsemx'îdêda t!êsemê. Wâ, lâ âx'êdxês ts!êslâla qa's k'îp!îdês lâxa x'îx'îxsemâla t!êsema qa's lâ
 35 hapstents lâxa 'wabets!âla lôq!wa qa lawâyêsa gûna'yê lâx ôsgema-yas. Wâ, lâ âxstents lâxa lexts!ewasasa malêg'îkwê 'met!ôsa. Wâ, lâ hanal hê gwêg'ilê. Wâ, k'îest!a âlaem q!ênema x'îx'îxsemâla t!êsemxs laê medelx'wîdê 'wâpalâsa malêg'îkwê 'met!ôsa. Wâ, hê'mês la yax'îdaatsa malêg'îkwê 'met!ôsa. Wâ, g'îl'mêsê 'wî'la
 40 yâx'îdexs laê xwêlaqa âx'êdxês ts!êslâla qa's k'îp!üstalêxa t!êsemê laxa lâ tsêxats!ê lôq!waxa 'yâsekwê qaxs hê'maê lëgemsa lôq!wê. Wâ, lâ k'îibenôliselaq lâxa legwîlê. Wâ, g'îl'mêsê 'wî'löstaxs laê âx'êdxa k'ats!enaqê. Wâ, laxaê âx'êdxa 'wâ'wadê qa's êk'!axstâlamasêq. Wâ, lâ ax'wîtsa k'ats!enaqê lâxa lâ pex'â'lêda 'yâsekwê
 45 qa's lâ tsêts!âlas lâxa 'wâ'wadê. Wâ, g'îl'mêsê qôt!axs laê lăg'alîlas lâxa onêgwîlasês g'ôkwê qa hâlabalês L!âx'îda. (Wâ, la, 'nêk'êda waôkwê begwânema qa hâlabalês lōx'wîda.) Wâ, la aêdaaqa lâxa loq!wê qaxs k'îês'maê 'wî'lêda 'yasekwê. Wâ, â'mêsê la âx'êdxa k'ôq!â'yê k!wa'xlâwa qa's k'îlwüstalêxa ts!êts!emôtasa
 50 'yâsekwê. Wâ, g'îl'mêsê 'wî'löstaxs laê dăg'îlîlaq qa's gûxts!ôdês

tents | into the small dish for cooling tallow. In most cases the 51
water | in it goes with the fat. He takes it to the corner of the house,
to a | level place, so that it does not cant over to one side as it stands
on the floor, so that the cake of tallow will not be | thicker on one
side than on the other, so that it may be just even. || After it has been 55
in the corner for one night, the owner goes to take it. | He puts down
the ice-cold tallow in the dish by the side of the fire, so that | the
upper side gets warm; and when it is warmed through, he turns it
around | so that the upper side also becomes warm; and when that
is also warm, | the tallow is melted all around. Then the || man 60
lifts up the ice-cold tallow cake and raises it on one side, | and immedi-
ately the cold tallow cake slips out of the dish. | Then he takes a broad
piece of soft white cedar-bark and wraps it all around | it and puts it
into a box. He takes the kelp bottle | and just breaks it off; and
when he gets all the tallow out of the || kelp bottle, he takes soft 65
cedar-bark and wraps it around it; | and he puts it into a small box,
which he keeps by his side. | It is the box in which his wife keeps her
comb and her | cedar-bark towel; for the Indians use the kidney-
tallow of the goat to grease their | faces in cold weather in the
winter, || for it is hard and the color of snow. When the day is hot | 70
in summer, the men and the women also rub tallow on their faces, |
so that they may not be sunburned; and when it is very cold in |

lāxa āma'yē L'ōxwats!axa 'yāsekwē lōq!wa. Wā, lā lānuḡ'mē 'wāpa- 51
ga'yasa 'yāsekwē lāq. Wā, lāxaēs lāxa ōnēgwilasēs g'ōkwē lāxa
'nemaēlē qa k'lēšēs tsētalēda lōq!waxs ha'nēlaē qa k'lēšēs wākwa-
gawa'ya āpsba'yasa 'yāsēkwāsēs āpsba'yē qa ā'mēsē 'nemōkwa.
Wā, g'il'mēsē xāmaēl lāxa ōnēgwilaxs laē āx'ēdēda āxnōgwadāsēq 55
qa's lā hā'nōlisasa L'ōxwats!āxa 'yāsekwē lōq!wa lāxēs legwilē qa
ts!Elx'widēs ōsgema'yas. Wā, g'il'mēsē ts!Elx'sāxs laē xwēlelilaq
qa ōgwaqēsa āpsōtāga'yē ts!Elx'wīda. Wā, g'il'emxaāwisē ts!Elx'-
sāxs laē yax'idē āwī'stāsa 'yāsekwē. Wā, hē'mēs la dāx'ēidaatsa
begwānēmaxa L'ōxwats!āxa 'yāsekwē lōq!wa qa's qōx'widēq. Wā, 60
hēx'ēida'mēsa L'ōxekwē 'yāsek' tsax'wūlts!ā lāxa lōq!wē. Wā,
hēx'ēida'mēsē āx'ēdxa 'wadzowē 'mela k'ādzek' qa's q'lenēpsemdēs
lāq. Wā, lā g'its'lōts lāxēs xetsemē. Wā, lā āx'ēdxa 'wā'wadē.
Wā, ā'mēsē wek'ōlaq. Wā, g'il'mēsē 'wī'lāg'ilēna 'yāsekwaxa
'wā'wadāxs laaxat! āx'ēdxa k'ādzekwa qa's q'lenēp'endēs lāq. Wā, 65
la'xaē g'its'lōts lāxēs hē'menāla'mē hānōdzilēl xaxadzema lāx
g'iyimts!ewasasēs xegēmē L'ē'wis dēdegemyiwē q'lōyaak' 'mela
k'ādzekwa yīsēs genēmē qaxs hē'maē 'yasekūlasa bāk!umaxēs gō-
gūma'yaxa 'wūdālāxa ts!āwūnxēda 'yāsekwās 'met'ōsasa 'melxlowē
qaxs plēsaē lōxs yāē gwēstowa nayē. Wā, g'il'mēsē ts!Elkwēda 70
'nālāxa hēenxē, wā, lāxaē 'yāsekkūmdnaḡwēda bēbegwānēmē L'ē'wēs
ts!ēdaqē qa's k'lēšē k'lūxwa. Wā, g'il'mēsē Lōma 'wūda'xstālāxa

winter, the tallow is taken and chewed; and | when it is all in pieces,
 75 it is put in the palm of the right hand. || (The man) pushes the palm
 of his left hand over it and rubs the hands together, | so that all the
 fat is between the hands. Then he presses it all over | his face; and
 when the face is covered with it, it is white all over | with tallow.
 Then the cold and the | wind do not go through it. Generally it is
 80 the woman who works on the || kidney-fat of the mountain-goat when
 it is melted; but sometimes the | man melts the kidney-fat of the
 mountain-goat, when his wife does not know | how to do it, for not
 everybody knows how to melt it and | how to handle it. The
 kidney-fat of the goat is not used as food, | for it is only good for
 greasing the face. That is all about this. ||

1 **Stomach-Fat of Mountain-Goat.**—Now I will talk | about the
 stomach-fat when it is eaten. When the mountain-goat hunter has
 much of it, | he keeps it. Sometimes he has eight | large boxes of
 the stomach-fat of mountain-goats. ||

5 The mountain-goat hunter does not often give a feast of the |
 stomach-fat, for the head chief of the tribe | always gives feasts of
 stomach-fat of the mountain-goat, when, if the hunter has the daughter
 of the head chief for his wife, | he gives as a marriage-present the
 stomach-fat | to his father-in-law; and when the chief has no
 10 daughter, || a canoe will be due the mountain-goat hunter, or his son

73 ts!āwūnxaxs laē āx'ētse'wēda 'yāsekwē qa's malēx'widēq. Wā, g'il-
 'mēsē la 'wi'welx'sexs laē āxdzōx'ts!ānents lāx negedzā'yasēs hēl-
 75 k'!ōtdzaya'yē. Wā, lā lāx'itsēs gemxōlts!āna'yē lāqēxs laē dzāk'ōdeq
 qa lās gwēgūldzōd lāxēs 'wāx'sōlts!āna'yaxs laē k'!wā'k'lūx'wōts
 lāxēs gōgūma'yē. Wā, g'il'mēsē hamelqūmxs laē āem 'melgemēs
 gōgūma'yasa 'yāsekwē. Wā, laem 'wēx'sewatsa 'wūdāla lē'wa
 yāla lāxēq. Wā, laem lā q'lūnāla hēdēda ts!edāqē ēaxalaxa 'met!ō-
 80 sasa 'melxlowaxs laē tsēxaq. Wā, la 'na!nemp!ēna hē'mēda
 begwānemē tsēxaxa 'met!ōsasa 'melxlāxs k'!ēsāē q!ālelē genemax
 gwēgīlasasa tsēxāq qaxs k'!ēsāē 'naxwa q!ālelēda tsēdaqax
 gwēgīlasaq. Hēem k'!ēs hā'ma'yēda 'met!ōsasa 'melxlowē qaxs
 lēx'amaē ēk'hilax 'yasekūlāxa gōgūma'yē. Wā, laem gwāl lāq.

1 **Stomach-Fat of Mountain-Goat.**—Wā, la'mēsen gwāgwēx's'ālāl
 lāxa 'yex'sema'yaxs laē hā'ma'ya. Wā, hē'maaxs laē q!ēnemē lā
 axēlax'sa tewē'nēnoxwaxa 'melxlowē yixs 'na!nemp!ēnaē qōqūt!ē-
 da 'maltse'mē āwā' xexetsemxa 'yex'sema'yasa 'melxlowē.

5 Wā, la k'!ēs q'lūnāla hē k'!wēlasa tewē'nēnoxwaxa 'melxlowasa
 'yex'sema'yē qaxs hāēda xamagemayē g'īgūmēsa lēlqwālala'yē hē-
 menāla k'!wēlatsa 'yex'sema'yasa 'melxlowē yixs geg'adaas xūnō-
 kwas. Wā, lā wāwadzēda tewē'nēnoxwaxa 'melxlāsēs 'yex'sema-
 'yasa 'melxlowē lāxēs negūmpē. Wā, g'il'mēsē k'!ēās xūnōkwa
 10 tewē'nēnoxwaxa 'melxlowē laē g'ālasa xwāk'lūna lāq lōxs xwēsaag

will receive a marriage-present | (from the chief), or he will give a 11
 marriage-present | to the wife of the mountain-goat hunter.¹ He
 must give a marriage-feast of stomach-fat of the mountain-goat | to
 the chief, although she is his own wife. Now he has given for a marriage-
 feast | the stomach-fat of the mountain-goat, and the dried brisket, ||
 and the dried sides, to his father-in-law; and sometimes | there are 15
 as many as eight large boxes full. When it is thoroughly dried, |
 his wife puts it into boxes; and when he gives it | to his father-in-law
 to give a marriage-feast, then the people at once take a new | small
 canoe and carry it into the house of the chief. They put || it down at
 the left-hand side of the door of the house. They carry in | much 20
 water and pour it into the small canoe; | and when it is nearly half full,
 they stop pouring in the water, | and they open the boxes of dried
 brisket and the boxes of dried sides. | They put them into the water
 in the small canoe. || There they are soaked. When they are all in,
 they put | short boards over them; and they take large stones and 25
 put them | on to keep the dried brisket and the dried sides under
 water. | After they have been soaked for three days, the chief calls |
 all the tribes to come and eat dried || mountain-goat briskets. As
 soon as the one who invites | all the men goes, the chief's numaym carry 30
 up | many fresh stones and put them into the fire in the middle of

qa's begwānemē xūnōkwa, lōxs hē'maē xwēsag'ilxa tewē'nēnoxwaxa
 'melxlowē genemas. Wā, lā wāwadzes 'yex'sema'yasa 'melxlowē 11
 lāxa g'igāma'yē qaxs qes'maaq genema. Wā, la'mē 'wī'la wāwa-
 dzesa 'yex'sema'yasa 'melxlowē lē'wa x'ilkwē lōq'lūbāno. Wā,
 hē'misa x'ilkwē ēwanudzē lāxēs negū'mpē, yīxs 'nāl'nemp!ēnaē
 'maḡnāl'tsem āwā xēxetsema qaxs g'il'maē ālak'!āla lem'xwēdexs 15
 laē genemas hānts'lōts lāxa xēxetsemē. Wā, g'il'mēsē wāwa-
 dzex'idxēs negūmpaxs laē hēx'idaem āx'ētse'wa alōlaqē xwā-
 xwagūma qa's lā lēlīlas lāx g'ōkwasa g'igāma'yē qa's lā hāng'a-
 lilem lāxa gēmxōtsālīlāsa t!ex'ilāsa g'ōkwe. Wā, lā tsēx'itse'wa
 q'lēnemē 'wāpa qa's lā gūx'ālexselayo lāxa xwāxwagūmē. Wā, 20
 g'il'mēsē elāq negōxs laē g'wāl gūx'ālexselasa 'wāpē lāq. Wā,
 lā x'ōx'witse'wa lōq'lūbānoats'lē xēxetsema lē'wa ēwanōdzaats'lē
 xēxetsema qa's lā āx'stalayu lax tōxsasa xwāgwagūmē. Wā
 laem t'lēlase'wa. Wā, g'il'mēsē 'wī'la'staxis la'ē pagēg'intsōsa'
 ts'lāts!ax'semē. Wā, lā āx'ētse'wēda āwāwē t'lēsem qa's lā t'lāg'i- 25
 dzoyo lāq qa t'lēbek'ilisa x'ilkwē lōq'lūbāno lē'wa x'ilkwē ēwanō-
 dza'ya. Wā, hēt!a la yūduxūxsē 'nālās t'lēlkwaxs laē lē'lalēda
 g'igāma'yaxa q'lēnemē lēlqwālala'ya qa g'āxēs x'ix'ilg'exa x'ilkwē
 lōq'lūbānosōx 'melxlowē. Wā, g'il'mēsē g'āxa lā lē'lālaxa 'na-
 xwa bēbegwānemxs laē 'nē'mēmotasa g'igāma'yē xexūsdsēlaxa 30
 q'lēnemē ālexsem t'lēsema qa's lē xex'lalās lāx laqawalīlāsa

¹ As though the hunter's son or his wife were the chief's daughter.

the | feasting-house. Others go to get large oil-boxes, | and put
 35 them down at the end of the fire, towards the door of the || house.
 Still others go to get long tongs, and put | them down. As soon as
 everything is ready, | the stones are white-hot, and the oil-boxes are
 filled | with water that has been carried in by others of the chief's
 40 numaym. | When the guests come in, young men take the tongs || and
 take up the red-hot stones, and put them into the | water in the oil-
 boxes. When the water begins to boil, some of the | young men take
 large baskets and put the soaked | briskets and side-pieces into them.
 When | the baskets are full, they put them into the boiling water;
 45 and when || they are all in it, they put more red-hot stones | outside
 around the baskets. Then the water boils hard; | and after it has
 been boiling quite a while, it is done; they take | broad, short boards
 and put them down next to | the oil-boxes on the side towards the
 50 door of the house. || They take the baskets, one man lifting on each
 side, take them out of the oil-box, and | pour out the contents on the
 short boards. Some of the | young men go to get long roof-boards,
 which are laid down flat | in front of the feasters. They pull to pieces
 the cooked brisket, so that | there will be enough for all the feasters.
 55 As soon as they finish, the young men take || the pieces of brisket,

33 k!wēladzats!ē g'ōkwa. Wā, lāda waōkwē āx'ēdxa āwāwē k'!ēk'!ēm-
 yax!a qa's lā 'mexstōlilēlas lāx g'wēnā'yasa lēg'wīlē lāxa t!ēx'ilāsa
 35 g'ōkwē. Wā, lāda waōk'ū āx'ēdxa g'ilsg'ilt!a k'!ik'!ēplāla qa g'āxēs
 g'walil k'atk'ēdila. Wā, g'il'mēsē 'wīēla la g'wāx'g'ūlilēxs laē
 mēmēntsemēda t!ēsemē. Wā, laēmxaē naengoyoxsdalēda k'!ē-
 k'!ēmyax!āxa 'wāpē tsānēmsa waōkwē lāx 'nē'mēmotas, wā,
 g'il'mēsē g'āx 'wīēlaēla k!wēlaxs laē āx'ēdēda hā'yā'āxa k'!lplalaa
 40 qa's k'!lplēdēs lāxa x'ix'ixsemāla t!ēsema qa's lā k'!lpslālas lāx
 'wābets!āwasa k'!ik'!lmyax!a. Wā, g'il'mēsē medelx'wēdēxs laēda
 waōkwē hā'yā'āxa āx'ēdxa āwāwē lēlexa qa's mōts!ālēsa t!ēlk'
 lōqlūbānō lāq lē'wa ēwanodza'yasa 'mēlxlowē. Wā, g'il'mēsē
 qōt!axs laē k'!ōxstents lāxa maēmdelqūla 'wāpa. Wā, g'il'mēsē
 45 'wīēlastaxs laē ētlēd k'!lpslālayowa x'ix'exsemāla t!ēsem lāx
 āwī'stāsa laelxa'yē. Wā, la'mē ālak'!āla la maēmdelqūlē 'wāpas.
 Wā, hēt!a lā gēg'ilil maēmdelqūlaxs laē l!ōpa. Wā, la āx'ētsē'wa
 'wī'wadzowē ts!āts!ēx'sema qa's g'āxē pax'alēlēm lāxa mag'inwali-
 lāsa k'!ik'!lmyax!a lāxa gūnālilē lāxa t!ēx'ilāsa g'ōkwē. Wā,
 50 lā dādanōtse'wa lexayē qa's k'!ōxūstanowē lāxa k'!lmyax!a qa's
 lā gūgēdzōdayuwē g'its!āwaq lāxa ts!āts!ēx'samē. Wā, lā āx'ēdēda
 waōkwē hā'yā'āxa g'ildedzowē saōkwa qa's lā pax'alilās lāx
 l!āsalilāsa k!wēlē. Wā, lā k!lūlk!ūpsālase'wa l!ōpē lōqlūbāno qa
 hēlts!ēxtōwēs lāxa k!wēlē. Wā, g'il'mēsē g'wālēxs laē āx'ēdēda
 55 hā'yā'āxa k!lūlk!ūpsaakwē lōqlūbāna qa's lā g'ēdzōdālas lāxa

place them on | long boards in front of each guest. When they have 56
all been put down, | the chief's speaker speaks, and | tells the guests
to take the meat and to eat it. Then | all the guests stretch out their
hands, take up the cooked soaked brisket, and eat it. || They do not 60
drink water before they begin to eat; for they are afraid to drink |
when eating fat brisket, for fear that the cold water might make hard
the | tallow in their stomachs. After they have eaten, the guests |
take home to their wives what is left. The feasters are told | to
sing their feasting-songs, and the guests at once begin to || sing their 65
feasting-songs. Immediately the young men | open the boxes con-
taining the stomach-fat. They take a new | woven mat and spread
it to the left of the door of the | house. They take stomach-fat out
of the box and | put it on the mat. After it has all been taken out,
two || young men count the number of guests. They carry a number 70
of split | long slender cedar-sticks that have been counted, and they
give one stick to | every one of the guests. These are used to put the
stomach-fat | at one end of the cedar-stick when they melt it in the
fires of their own houses. | There may also be more sticks than the num-
ber of feasters. As soon as they know the || number of the guests, they 75
cut the stomach-fat into pieces, so that every | guest gets one piece.
When it has all been cut up into pieces, they distribute | it. When

yāḡdzowē lāx 'neqemā'lilasa yēyagwadās. Wā, g'il'mēsē 'wīlg'a- 56
lilexs laē yāq!eg'a'lē yāyaq!entēmīlasa g'igāma'yē. Wā, laem
wāxaxa k'wēlē qa daxalag'is qa's q!es'idē. Wā, hēx'ida'mēsē
'nāxwa dāxēda k'wēlaxa l!ōpē t!ēlk' lōq!ūbānā qa's hām'x'idēq.
Wā, laem hewāxa nānaqalgiwālx 'wāpa qa's k'ilema'ē naqēda 60
q!esaxa tsenxwa lōq!ūbānāxa 'wūda'sta 'wāpa qō l!ōx'wid lāxa
tsenxwa'yas, lax tek'lās. Wā, g'il'mēsē gwāl q!esaxs laē mōt!ō-
yiwē mamōtasa k'wēlē lāxēs gēgenemē. Wā, la'mēsē wāxase'wa
k'wēlē qa's k'wēlg'a'lē denxela. Wā, hēx'ida'mēsē k'wēlē denx'-
ētsa k'wēlayalayowē q!emdema. Wā, lālē hēx'ida'mēda hā'yāl'a 65
x'ōx'widxa 'yex'sema'yaats'lē xēxetsema. Wā, lā āx'ētsē'wa alō-
masē k'!etā lē'wa'ya qa's Lep!alilemē lāxa gēm'xōtsālilasa t!ēx'ilāsa
g'ōkwē. Wā, lā āx'wūts'lālasē'wa 'yex'sema'yasa 'melxlowē qa's
lā g'īdzōlīelās lāxa lē'wa'yē. Wā, g'il'mēsē 'wīlaxs laēda ma'lōkwē
hā'yāl'a g'ilpax 'waxaasasa k'wēlē, yixs dālaaxa hewēkwē xōk' 70
g'ilsg'ilt!a wīsweltō k'wa'xlāwa. Wā, lā yāqwasa 'nāl'nemts!aqē
laxa 'nāl'nemōkwē lāxa k'wēlē. Wā, hēem āxbafyaasitsa 'yex'se-
ma'yēda k'wa'xlāwē qō lāl tsēx'āleq lāxa lēgwīlasēs g'ig'ōkwē. Wā,
laxaē hāyaqax 'wāxasasa k'wēlē. Wā, g'il'mēsē q!āl'alelax
'wāxasasa k'wēlaxs laē t!ōt!ets!endxa 'yex'sema'yē qa's hōsemde's 75
lāx 'wāxasasa k'wēlē. Wā, g'il'mēsē 'wīwūlx'sexs laē yax'widayo
lāq. Wā, g'il'mēsē gwālexs laē ts!elwax'ētsō'sa 'yāyaq!entēmīlasa

78 this has been done, the chief's speaker begins to praise them. |
 The guests never eat any of the stomach-fat | of the mountain-goat,
 80 but go out. This important feast || is given to many tribes; namely,
 dried brisket and sides, | and also the stomach-fat of the mountain-
 goat; for there is a myth about it and | about the seal, for it is
 valued more highly than an oil-feast by | many tribes. As soon as the
 former guests enter their houses, | they distribute the split cedar-
 85 sticks, for all the guests carry them || to their wives with the stomach-
 fat. The women at once | bite off a piece of the fat and chew it;
 and after it has been chewed, | they put it on the end of a split cedar-
 stick, so that there is a knob of fat at the end, | for they only wish
 it to be large enough to go into the mouth. They put the knob |
 into the fire; and when the stomach-fat is melted, they put it into
 90 the || mouth and suck the knob. When all the melted tallow has
 been sucked off, | they put the knob into the fire again; and when it
 begins to drip | with the melted fat, they put it back into the mouth;
 and they | only stop when there is only skin left at the end of the
 fat-stick. They only | suck it off and eat it. That is all about this. ||

1 **Mountain-Goat Brisket.**—When there are two rival | chiefs in one
 tribe, and each has a | son-in-law who is a mountain-goat hunter,
 they watch each other | when they give feasts. When the chief's
 5 mountain-goat hunter || has ten boxes of dried briskets and | sides

78 g'igāma'yē. Wā, laem hēwāxaem hām x'īdēda k'wēlaxa 'yex'se-
 ma'yasa 'melxlowaxs laē hōqūwēlsa. Wā, hēem awilgāla k'wēl-
 80 tsōsa q'lēnemē lēlqwāla'ya x'īlkwē lōq'lūbāno lē'wa ēwanōdza'yē;
 wā, hē'misīlēda 'yex'sema'yasa 'melxlowē qaxs nūyambalaē lē'wa
 mēgwatē; yīxs hē'maē nalilelaxa l'ē'nāxs k'wēladzemaē lāxaaxa
 q'lēnemē lēlqwāla'ya. Wā, g'il'mēsē laēlēda k'wēldē lāxēs g'ig'ō-
 kwaxs laē ts'lāsa xōkwē k'wa'xlā qaxs 'nāxwa'mē dālēda k'wēldaq
 85 laxēs gegēnemē lē'wa 'yex'sema'yē. Wā, hēx'ida'mēsa ts'lēdaqē
 q'lēx'īd lāxa 'yex'sema'yē qa's malēx'widēq. Wā, g'il'mēsē 'wī-
 welx'sexs laē āxbents lāxa xōkwē k'wa'xlāwa qa's lā qoloxbēq;
 yīxs ā'maē 'nēx' qa hēldzeqelēs laxēs semsē. Wā, lā, tsēxlents
 laxēs legwīlē. Wā, g'il'mēsē yāx'ida 'yāsekwaxs laē āxēlas laxēs
 90 semsē qa's k'lēxūltsemayēq. Wā, g'il'mēsē 'wī'lāwa yāxa yāsekūxs
 laē xwēlaxlents laxēs legwīlē. Wā, g'il'emxaāwisē la ts'lēts'aokū-
 laxs laē xwēlaqa āxēlas laxēs semsē. Wā, al'mēsē gwālexs laē
 āem la l'ēsa āxba'yaxa tsēx'p'lēqē k'wa'xlāwa. Wā, ā'mēsē la
 k'lūmtōdeq qa's hā'mx'īdēq. Wā, laem gwāl laxēq.

1 **Mountain-Goat Brisket.**—Wā, g'il'mēsē 'wax'sēklūsa 'ma'lōkwē
 g'ig'igāmēsa 'nemsgemakwē lēlqwāla'ya, wā, lā q'lūwālxoem nē-
 negwāyatsa tētewē'nēnoxwaxa 'melxlowē, wā, lalax'ālaxs dōqwa-
 lap'laē yīsa k'wēlatsayasē. Wā, g'il'mēsē lāla tewē'nēnoxwasa
 5 g'igāma'yaxa neqasgemē xēxetsem x'īlk' lōq'lūbānowats'lā lē'wa

and the stomach-fat of the mountain-goat, | then the mountain-goat 6
 hunter of the chief of the other side tries to get also | that number of
 boxes which is the number of goats obtained by his rival; and this
 is also the same | in recent times, when they have kettles. When
 the || mountain-goat hunter gives the marriage-present to the chief 10
 his father-in-law, the latter | soaks the meat, as I described before
 the soaking of dried briskets and | sides when they soak them in a
 small canoe. After three | days they call all the tribes; and as soon
 as | the messenger comes back, they build a fire in the chief's house. ||
 They take large kettles and place them by the side | of the fire, and 15
 the young men go to draw water and pour it into the | kettles.
 When they are half filled with water, the | young men take the
 soaked briskets out of the soaking-canoe, | and they go and put them
 into the kettle. They only stop when || these are filled. They do this 20
 with the other kettles too. | Then the young men put them on the fire;
 and when the water | begins to boil, the young men go again to invite
 all the tribes. | Then the rival chief goes in first with his numaym. |
 They enter the house and sit down at their seats, for they do not
 wish || the rival chief to say that he is afraid to go to the feast; and 25
 after him come all the | other guests. Then they start singing the
 feast-songs, | and they sing the feast-songs | of the rival of the host.

ēwanōdza^ʔyaats^lä; wä, hē^ʔmēsa ^ʔyex^ssema^ʔyasa ^ʔme^ʔlxlowē. Wä, 6
 lä tewē^ʔnēnoxwas äpsilasa g^ʔigāmē^ʔ ōgwaqa lälō^llaxa hē^ʔmaxat!
^ʔwāxasgem xetsemē ^ʔwaxaasas yanemasēs dōqwalap^lōtē, ōgwaqaxwa
 ālē ^ʔnālāsa lax āxnōgwatsa hānx^ʔlanowē. Wä, g^ʔil^ʔmēsē wāwadzēda
 tewē^ʔnēnōxwaxēs g^ʔigāma^ʔyē negūmpaxs laē hēx^ʔidaem negetewēx 10
 t^ʔlälālaēna^ʔyasa g^ʔalen gwāgwēx^sālasa lāxa lōq^ʔūbānowē ^ʔle^ʔwa ēwa-
 nōdza^ʔyaxs laē t^ʔlēlasō lāxa xwāxwagūmē. Wä, laxaē yūdux^ʔp^ʔlen-
 xwa^sē ^ʔnālāsēxs laē ^ʔlē^ʔlālase^ʔwa ^ʔnāxwa lēlqwāla^ʔya. Wä, g^ʔil-
^ʔmēsē g^ʔāxēda ^ʔlē^ʔlālelg^ʔisaxs laē hēx^ʔidaem lāqolilase^ʔwa g^ʔōkwasa
 g^ʔigāma^ʔyē. Wä, lä āx^ʔētse^ʔwa āwa^ʔwē hānx^ʔlanowa qa^s hū^ʔnōlilemē 15
 lāxa legwilē. Wä, lä tsāda hā^ʔyāl^ʔāxa ^ʔwāpē qa^s lä gūxts^ʔ!ālas lāxa
 hēhānx^ʔlanowē. Wä, g^ʔil^ʔmēsē naengoyoxsdālaxa ^ʔwāpaxs laē āx-
 wūstēndēda hā^ʔyāl^ʔāxa t^ʔlēkwē lōq^ʔūbāno lāxa t^ʔlēlats^ʔlē xwāxwagūm
 qa^s lä āxstents lāxa hānx^ʔlanowē. Wä, al^ʔmēsē gwālqēxs laē
 qōt^ʔla. Wä, lä ^ʔnāxwaem hē gwēx^ʔidxa waōkwē hānenx^ʔlanā. 20
 Wä, lāda hā^ʔyāl^ʔa hānx^ʔlents lāxa legwilē. Wä, g^ʔil^ʔmēsē me-
 delx^ʔwidexs laēda hā^ʔyāl^ʔa ētsē^ʔstaxa ^ʔnāxwa lēlqwāla^ʔya. Wä,
 hēx^ʔsā^ʔmēsa ēpsilē g^ʔigāmē^ʔ g^ʔalaēla ^ʔle^ʔwis ^ʔne^ʔmēmōtē g^ʔūx
 hōgwīla qa^s k^ʔlūs^ʔālilē lāxēs k^ʔwēk^ʔwa^ʔyē qaxs gwāqlēlaq ^ʔnēx^ʔsō^ʔsēs
 äpsilē g^ʔigāmē^ʔ k^ʔilelas k^ʔwēladzemas. Wä, g^ʔāxē ^ʔwi^ʔla ālx^ʔla^ʔyē 25
 waōkwē k^ʔwēlwütles. Wä, hēx^ʔida^ʔmēsē wāxasō^ʔ qa^s k^ʔwēlg^ʔa^ʔlē
 dēnxelasa k^ʔwē^ʔlala q^ʔlēmdema. Wä, hē^ʔmis dēnx^ʔēdayuwē k^ʔwē-

- As soon as they sing, | the rival of the host rises; and when his song
 30 is ended, || he promises a feast. After he has done so, he sits down.
 Then the | boxes of stomach-fat are opened, and the stomach-fat is
 taken | out of the boxes and placed on mats. It is cut into pieces |
 by the young men. When it is all cut up, the kettles | are taken
 35 from the fire and placed around the || fire, so that they are slightly
 heated on one side and that they hardly | boil on one side. Then
 the stomach-fat which has been cut into pieces | is taken and put
 into the boiling liquid of the boiled goat-briskets. | As soon as it is all
 in, the young men take | spoons and put them down; and when the
 40 brisket is done, || they take many dishes and put them down, and
 they also take long tongs. | With these they take out the boiled |
 briskets and put them into the dishes. There | is one brisket in
 each dish. When | it is all in, the spoons are distributed among the
 45 guests. Then || the dishes are distributed, one dish to each two
 guests. | Two young men carry the kettle, one on each side, | and
 put it down in front of the rival of the host. Then one | of the young
 men says, "Now, eat, chief!" and the chief says, | "I shall do so."
 50 Then the young men do the same with the other kettles || to the other
 guests. Then they all eat with spoons | the tallow that is on top


- 28 la^éyala^éyāsa āpsēlasa k'wēlasē. Wā, g'il^émēsē denxⁱidexs laē
 lax^éūlilēda āpsilasa k'wēlasē. Wā, g'il^émēsē lābē q'lememasēxs laē
 30 qasō. Wā, g'il^émēsē gwālexs laē k'wāg'alila. Wā, lā x^ōx^éwitsē^{wa}
 'yex^usema^éyaats^{lē} xetsema. Wā, lā āx^éwūlts^{lā}layuwa 'yex^usema^éyē
 lāxa xetsemē qa^s āxdzōlēlemē lāxa lē^{wa}yē. Wā, lā t^{lō}t^lets^{lā}-
 lase^{wa} yīsa hā'yāl^éa. Wā, g'il^émēsē 'wī^éwelx^ssexs, laē hānemx^s'a-
 lase^{wa} hānenx^lanowē lāxa legwīlē qa^s hānē'stalayuwē lāxa
 35 legwīlē qa hālsela^{mēsē} x'igen^éwāla. Wā, la hālselaem la me-
 delqūlē ēpsanā^{yas}. Wā, lā āx^éetse^{wa} t^{lō}t^lets^{lā}akwē 'yex^usemē
 qa^s lā āxstanō lāx 'wapa^{lā}sa hānx^llaakwē lōq^lūbānosa 'melx-
 lowē. Wā, g'il^émēsē 'wī^éla'staxs laēda hā'yāl^éa āx^édx^l k'āk^é-
 ts^lenaqē qa^s g'āxē āx^éālilas. Wā, g'il^émēsē l^{lō}pa lōq^lūbānāxs
 40 laē āx^éetse^{wa} q^lēlx^{lā} lōelq^lwa qa^s g'āxē mex^éalēlema. Wā,
 laxaē āx^éetse^{wa} g'ilt^{lā} k'īplāla. Wā, lā lēx^éūstendxa hānx^lla-
 akwē lōq^lūbānā qa^s lā āxts^{lā}las lāxa lōelq^lwē. Wā, laem
 'nal^énemts^{lā}wēda lōelq^lwāxa lōq^lūbānowē. Wā, g'il^émēsē 'wī^élō-
 'staxs laē ts^lewanaēdzema k'āk^éts^lenāqē lāxa k'wēlē. Wā, lā
 45 k'āx^éidayowa lōelq^lwē laem maēmal^éēda k'wēlaxa 'nal^énemēx^{lā}
 lōq^lwa. Wā, lā 'wax^ésanōdēda 'ma^élōkwē hā'yāl^éaxa hānx^lanowē
 qa^s lā hāngemlilas lāx āpsilasa k'wēlasē. Wā, lā 'nēk^éēda 'nemōkwē
 hē^éa: "Laems hāmx^éid^{lō}lōl g'igāmē." Wā, lā 'nēk^éa g'igāma^éyē:
 "HēLEN gwālālē." Wā, lā hanāla hā'yāl^éāsa waōkwē hānhānx⁻
 50 lanō lāxa waōkwē k'wēla. Wā, hēx^éida^{mēsē} 'nāx^{wa} 'yōs^éidxa
 'yāsek^{wē} lāx ōkūya^éyasa 'wāpalāsa hānx^llaakwē lōq^lūbānō. Wā,

of the liquid of the boiled briskets. | After they have eaten the 52
tallow, they eat the boiled briskets. | However, they do not eat much;
and when they finish eating, they go out. | They never drink water
after eating. || At this time the host gives a name to his children 55
on account of this kind of food, and also | (when he gives) seal and
oil; and the rival of the chief | gives the same kind of a feast as the
host. That is all about this. |

Steamed Mountain-Goat Meat.—There is another way of | cooking 1
mountain-goat meat when it is fresh; that is, steaming it on | red-
hot stones. After the mountain-goat has been caught by the |
hunter, the latter skins it in his || house, so that the skin comes off 5
with the hair. After he has skinned it, he first goes | into the woods
and breaks off tips of hemlock branches. | When he thinks he has
enough, he carries them home | and puts them down in his house.
Then he takes a basket and | carries it down to the beach in front of
his house. He picks up || fresh stones and puts them into it. He 10
carries them on his back and puts them down | in his house. He
takes his wedge and his hammer and | wedges into pieces fire-wood
[so that the pieces are] of medium size; and he puts one piece down
crosswise | at the end of the fire for heating stones, and there is a |
crosspiece only at one end; and he puts the two side-pieces down on
the sides; || and he puts pieces across on top for the stones to lie on. | 15

g'il'mēsē 'wīlaxa yāsekwa'x laē q'!es'ēdxa L'lōpē lōq'lūbānā. Wā, 52
k'!ēst!a q'lēk'!es lāqē'x laē g'wāl q'!esa. Wā, la'mē hōqūwels
laxēq. Wā, la'em hēwāxa nāx'idex 'wāpaxs laē g'wāl q'!esa. Wā,
hēem lēgadaats sāsēmasa k'!wēlasasa hē g'wē'x hēmaōmasē lē'wa 55
mēgwatē; wā hē'mēsa L'lē'na. Wā, āemxaāwisē āpsilas naqemg'il-
tāx g'wāyī'lālasasa k'!wēlasdē. Wā, la'emxaē g'wāla.

Steamed Mountain-Goat Meat.—Wā, g'a'mēs 'nemx'idāla hā'mēx- 1
silaēnēxa 'mel'melq'!egayaxs gētaēg'axa 'nex'alōdāq lāxa x'ix'ix-
semāla t'lēsēma. Wā, hē'maaxs g'ālaē lālanema 'melxlōwasa
tewē'nēnoxwē. Wā, lā sap'lēdeq qa lawāyēs hābesēna'yas laxēs
g'ōkwē. Wā, g'il'mēsē g'wāl sāpaqē'x lāē hē g'il āx'ētsō'x laē 5
lāxa āL'lē qa's L'lēqālēxa memx'balts!āna'yas L'lēnak'asa q'!wā-
xasē. Wā, g'il'mēsē k'ōtaq hēlalēs āxānemaxs g'āxaē gēmxe'laq
qa's gēmxe'alilēs laxēs g'ōkwē. Wā, lā āx'ēdxa lexayē qa's lā dā-
laqē'x laē lents'lēs laxēs L'lēma'isasēs g'ōkwē. Wā, la xex'uts!ā-
lasa ālexsemē t'lēsēm lāq. Wā, lā ōxlōsdēsaq qa's lā hāng'alilas 10
laxēs g'ōkwē. Wā, lā āx'ēdxēs LEMg'ayuwē Lē'wis pelpelqē. Wā,
lā LEMlemx'sents lāxa leqwa qa's hā'yastowēs. Wā, lā gēben-
tsa hē'astowē lāx ōgwiwalilasa t'lēqwapa'yē. Wā, la'em āpsba'yā
gēba'yas. Wā lā k'āk'ēdenōdeq yīs k'āk'ēdenwa'yas. Wā, lā
g'ayī'lālx'ēdix ōkūya'yas qa xex'dēmasa t'lēsēmē. Wā, g'il- 15

- 16 After this is done, he takes the basket of stones and pours them on top | of this; and after that is done, he lights the fire under it. As | soon as it begins to burn, he cuts the mountain-goat meat into slices, | and he cuts holes in them so that they will cook quickly. ||
- 20 When this is done, he takes two buckets and draws | fresh water. He brings them back and puts them near the fire for heating stones. | Then he takes his tongs, so as to have them ready, and | he takes many old mats, which he puts down. Now | all the stones are white-hot. Then he takes his tongs || and picks off from the fire the wood that has been burned. After | it has all been taken off, he levels off the top of the red-hot stones. After | this has been done, he takes hemlock-branches and lays them down over the | red-hot stones. When there is a thick layer of hemlock-branches, he takes | thin slices
- 30 of goat-meat and spreads them over it; || and when (the hemlock-branches) are all covered, he takes split cedar-wood and puts it down crosswise | over the meat which is spread over the hemlock-branches, in this way: |  Then he takes the goat-meat and spreads | it over the pieces which are two spans square. When | (the meat) is all on, he takes old mats for covering it, and ||
- 35 spreads them down by the side of it. As soon as everything is ready, | he takes up the buckets with water and empties them

- 16 'mēsē gwālexs laē āx'ēdxa t!ēts!atslē lexā'ya qa's lā gūqeyīnts lāq. Wā, g'il'mēsē gwālexs laē 'mēnābōtsa gūlta lāq. Wā, g'il-'mēsē x'iqōstāxs laē pelpadzōgwila sākwxā 'mel'melq!ēga'yē. Wā, lā L!ōl!ēbas'id bexemx'sālaq qa hālabalēs L!ōpa. Wā, g'il-
- 20 'mēsē gwālexs laē āx'ēdxēs 'maltsemē naengats!ā qa's lā tsās lāxa 'wē'wap!emē. Wā, g'āxē hānemg'alīlas lāxa mag'inwalīlasēs t!ē-qwapa'yē, wā laxaē āx'ēdxēs k'!lplalaa qa g'āxēs gwālīla. Wā, lā āx'ēdxa q!ēnemē k'!k'lobana qa's g'āxē āx'ālīlas. Wā, la'mē 'nāxwa lā mēmēntsemx'idēda t!ēsemē. Wā, lā āx'ēdxēs k'!lplalaa qa's k'!lpsalēs lāxa x'ix'iq!ayawa'yasa leqwa. Wā, g'il'mēsē 'wīlx'axs laē 'nemāk'iyīndxa x'ix'ixsemāla t!ēsema. Wā, g'il'mēsē gwālexs laē āx'ēdxa q!waxē qa's ts!āk'iyīndēs lāx ōkūya'yasa x'ix'ixsemāla t!ēsema. Wā, g'il'mēsē lā wākwa q!waxaxs laē āx'ēdxa pelpadzowē sāgūk' 'mel'melq!ēga'yā qa's LEPEYīndalēs lāq.
- 30 Wā, g'il'mēsē hamelqeyaxs laē āx'ēdxa xōkwē k!wa'xlawa qa's xwā-lēyīndēsa mōts!aqē lāx ōkūya'yasa la LEPE'yēxa q!waxē g'a gwālēg'a (fīg.). Wā, laxaē āx'ēdxa 'mel'melq!ēga'yē qa's LEPEYīndēs lāxa maldēnas āwāgwīdas lāxēns q!wā'q!waxts!āna'yēx. Wā, g'il'mēsē 'wīlaxs laē āx'ēdxa nāyīmlē k'!āk'lobanā qa's g'āxē
- 35 LEPlālīlēlas lāx māg'inwalīlas. Wā, g'il'mēsē lā 'wī'la gwālīlēxs laē k'!ōqūlīlaxa nagatslē 'wabets!āla qa's tsādZELEYīndēs lāx ōkū-

over | (the place) where the cut meat is spread; and he does the 37
same quickly | with the other one. When (the buckets) are emptied,
he quickly takes up | the mat covers and spreads them over
(the meat); and he only || stops when hardly any steam is coming 40
through. Then | the man who is steaming it rests for a while;
but he does not leave it long, before it is uncovered; | for then it
is done, for goat-meat is done quickly when it is steamed. | He
just invites all the men to come and sit | around the place where
it has been steamed. They take some of it and eat it; || and when 45
they all have eaten enough, they carry home the rest for their wives
in their | houses. This is called "steamed fresh goat-meat," which |
is treated in this manner. It is called "boiled soaked brisket |
covered with tallow" when the soaked brisket is boiled. |

Cooking Mountain-Goat Meat.—As¹ soon as he arrives at his house | 1
he skins (the goat), as goats are skinned. | After he has skinned it, he
cuts off the head so that it comes off, and he | puts it down in the
corner of the house. Then he cuts up the meat of the || hind-legs 5
and fore-legs and the meat of the back. | He cuts it into strips.
Then he takes a basket, and puts | the meat of the mountain-
goat that has been cut up into it. He goes to the beach
and | picks up some stones, which he puts on the fire in the
house. When he has | enough stones, he takes his cooking-box

ya'yasa la LEPE'yē 'mel'melq!ēga'yā. Wā, lā hāalbāla hē gwēx- 37
'itsa 'nemsgemē. Wā, g'il'mēsē wūlg'ilt!āxs laē hālabala dāg'il-
laxa 'nayimē k'āk'lobanā qa's 'nāseyindēs lāq. Wā, al'mēsē
gwālexs laē hālselaem la k'ex'sālēda k'ālēla. Wā, la'mē 'yāwas'id 40
x'ōs'idēda 'nek'āq. Wā, k'lēst!a ālaem geyaxs laē lōt!ētsē'wa qaxs
lē'maē L'lōpa qaēda 'mel'melq!ēga'yaxs L'lōp'lālaē laxōx 'nek'asē'wē.
Wā, ā'mēsē L'ē'lālasē'wa 'nāxwa bēbegwānem qa's g'āxē kl'utsē-
'stālaxa 'neg'asaq. Wā, lax'da'xwē āem dāx'id lāq qa's q!ēs'ēdēq.
Wā, g'il'mēsē 'nāxwa pōl'idexs laē mōt!ēda qaēs gēgenemē laxēs 45
g'ig'ōkwē. Hēem lēgades 'neg'ēkwē gēta 'mel'melq!ēga'yaxa hē
gwēkwē. Wā, hē'mis lēgēmsa hānx'laakwē t'lēkwē lōq'lūbānowē
t!ēp!ēg'ilisxa 'yasekwē hānx'laak^u t'lēk^u lōq'lūbāno.

Cooking Mountain-Goat Meat.—Wā, g'il'mēsē lāg'aa lāxēs g'ōkwaxs 1
laē hēx'idaem saplēdeq lāxōx sapālaēna'yaxa 'melxlowē. Wā,
g'il'mēsē gwāl sapaqēxs lae qax'idēq qa lawāis xewēqwas. Wā, lā
g'ēg'alīlas lāx onēgwīlasēs g'ōkwē. Wā, lā seSEX'sendex eldzās
ālemxla'yas lē'wēs g'alemālg'iwa'yē. Wā, hē'mēs eldzēg'a'yas. Wā 5
lā L'lōl'ēbas'ēdeq. Wā, lā āx'ēdxa lexaf'ya qa's āxts'lōdēsa
seSEX'saakwē 'mel'melq!ēgē lāq. Wā, lā lāxa L'ema'sē qa's xex-
wūsdēsēq lāxa t!ēsemē qa's lā xex'lents lāxēs legwīl. Wā, lā
hēlalēda t!ēsemaxs laē āx'ēdxēs q!ō'latslē qa's hā'nōlēsēs lāxa ma-

¹ Continued from p. 174, line 35.

- 10 and places it || near the fire. Then he takes his buckets and goes to draw | water, and pours it into the box. When it is half full | of water, he stops pouring it in. He takes his | tongs and picks up the red-hot stones, which he | puts into the cooking-box. When the
- 15 water begins to boil, || he takes up the basket with the pieces of mountain-goat meat and places the basket with its contents | in the boiling water. As soon as the basket has been put | in, he takes his tongs, takes up more | red-hot stones, and places them outside the basket. |
- 20 Then the water begins to boil hard all around the basket || containing the pieces of mountain-goat meat. It does not take | really long before it is done. Then he takes a short | piece of board and lays it down by the side of the cooking-box. He | puts down a narrow strip of split cedar-board in front of those who | are to eat the meat of the
- 25 mountain-goat. Then he takes the tongs and || picks up the cooked goat-meat and puts it on the | short board. When it is all out of the basket, | he takes the cooked mountain-goat meat and places it on | the long strip of board in front of each of those who are to eat the mountain-goat meat. | Before they begin to eat the meat, they drink
- 30 water; || and after they have drunk, the men take up the pieces of | mountain-goat meat and bite off a piece, and they eat it, and then all the | others begin to eat. After they have eaten, they drink | water. Then they go out.

- 10 g'înwālisasa legwīlas. Wā, lā āx'ēdxēs nāgatslē qā's lā tsā lāxa 'wāpē qā's lā gūxts!ōts lāxa q!ō'latslē. Wā, g'îl'mēsē negōyoxs-dalaxa 'wāpaxs lāē gwāl gūxts!ālaq. Wā, lā āx'ēdxēs k'lip-lāla qā's k'lip!ēdēs lāxa x'ix'ixsemala tlēsem qā's lā k'lip-ts!ālas lāxa q!ō'latslē. Wā, g'îl'mēsē medelx'wēdēdā 'wāpaxs
- 15 lāē k'!ōqulīxa sagūgwatslē 'mel'melq!egē lexā'yā qā's lā hān-'stents lāxa la maemdelqūla 'wāpa. Wā, g'îl'mēsē hān'stēda lexā'yē lāqēxs lāē ēt!ēd āx'ēdxēs k'lip!alaa qā's ēt!ēdē k'lip!ēts lāxa x'ix'ixsemāla tlēsema qā's lā k'lipstālas lāx ēwanā'yasa lexā'yē. Wā, lāwīslē ālak!āla maemdelqūlēda 'wāpē lāx āwē'stāsa lexā'yē
- 20 yīx lā mōts!awatsa sagūkwē 'mel'melq!ega'yā. Wā, k'lēstlē ālaem gēg'īlīexs lāē L!ōpa. Wā, hēx'īda'mēsē āx'ēdxa legūdzōwē ts!āts!ax'sama qā's pax'alilēs lāx mag'înwālisasa q!ō'latslē. Wā, lā pax'alīlasa ts!ōq!adzōwē g'īldezdō lāt!aak' k!wāgedzō lāx L!āsali-lasa q!esalaxa 'mel'melq!ega'yē. Wā, lā dāx'īdxa k'lip!ālāē qā's
- 25 k'lip!īdēs lāxa q!ō!kwē 'mel'melq!ega'yā qā's lā k'lēbedzōts lāxa legūdzōwē. Wā, g'îl'mēsē wī'lōsts!ā lāxa lexā'yēda 'mel'melq!ega'yaxs lāē āx'ēdxa q!ō!kwē 'mel'melq!ega'yē qā's lā āxdzōlālas lāxa yagūdzō lāx nēneqemalīasa q!esālaxa 'mel'melq!ega'yē. Wā, lāx'da'xwē nānaqal'giwalaxa 'wāpaxs k'lē'smaē q!es'ēda.
- 30 Wā, g'îl'mēsē gwāl nāqaxs lāēda bēbēgwānemē dāx'īdxa q!ō!kwē 'mel'melq!ega'yā qā's q!ex'īdē lāq qā's q!es'īdēq. Wā, la 'nax-waem la q!esēda wāōkwē. Wā, g'îl'mēsē gwāla q!esāxs lāē nāx'ēdxa 'wāpē. Wā, laem hōqūwels laxēq.

Roasted Mountain-Goat Meat.—And also roasted mountain-goat | 1
meat, this also is taken from the hind-legs of the mountain-goat. It is
cut up, | for they only cut along the thigh-bone of the mountain-
goat, so that | it comes off. When it is off, it is sliced so that it
forms one thin || wide piece. . . . The thin slice of meat is placed | 5
between the legs of roasting-tongs. Cedar-bark is tied | on the top
of the tongs. After this has been done, the man takes | thin split
cedar and puts it crosswise (so as to keep the meat open), in this |
manner:

side of
side, it is
black, it
front of
break it



After this has been done, he places it by the
the fire; || and when it is burnt black on one 10
turned over; | and when that side is also burnt
is done. Then it is taken | and put down in
those who are to eat it. Immediately | they
up and eat it. This kind of food is always
eaten entirely. | In this also they do not drink water.||

Mountain-Goat Skin.—An important food of the ancestors of the 15
DENax'da'xw, | when they stay for a long time on the upper course
of Knight Inlet, is (also) mountain-goat skin. | When the mountain-
goat skin has been | in the house for four days, the man takes the
collar-bone of the eagle and breaks off one side of it. || Now (he takes) 20
one half of it, || and he pulls off the wool from the mountain-goat skin.
He puts | the wool that he has plucked off into a basket for his
wife to make blankets. | When the wool is all off, he puts in the

Roasted Mountain-Goat Meat.—Wā, hē'mēsa L!ōbekwē 'mel'melq!ē- 1
ga'ya hēmxaē g'āyōla ālemx!a'yasa 'melxlowa lā sax'wītse'wa
yixs ā'maē t!ōts!ēlentse'wa xaqasa ālemx!a'yasa 'melxlowē qa
lawēs. Wā, g'il'mēsē lawāxs laē t!ēl's'itse'wa qa's lā 'nemxsa peldzō
la wadzā. . . . Wā, lā āx'ēdxa peldzowē eldza qa's āxōdēs 5
lāx xewēla'yasa L!ōpsayowē. Wā, lāxaē qex'ālelōtsa denasē
lāx ēk!ēba'yasa L!ōpsayowē. Wā, g'il'mēsē gwālexs laē āx'ēdxa
wīswūltōwas xoyē klwaxlāwa qa's k!aatlēdēs lāq. Wā, lā g'a
gwālēg'a (fig.). Wā, g'il'mēsē gwālexs laē lanōlisas laxēs legwīlē.
Wā, g'il'mēsē k!ūmax'idē āpsādza'yasēxs laē lēx'ideq. Wā, 10
g'il'emxaāwisē k!ūmelx'idexs laē L!ōpa. Wā, la'mē āx'ētse'wa
qa's lā pāqemlēem lāx nexdzamā'yas q!esalaq. Wā, hēx'ida'mēsē
k!ūlpap!eq qa's q!es'ēdēq. Wā, la hēmenālaem 'wilasōxs q!esase-
'waē gwēx'sdemas. Wā, laemxaē k!ēs nāx'idxa 'wāpē.

Mountain-Goat Skin.—Wā, hē'mesa hēmawalāsa g'ālā DENax'da'xwa 15
laxs hēmaōlē g'ōkūlē 'neldzās Dzāwadēxa pesk'ēnasa 'melxlowē,
yixa pesena'yas. Wā, hē'maaxs laē mōp!ēnxwadzīlē pesena'yasa
'melxlowaxa 'nāla lāxa g'ōkwē, wā, lā āx'ēdēda begwānemaxa hānas-
xāwa'yasa kwēkwē. Wā, lā k'ōqōdex āpsba'yas. Wā, lā nexsaakūxs
laē gal'its lāx p!alemasa pesena'yasa 'melxlowē. Wā, lā āxtslōdā- 20
lasēs gālānemē p!alem lāxa lexayē qa p!alemsgemg'ilasō's genemas.

- 23 bone hook and | plucks off the long hair. When it is all off, he spreads it out | over his fire in order to singe off the hair that
 25 is left on. As soon as it is || all off, the skin shrinks, and then becomes thick on account of the heat when | it is put over the fire. Then he spreads it on a short board, and | takes his knife, whatever it may be, a stone knife or | bone knife. Then he cuts it into strips; and | after it has all been cut, he puts stones on the fire. ||
 30 After he has done so, he goes into the woods and takes hemlock-branches and | much skunk-cabbage. He carries them home and puts them down in his | house. Then he takes a digging-stick and digs a hole | near the fire, two spans long and | the same width, and
 35 also the same || depth. As soon as he has finished, he goes to get water with his bucket. | He brings it and puts it down. Then he takes the tongs and picks up | red-hot stones and places them in the hole. | As soon as there are many stones in it, he takes hemlock-branches and | places them over the stones; and when there are
 40 enough on them, he spreads skunk-cabbage || over the hemlock-branches. When this also has been done, | he takes cedar-wood and pokes holes through the skunk-cabbage leaves. He | takes the skin that has been cut into strips and coils (the strips) up on the | skunk-cabbage. When it is all in the hole, he takes more skunk-cabbage leaves and | spreads them over (the whole). When they are
-
- 22 Wā, g'il'mēsē 'wīlāwēda p'alemaxs laē g'ēxaxēs gālayowē q'as p'elwālēx sexsek'e'yas. Wā, g'il'mēsē 'wī'lāxs laē lālabelālas lāxēs legwīlē qa 'wī'lāwēs ts'lēx'idē hābedzedzā'e'yas. Wā, g'il'mēsē
 25 'wī'lāxs laē t'emx'wīda qa's lā wāx'wīda qa hāsa gūltāxs laē aaxelalayā. Wā, lā lebedzōts lāxa ts'lāts'ēx'samē. Wā, lā āx'ēdxēs k'lēlenxē lāxēs gwēx'sdem'ganema lō' t'lēsx'ā lō xaxx'ā k'lawayā. Wā, lā bex'ēdeq qa t'lēts'ēq'astōwēs. Wā, g'il'mēsē 'wī'wēlx'sexs laē xex'lentsa t'lēsemē laxēs legwīlē. Wā,
 30 g'il'mēsē gwālexs laē lāxa āl'lē qa's āx'ēdēxaaxa q'waxē lē'wa q'lēnemē k'!aōk!wā. Wā, g'āxē gemxelāq, qa's gemxalilēs laxēs g'ōkwē. Wā, lā āx'ēdxa ts'lōyayāxa lēx'semē qa's 'lap'alilē lāxa māg'ınwalisasēs legwīlē maip'enk'as 'wāsgemasē lāxens q'!wā-q'!wax'ts!āna'yēx, wā, la hēemxat! 'wādzextowē; wā la hēemxat!
 35 'walabetalē. Wā, g'il'mēsē gwālexs laē tsēx'idxa 'wāpē yisa nāga-ts'lē. Wā, g'āxē hāng'alīlaq. Wā, lā āx'ēdxa k'lip'lālaa qa's k'lip'līdēs lāxa x'ix'ixsemāla t'lēsem qa's lā k'lipts'lālas lāxa 'lābekwē. Wā, g'il'mēsē q'lēts!āxa t'lēsemāxs laē āx'ēdxa q'!waxē qa's ts!a-x'alōdēs lāxa t'lēsemē. Wā, lā hēlalaxs laē āx'ēd lāxa k'!aōk!wē
 40 qa's lā lepeyints lāxa q'!waxē. Wā, g'il'emxaāwisē gwālexs laē āx'ēdxa k'!wā'xlāwē qa's l'enqemsōlēs lāxa k'!aōk!wē. Wā, lē āx'ēdxa t'lēts!ēq'astowē pesk'ēna qa's lā q'!elx'ūyindālas lāxa k'!aōk!wē. Wā, g'il'mēsē 'wīlts!āxs laē āx'ēdxa k'!aōk!wē qa's lepeyindālēs lāq. Wā, g'il'mēsē la wākūxs laē āx'ēdxa k'!wā'x-

thickly covered, he takes a piece of || cedar-wood and pokes holes in 45
the middle of the top of the skunk-cabbage. When | the holes have
been made, he takes the bucket of water and pours it into the | hole
over the skunk-cabbage; and when he thinks the water is enough, he |
takes one leaf of skunk-cabbage and puts it over the place where he
poured | the water in. Finally he covers it over with soil. This is
done in the evening || when the skin is boiled underground. He 50
leaves it in there during the night. | In the morning, when day comes,
he digs it up. Immediately | he invites some one to eat it with him
while it is still hot; for it is tender | while it is hot, but it gets tough
when it gets cold: therefore | it is eaten right away. This is called
"eating skin steamed underground." || After they have eaten the 55
skin, they go home. |

Boiled Mountain-Goat Meat.—Now also boiled fresh | mountain- 1
goat meat. The meat from the hind-leg of the | mountain-goat is
taken and cut into pieces. After this has been done, the man takes |
the kettle and puts the meat into it. He pours some || water into it; 5
and when the meat is covered, he puts it over the fire. | As soon as it
boils up, the boiled blood floats on the liquid, | and all the guests take
the spoons and skim off the boiled blood, | and they eat it with spoons.
They only stop skimming it off when it is finished. It does not |
boil a very long time, before the kettle is taken off || of the fire. Short 10
boards are taken and put down by | the side of the kettle in which the

lawē qa's L!ENXSōdēs lāx neqeyaxa k'!aōk!wē. Wā, g'il'mēsē 45
lax'sāxs laē āx'ēdxa 'wabets!āla nagats!ā qa's gūxstōdēs lāx kwa-
xūya'yasa k'!aōk!wē. Wā, g'il'mēsē k'ōtax hēlēda 'wāpaxs laē
āx'ēdxa 'nemxsa k'!aōk!wa qa's lē LEPstōts lāxa gūxstōdaasasēsa
'wāpē. Wā, lawēs!ē dzemk'iyīntsa dzeqwa laqēxa la dzāqwa
laxēs kūnsasē'wē pesk'ēna. Wā, la'mē hēx'sā gwaēlxa ganulē. 50
Wā, g'il'mēsē 'nāx'īdxa gaālāxs laē lap!eqōdeq. Wā, hēx'īda-
'mēsē Lē!lālaxēs hā'mōt!aqēxs hē'maē alēs ts!elqwē yīxs telqwaaxs
hē'īnaē alēs ts!elqwē. Wā, lā p!ēsaxs laē 'wūdex'īda, lāg'ilas
hēx'īdaem hā'mx'ītse'wa. Wā, hēm lēgades kūnēk' pesk'ēnē.
Wā, g'il'mēsē gwāla pespāsaxa pesk'ēnaxs laē nā'nakwa. 55

Boiled Mountain-Goat Meat.—Wā, hē'mēsa hānx'laakwē gēta 'mel- 1
'inelq!eqa'ya. Wā, lā āx'ētse'wa g'āyolē lāx ālemx!a'yasa 'melx-
lowē qa's seSEX'sentse'wē. Wā, g'il'mēsē gwālexs laē āx'ēdxa
lānx'lanowē. Wā, lā āxts!ōtsa eldzē lāq. Wā, lā gūq!eqasa
'wāpē lāq. Wā, g'il'mēsē t!epeyaxs laē hānx'lents laxēs legwīlē. 5
Wā, g'il'mēsē māemdelq!waxs g'āxaē pēxwala'yē ts!ēx'ās. Wā, lā
āx'ēdēda Lē!lānemaxa k'ak'ets!enaqē qa's lā tsēgōlaxa ts!ēx'ē
qa's 'yōs'īdēq. Wā, al'mēsē gwāl tsēgōlaxs laē wī'la. Wā, k'!ēst!a
ālaem gēg'ilil māemdelqūlaxs laē hānx'sanowēda hānx'lanowē lāxa
legwīlē. Wā, lā āx'ētse'wēda ts!āts!EX'samē qa's pax'alēlēmē lāxa 10

12 mountain-goat meat has been cooked. (The host) takes the | tongs, takes the boiled meat out (of the kettle) and | places it on the short boards. When it is all out of the kettle, | he takes long, narrow
15 roof-boards and places them in front of || the guests. These are called "things on which to place the meat." He | picks up the cooked meat and places it in front of each | man. When every one has a piece, they begin to eat; and | after they finish, they go out. They never drink | cold water with this while they are in the feasting-house. That is all about this. ||

1 Porpoise.—As soon as (the hunter) arrives on the beach of his house, | he himself pulls the porpoises out of his little canoe, | and he places them the head landward. He takes out the two mats on which he and the steersman were sitting, and | everything that was
5 in his hunting-canoe. || As soon as everything is out, he washes the canoe, so that all the blood | is out; and when it is clean inside, he carries it up the beach and | puts it down above high-water mark. | After eating, he takes his butcher-knife and | goes to the place
10 where the porpoises are lying on the beach. He cuts off the || tail and puts it down on the beach; and he cuts the back of the head down to | the joint of the jaws; and he cuts, beginning from the mouth | towards the place which he has cut along the sides of the head. Then he twists | the head off, but the lower jaws are left on

11 mag'inwalilasa 'melqē'latslē hānx'lanowa. Wā, lā āx'ēdxēs ts!ēs-lāla qa's lēx'widēxa hānx'laakwē 'mel'melq!ēga'ya qa's lā lēgū-ts!ōdālas lāxa ts!āts!ax'samē. Wā, g'il'mēsē 'wi'lōlts!āxs laē āx'ēdxa g'ilt!adzowē ts!ēq!a saōkwa qa's lā pax'ahilaq lāx. L!āsēx'-
15 dzamā'yasa k!wēlē. Wā, hēem lēgades yāgūdzowē. Wā, lā dāg'ililaxa L!ōpē eldza qa's lā g'idzoliālas lāx nēnēxdzamā'yasa bēbegwānemē. Wā, g'il'mēsē q!wālxōgēms laē q!ēs'ēda. Wā, g'il'mēsē gwālēxs laē hōqūwēsa. Wā, laemxaē hēwāxaem nāx'ēdex wūda'sta 'wāpa lāxēs wāwaselēlasē. Wā, laemxaē gwāl laxēq.

1 Porpoise.—Wā, g'il'mēsē lāg'alis lāx L!ema'isasēs g'ōkwaxs laē hēx'idaem q!ūlēx's'em nex'ūltālaxa k!lōlōt!ē lāxēs xwāxwagūmē qa's āletōgwalisēq. Wā, lā mōltōdxēs k!wēk!wa'yē lēel'wa'ya lē'wis k!waxlā'yē hē'mesa 'nāxwa g'ēx'g'āxs lāxēs ālēwaselela xwāxwa-
5 gūma. Wā, g'il'mēsē 'wilōltāxs laē ts!ōxūg'indeq qa 'wīlāwēsa elx'ēlgūxsē. Wā, eg'il'mēsē la ēg'exsexs laē lēlēlēbendeq qa lās ha'nēs lāxa āla'yasa yax'mutasa 'walasē yēxwa.

Wā, g'il'mēsē gwāl L!ēxwaxs laē āx'ēdxēs sēx'x'ā k!āwayā qa's lā lāxa yax'igwēdzasasa k!lēk'lōlōt!ē. Wā, lā t!ōsōdex k!ts!ēxs-
10 da'yas qa's g'ig'ālisēq. Wā, lā t!ōs'ēdex ōx!aata'yas 'wālabalaxa ōx!a'yas q!wayōsas. Wā, lā g'āg'ilela lāx sēmsasēxs laē t!ōs'ēdeq lalaa laxa wūlba'yasa t!ōsa'yas lāx ēwanōlxawa'yas. Wā, lā selpōd-xa x'ōtas. Wā, lāla āxāla'mē benk'lōdexsta'yas lāxa ōk!wina-

the body | of the porpoise. He puts the porpoise down on its belly and cuts || into the right side on the back of the neck, down along the 15 right side of the | dorsal fin. When he reaches the meat, he cuts under the | blubber; and when he reaches the end of the | ribs and the breast-bone, he cuts through the cartilage. | Then he pulls it open and spreads it out. Now the || butchered porpoise is spread open. 20 He takes out the kidney and the tongue, | the lungs, and liver. Often the stomach is also taken. | He throws the intestines into the sea. | He gives head and tail to the steersman, for | that he receives for steering. Then the hunter cuts up the || tongue, kidney, liver, 25 and stomach, and | puts them into a kettle. He cuts off four strips | one finger wide of the | blubber from the back of the porpoise all the way down to the root of the tail. | These pieces are one span in length. || He 30 puts them into the kettle and there is fat on them. He pours in some | water. Now they are covered with water. Then he puts them on the | fire of the house, and they are called "boiled insides." | After they have been boiling for a long time, they are done. Then the hunter | calls his fellow-hunters, and also the steersman, to come and eat the boiled insides. || When they are in the house, he gives to each two 35

‘yasa k’lōlōtē. Wā, la hāx’wālisxa k’lōlōt’lāxs laē bex’ēdex 15 hēlk’lōt!EXlāatā’yasa k’lōlōtē la hexsdendālas hēlk’lōt!endālas lāg’a’yas. Wā, g’il’mēsē lāg’aē bexa’yas lāxa eldzāxs laē sap’lēdex xūdzās. Wā, g’il’mēsē lāg’aē sapa’yas lāx teltelx’ba’ya gelemas lē’wa hāq!wayāx laē bex’ēdxa teltelx’ba’yē. Wā, la’mē āem la gelx’īdeq qa’s ‘wa’wax’saakwē. Wā, laem ‘yīf’idēda ‘yīmel- 20 kwē k’lōlōt!a. Wā, lā āx’ēdxa galgēnē, wā, hē’mis k’lilemas, wā, hēmis kwaḡwas, lō’ tlēwānas. Wā, la q!ūnāla āx’ētse’wa ts!esgūnwa’yas. Wā, lā ts!extendxa ts!eyīmas lāxa demsx’ē ‘wāpa. Wā, lā ts!āsa x’ōta lē’wa k’its!exsda’yē lāxēs k!wax!a’yē qaxs hē’māē k!wax!āyanem. Wā, lālēda alē’winox’ sēsēx’sendxa k’!- 25 lemē lē’wa galgēnē lē’wa tlēwana, wā, hē’misa ts!esgūnwa’yē qa’s āxts!ōdēs laxa hānx’lanowē. Wā, lā sex’wīdxa mōts!aqē ‘nāl- ‘nemdendzāyaakwē lāxens q!wāq!wax’ts!āna’yēx, yīx āwādzewasasa xūdzē g’āg!lēla lāx ōx!aatā’yasa k’lōlōt!ē la hexsdendāla lāq. Wā, lā ‘nāl’nemp!enk’ē āwāsgemasas lāxens qwāq!wax’ts!āna’yēx. Wā, 30 lā āxts!ōts lāxa hānx’lanowē qa ts!exōlems. Wā, lā gūq!eqasa ‘wāpē lāq. Wā, laem t!epeyālaxa ‘wāpaxs laē hānx’lanō lāxa legwīlasa g’ōkwē. Wā, hēem lēgades yax’yīg’ītag’ī!ak’. Wā, g’il’mēsē gēg’īlil maēmdelqūlaxs laē l!ōpa. Wā, lāda ālēwinoxwē lē’lāla ēselēwinoxūtē qa g’āxēs yāx’yīg’īlga lē’wis k!wēk!wax!a’yē. 35 Wā, g’il’mēsē ‘wī!aēlexs laē yāx’wītsō’sa maēmalt!aqē xūdza.

36 strips of blubber, | and after it the boiled insides. First the | boiled insides are eaten. Then they mix them with blubber and chew them together. | After they have eaten, they go out and wash their hands in their | houses. That is all about this. ||

40 Only the steersman boils the head and the | tail of the porpoise for his friends, the steersmen of the other | hunters; for the steersmen never change. | They just take off the blubber from the head. When it is all off, | they cut it in strips and put the (strips) into the kettle. (The steersman) ||

45 cuts the tail in pieces, cutting in this manner:

He puts | the pieces into the kettle and pours water

into it. When | it is half full of water, he puts it on the fire; and | after it has boiled for a long time, he takes the kettle off the fire. |

50 Then it is done. Then he takes it out and puts it on || short boards. He does in the same way as he does when eating | boiled insides [when they eat it]; and (the guests) just go out of the house at once | after eating; and they wash their hands in their houses. |

After the butchered porpoise has been in the house for one night, | they cut it to pieces. (The hunter) cuts off the blub-

55 ber; and when || it is off, it is in this way:

He cuts it crosswise and places it on the fire. | If he intends to



36 Wā, lā mak'ilēda yāx'yīg'ilāq. Wā, hēem g'il q!ēs'itse'wa yax'yīg'ilē. Wā, lā mās'itsa xūdzē lāq. Wā, lā mamelēgoq. Wā, g'il'mēsē 'wī'laxs laē hōqūwēsa. Wā, a'mēsē ts!ents!enx'wīd lāxēs g'ig'ōkwē. Wā, laem gwāl laxēq.

40 Lēx'a'ma k'!waxlā'yaxs ōgwaqa'maē sakwīlaxēs x'ōta lē'wa k'its!exsda'yē qaēs 'nē'nemōkwē, yix k'!wēk'!waxlā'yasa waōkwē ēselēwinoxwa qaxs k'!ēsaē L'lālayokūla k'!wēk'!waxlā'yas yixs ā'maē sapōdex xūtsema'yasa x'ōta. Wā, g'il'mēsē lawāxs laē xūsēlax'īdeq qa's āxts!ōdēs lāxa hānx'lanowē. Wā, la seSEX' sendxa k'its!exsda'yē g'a gwālēg'a (fig.) yix sākwa'yas. Wā, lā āxts!ōts lāxa hānx'lanowē. Wā, lā gūq!ek'asa 'wāpē laq. Wā, g'il'mēsē nēleyax'īdēda 'wāpē lāqēxs laē hānx'lendeq lāxēs legwīlē. Wā, g'il'mēsē la gēg'ilil māemdelqūlaxs laē hānx'sanō lāxa legwīlē. Wā, laem L'lōpa. Wā, lā lēxwētse'wa qa's āxdzōdayuwē lāxa

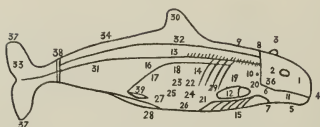
50 ts!āts!ex'samē legūdžā. Wā, hēem gwēg'ilē gwēg'ilasasa q!ēsāxa yax'yīg'ilaxs laē q!ēsaq. Wā, la āem hēx'īdaem hōqūwēsexs laē gwāl q!ēsa qa's lā ts!ents!enkwa lāxēs g'ig'ōkwē.

Wā, g'il'mēsē xamaēla 'yīmelkwē k'!ōlōt!a lāxa g'ōkwaxs laē seSEX'sentse'wa. Wā, laem sapōyewē xūdzās. Wā, g'il'mēsē

55 lāwāxs laē g'a gwālē g'a (fig.). Wā, lā gēgēx'sendqēxs hānx'lendēlaq. Wā, g'il'mēsē 'nek'āleq lāxa x'ix'ixsemāla tlēsemxs laē āem

steam it on red-hot stones, he | spreads it out in the way it is, being 57
 cut, but not cut through. | If it is to be boiled, then it is cut
 into pieces along the lines marked in the sketch. | The meat
 is also cut into pieces; and when it is all in pieces, || the kettle is 60
 put on the fire, water is poured | into it, and when it is half
 full, the cut pieces of meat are put | into it. When the meat is all
 in, he waits for the water to boil; | and after it has been boiling for
 a long time, the blubber is put in | on top of the meat. It does not
 boil very long, || before it is done. Then the kettle is taken off the 65
 fire; | and then it is done as they do when eating the boiled insides. |
 The only difference when it is steamed is, that it is cut up | after it is
 done, and also that they put | the pieces of meat and blubber in with
 the red-hot stones, || and they pour four bucketfuls of water over 70
 them. Then they | put an old mat over them so as to keep the steam
 in. It does not | take long before (what is in the kettle) is done;
 and they also do | the same as they do when eating boiled insides.
 This is only eaten when it is | hot. When it is cold, they throw it
 away. || That is all about this. | 75

LEP'lälöts lāxēs laēna'yē bEXEKwa. Wā, la k'lē's hayīm'x's'a. Wā, 57
 g'il'mēsē hānx'laakūxs laē hayīm'x's'a NEGELENēxa xwēxūldekwe.
 Wā, laxaē SESEX'sENTSē'wē eldzās. Wā, g'il'mēsē 'wī'wel'x'sEXs laē
 hānx'LEndayuwēda hānx'LANowē lāxa legwīlē. Wā, lā gūxts'ōyowa 60
 'wāpē lāq. Wā, g'il'mēsē negōyoxsdālaxs laē āxstōnowa sāg'ikwē
 Eldzē lāq. Wā, g'il'mēsē 'wī'lastaxs laē ēselasō' qa medelx'widēs.
 Wā, hēt!a la gēg'ilil maemdelqūlaxs laē sēstanowa xūdzē lāx
 ōkūya'yasa eldzē. Wā, k'lēst!a XENLEla gēg'ilil maemdelqūlaxs
 laē L'ōpa. Wā, laem hānx'sENDayowēda hānx'LANō lāxa legwīlē. 65
 Wā, lā āem NEGEltowē gwēg'ilasasa q'ESaxa yāx'yīg'ilaxs laē q'ESē-
 deq. Wā, lēx'a'mēs ōgū'qalayōsa 'NEG'ikwa al'maē hāyīm'x's'END
 SESEX'sENTSōxs laē L'ōpa. Wā, hē'mēsēxs 'nemāx'ida'maē āx'ā-
 lodayo lāxa x'ix'ixSEMāla tlēSEma SESEX'saakwē Eldzē LE'wa
 xūdzē. Wā, lā tsas'ētsōsa mowēxLa nagats'lē 'wāpa. Wā, lā nā- 70
 s'itsōsa k'lāk'lobanē qa k'lē'sēs k'EX'sālēda k'lāfēla. Wā, k'lēst!a
 ālaem GEYaxs laē L'ōpa. Wā, āemxaāwisē naqemg'iltāx gwē-
 g'ilasasa q'ESaxa yāx'yīg'ilē. Wā, lā lēx'aem ha'māpdemqēxs
 ts!elqwaē. Wā, g'il'mēsē wūDEX'īdEXs laē āem k'lādayā. Wā,
 laem gwaī laxēq. 75



These are the names belonging to the body of the porpoise:—|

1. Head.	15. Breast-bone.	30. Dorsal fin.
2. Eyes.	16. Spine.	31. Side of back part of dorsal fin.
3. Blow-hole.	17. Kidney.	32. Place for butcher- ing.
4. Mouth.	18. Liver.	33. Tail.
5. Chin.	19. Lungs.	34. Small of back.
6. Jaw-bone.	20. Windpipe.	35. Sides.
7. Collar-bone.	21. Diaphragm.	36. Cheeks.
8. Place for cutting off head.	22. Milt.	37. Flukes.
9. Occiput.	23. Gall.	38. Place for cutting off tail.
10. Ear.	24. Stomach.	39. Nipples.
11. Tongue.	25. Intestines.	40. Blubber.
12. Fins.	26. Belly.	41. Meat.
13. Backbone.	27. Bladder.	
14. Ribs.	28. Rectum.	
	29. Heart.	

This is the number of the names of the body of the porpoise. |

Wā, g'a'mēs LĒLEGEMS ōgwida'yasa k'!ōlōt!ē:—


1. x'ōta.	15. hāq!wayō.	29. paḡwa.
2. geyages.	16. dōgwil.	30. Lāg'a'yē.
3. k'ēwas.	17. galgēnē.	31. ēwanots!exsdē.
4. SEMs.	18. t!ēwana.	32. 'yīmlas.
5. ōxlāsx'ā'yē.	19. kwaxwa.	33. k'īts!exsdē.
6. weyōq!ūxlāsx'ā'yē.	20. pets!EXa'wē.	34. āwagōlē.
7. hānāsxa'wa'yē.	21. saēl.	35. āwanōdzē.
8. qag'asxa x'ōta.	22. tsālayo.	36. āwanōLEMē.
9. ōxlaatā'yē.	23. tex'mas.	37. p!ēwayōxsdē.
10. hōlāgalas.	24. ts!esgwewē.	38. tsēk'ōdaas.
11. k'!lēm.	25. ts!eyīm.	39. dzemdZEMxūlas.
12. bāsbēlē.	26. tek'lē.	40. xūdz.
13. hāmōmō.	27. tēxats!ē.	41. mās, Eldz.
14. gēlḡanōdzē.	28. āwāgē.	

Wā, hēm 'waxē LĒLEGEMAS ōgwida'yasa k'!ōlōt!ē.

Seal Butchering.—As¹ soon as (the seal-hunter) arrives on the beach, 1 he brings | his hunting-canoe sideways to the beach. Then he pulls out the | hair-seals so that they remain in shallow water, for | generally the hunter comes home at high tide. || When they are all out, 5 he washes his hunting-canoe. | When it is clean, he and his steersman carry it up and | put it down above the line of the spring tide. After | eating, he goes down to the beach, takes | another small canoe, and goes to get driftwood to singe off the hair of the || seal and 10 to steam it. When the little canoe is full, | he goes home. As soon as he arrives on the | beach, he unloads the driftwood that he has gathered; and when it is | all out, he takes two logs and puts them down on the beach. | These are two spans apart. || They are the side- 15 pieces of the fire on which the seal is singed. Then he | splits dry driftwood and makes a fire on the beach. As soon as it | begins to burn, he hauls up the seal and lays it across with the | head on the seaward side-piece, for the head and neck are singed first. | When all the hair of the head and neck || has been singed off, he turns it over 20 and singes the hair on the back of the head. He | shoves it forward, and keeps on rolling it over. When he comes to the | flippers, he takes the tongs and spreads out the flippers | so that the fire reaches

Seal Butchering.—Wä,¹ g'il'mēsē lāg'alis lāxa L'ema'isaxs laē gē- 1 g'alisasēs ālēwaseLEla lāxa L'ema'isē. Wä, lā nēxēmōltōdxa mē-gwatē qa hē'mēs mekumstalisa demsx'ē 'wāpa qaxs hēme-nāla'maē wāwelgemēxs g'āxaē nā'nakwa ēselēwēnoxwē. Wä, g'il'mēsē 'wi'lōltāxs laē tsōxūg'indxēs ālēwaseLEla xwāxwagūma. 5 Wä, g'il'mēsē ēg'ig'axs laē L'el'el'bendeq L'ē'wis k'waxlā'yē qa's lā hāng'alisas lāx ālā'yasa 'ya'x'mōtasa 'wālasē 'yīxwa. Wä, g'il'mēsē gwāl L'ē'xwaxs laē lents'ēs lāxa L'ema'isē qa's lā āx'ēdxa ōgū'la'mē xwāxwagūma qa's lā q'lēxaxa q'lēxala qa's ts!ex'demaxēs mēgwatē. Wä, hē'mis qa's q'lōldemaq. Wä, g'il'mēsē qōt!ē xwa- 10 xwagūmas laē nā'nak' lāxēs g'ōkwē. Wä, g'il'mēsē lāg'alis laxēs L'ema'isē laē hēx'idaem moltōdxēs q'lēxānemē. Wä, g'il'mēsē 'wi'lōltāxs laē āx'ēdxa 'malts!aqē qa's k'atēm'galisēs lāxa L'ema'isē. Wä, lā 'malp!enk' lāxens q'lwāq!wax'ts!āna'yēx yīx āwālagōlidzasas. Wä, hēem k'āk'edenwītsa ts!ex'demaxa mēgwatē. Wä, lā 15 menmendezex'sendxa lem'xwē q'lēxalaxs laē legwēsa. Wä, g'il'mēsē x'iqostāxs laē nēx'ūsdsēxa mēgwatē qa's lā gālōtryīndēs x'ōtās lāxa L'āsa'yē xwālenwa'ya qaxs hāē g'il ts!ex'asōsē x'ōtās L'ē'wēs q'loq'lōnē. Wä, g'il'mēsē 'wīla ts!enk'wē x'ōtās L'ē'wē q'lō-q'lōnāxs laē lēx'ēdeq qa's ts!ex'ēidēx ōxlāatā'yas. Wä, lā wēgū- 20 'nakūlaq wāx'dzāla lēx'ēlālaq. Wä, g'il'mēsē lāg'aē ts!ex'a'yas lāx gēlq!ayāsēxs laē āx'ēdxa ts!ēsLāla qa's k'lēwētalēs lāxa gēlq!ayo qa lālagōdēsa x'iqēla lāx āwāgawa'yas L'ē'wa ēwanōdza'yasa mē-

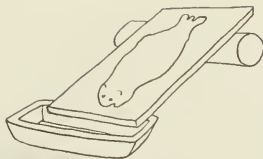
¹ Continued from p. 178, line 9.

- the folds and the sides of the seal. | As soon as the flippers have been
 25 singed, he strikes them || with the tongs until the singed off (hair)
 comes off.¹ . . . Then | he pushes it ahead and turns it over; and as
 soon as he passes the middle, | he pulls it off the fire for singeing on
 the beach. He turns it the other way, and | takes a split cedar-
 stick and lays it across the hind-flipper so as to | spread it
 30 open, in this way, and  he does the same with the || other
 hind-flipper. When this is done, he puts it | backward
 on the fire, so that the hind-flippers are over the fire for
 singeing. When | all the hair has been singed off, he pushes
 it backward and rolls it around; and when | he comes up
 to the place where it had been singed before, in the
 middle, he rolls it from the | fire for singeing. Now he is through
 35 with the singeing. || Then he takes a short board to cut open the seal.
 He lays it down by the | side of the seal. He takes a short block of |
 driftwood one span in diameter | and lays it crosswise at the upper
 end of the cutting-board. | He takes another block of driftwood of
 40 the same length, a little || less in diameter than the first one, and puts
 it down at the upper end of the cutting- | board. He puts it cross-
 wise so as to keep the | cutting-board off the beach. Then he takes a
 dish and puts it | under the lower end of the cutting-board, in this

- gwatē. Wā, g'il'mēsē 'wī'la ts!enk'wēda gēlq!ayāxs laē kwēxeltse-
 25 mēsa ts!ēs'lāla lāxa lā ts!enk'wa qa lawālēsa ts!āx'mōtē.¹ . . . Wā,
 lā wī'x'wīdeq qa's lēx'ī'lālēq. Wā, g'il'mēsē hāyāqax negoyā'yax-
 sēxs laē nēxsēndeq lāxa ts!ex'dema legwēsa. Wā, lā xwē'ēdeq qa's
 āx'ēdēxa xōkwē k!wa'xlāwa. Wā, lā k'it'lēts lāxa dzēk!wayā qa
 dzēdexalēs g'a g'wālēg'a (*fig.*). Wā, laxaē hēm g'wēx'īdxa āpsōl-
 30 tsēdza'yē dzēk!wayā. Wā, g'il'mēsē g'walēxs laē k'lax'lēnts qa
 nexlālēsa dzēk!wayowē lāxa ts!ex'dema legwīsa. Wā, g'il'mēsē
 'wī'la ts!ex'īdexs laē wī'x'wīdeq qa's lēx'īdēq. Wā, g'il'mēsē lā-
 g'aē ts!ex'a'yas lāxa ts!ex'a'yē lāxa negoyā'yaxs laē lēx'sēndeq lāxa
 ts!ex'dema legwīsa. Wā, laēm g'wāla lāxēs ts!enēna'yē. Wā, lā
 35 āx'ēdxa ts!āts!ex'sēmē 'yimeldzōxa mēgwatē qa's pax'ālisēq lāxa
 māg'inōdzēlesasa mēgwatē. Wā, lā āx'ēdxa ts!ex'stowē temg'ik'
 q!ēxalaxa nēmp!enx'sāwas 'wāgidas lāxēns q!wāq!wax'ts!āna'yēx
 qa's gayaabōdēs lāx ēk!ēba'yasa 'yimeldzowē ts!āts!ex'sema. Wā,
 lā āx'ēdxa hēmaxat! 'wāsgēmē temg'ik' q!ēxala. Wā, lā wāwila-
 40 lagawēsa g'ilx'dē g'a'yaabōlidzēms lāxa ēk!ēba'yasa 'yimeldzowē
 ts!āts!ex'sema. Wā, lā g'a'yaabolisās lāxa benba'yē qa waēsēsa
 'yimeldzowē ts!āts!ex'sema. Wā, lā āx'ēdxa lōq!wē qa's k'aābōdēs
 lāxa benba'yasa 'yimeldzowē ts!āts!ex'sema g'a g'wālēg'a (*fig.*).

¹ Continued on p. 607, line 9, to p. 608, line 14.

manner: |
blood run
up the seal
with the
at the
board. |
knife and
chin | of



collar-bone. He | cuts along each side of the tongue and pulls it out. Then he cuts around || the neck; and when he has cut all 50 around it, he turns the | seal over so that it lies on its belly, and cuts the back of the neck towards | the hind-flippers. The cut goes between the right hind-flipper | and the tail. When his cut passes through the | blubber, he cuts under it towards the || belly of the 55 seal. The shoulder-blade and the fore-flipper remain | with the blubber. When he reaches the cartilage between | the ribs and the lower end of the breast-bone, | he cuts through along it. He follows along and cuts open the | belly. Then the blood begins to run into the dish. Then || he takes hold of the tongue and pulls at it 60 while he cuts with his butcher-knife | underneath the windpipe, and pulls at it, cutting towards the | lower end of the hair-seal, and cutting under the backbone and the diaphragm and | the kidneys. He cuts all this off with the intestines, | liver, and stomach. When he reaches

This dish serves to let the
into it. || Then he takes 45
and puts it on the board
head | towards the beach,
lower end of the cutting-
Then he takes his butcher-
makes a cut under the
the seal down to the

Wā, laem k'ak'alasa lōq!wē qa ts!ā'x'uts!ā!atsa elkwa. Wā, lā dāg'ilisxa mēgwatē qa's lā yāgūdžōts lāq. Wā laem L!āstāla 45 lāxa L!ema'siē lāx benba'yasa 'yimeldzowē ts!āts!ex'sema. Wā, lā āx'ēdxēs se'x'x'ā k'!āwayā. Wā, hē'mis g'il bex'ētsō'sē āx!as-x'ā'yasa mēgwatē lāg'aa lāxa wūq!exāwa'yas. Wā, lā bēbe-xenōdzendex k'!ilemas qa's gēlx'ūqōdēq. Wā, lā t!ōtseslāx ōxawa'yas. Wā, g'il'mēsē lā'sta t!ōsa'yasēxs laē iēx'īdxa mē- 50 gwatē qa hexwalelisēxs laē bex'ēdex ōx!aatā'yas gūyōtela lāx dzēk!wayās. Wā, lā nāqōdālax hēlk'tōtsēdza'yē dzēk!wayās L!ē'wa L!ōdzayoxsda'yē. Wā, g'il'mēsē lāx'sāwē bexa'yas lāxa xūdzāxs laē sap!ēdeq. Wā, laem g'wāgwaaqē sāpa'yas lāx tek'!āsa mēgwatē. Wā, la klūdēdzōya lāq!ūdēnē L!ē'wa gēlq!ayowē 55 lāxa xūdzas. Wā, g'il'mēsē lāg'aē sāpa'yas lax āwelgawa'yas tel-telxbā'yasa gelemē lō' telte!xbā'yas ēk'!eba'yasa xāqasa hāq!wayāxs laē negelend bebexsendeq. Wā, hēbenda'mēsē lā 'yīm!īdex tek'!ās. Wā, hē'mis lā tsax'uts!ā!atsa elkwa lāxa lōq!wa. Wā, lā hēem g'il dax'itsōsē k'!ilemas qa's nēxalēqēxs laē bexasēs se'x'x'ā k'!āwayo 60 lāx āwabā'yasa pēts!exawa'yas. Wā, lā nēxax'ax'sām q'gūyōtelas lāx benba'yasa mēgwataxs bexaax āwābō'yasa dogwēlē L!ē'wa saēlē lō' āwabā'yasa galgēnē. Wā, laem 'wī'la āxālaq L!ē'wa ts!ēyīmē L!ē'wa t!ēwana L!ē'wa pōxūnsē. Wā, g'il'mēsē lāg'aa lāxa āwānā'yasa

- 65 the lower end of the || intestines, he cuts them off. He takes a basket and puts | it down close to where he butchered the seal. He takes the | guts and throws them into the basket. Then he | carries (the basket) down to the beach, and he also carries his butcher- | knife.
- 70 Then he first cuts off the tongue and puts it down. || He cuts off the heart and the lungs. He | cuts off the liver and kidney, and cuts off the gall and the | milt, and throws them away. Then he cuts off the upper end of the intestines | from the stomach. He cuts along them so as to stretch them out the whole length. | As soon as they are
- 75 opened out, he squeezes out what is inside of the intestines; || and when they are empty, he puts them down. | Then he does the same with the stomach. As soon as it is empty, | he takes a basket and washes it out. He does not | wash the blood off the tongue, the kidneys, lungs, | and liver, for it is said that the blood gives it a good
- 80 taste. Then || he puts all into a basket. He washes the empty intestines | and throws them on top of the insides that are in the basket, and also the stomach. | He carries (the basket) up the beach, and puts it down | by the side of the fire. He takes a kettle and
- 85 places it | by the side of the fire, and he takes a cutting-board || and puts it down by the side of the basket with the insides in it. | Then he

- 65 ts!eyimaxs laē bexsendeq. Wā, lā āx^ēēdxa lexax^ēyē qaxs lā hāng'alisas lāx māg'inōdzēlissāsēs 'yīm^ēlase^ēwē mēgwata. Wā, lā āx^ēēdxa yax'yig'ilē qaxs lā lexts!ōts lāxa yax'yig'ilats!ē lexax^ēya. Wā, lā lents!ēs lāxa L!ema^ēisē k'!ōqūlaq. Wā, laem dālaemxēs sex^ux'ā k'!āwayā. Wā, hē^ēmis g'il t!ōsoyosēda k'!ilemē qaxs g'ēg'alissēs.
- 70 Wā, lā ēt!ēd t!ōsōdxa 'mek!ūbā^ēyē Lē^ēwa kwa^ēxwa. Wā, lā ēt!ēd t!ōsōdxa t!ēwana Lē^ēwa galgēnē. Wā, lā t!ōsōdxa tex^ēmasē Lē^ēwa tsālayo qaxs ts!ex^ēēdē. Wā, lā t!ōsōdex āwanā^ēyasa ts!eyimē lāxa pōxūnsē. Wā, lā bexelēnēq qa dāl'idēs lāxēs 'wāsgemasē. Wā, g'il^ēmēsē lā delkūxs laē x'ix'idēdeq qa 'wī'lōlts!āwēs g'its!ā-
- 75 waq. Wā, g'il^ēmēsē 'wī'lōlts!āwē g'its!āwaqēxs laē !exalisaq. Wā, lā hēemxat! gwēx'īdxa pōxūnsē. Wā, g'il^ēemxaāwisē 'wī'lōlts!āwē g'ēts!āwaqēxs laē āx^ēēdxa lexax^ēyē qaxs ts!ōx^ēsemdēq. Wā lāla k'!ēs ts!ōxōdex elkwāsa k'!ilemē Lē^ēwa galgēnē Lē^ēwa kwa^ēxwa Lē^ēwa t!ēwana qaxs hēmaael ēg'imsēs elkwāxs āxālaē laq. Wā, laem
- 80 āxts!ōts lāxa lexax^ēyē. Wā, lāla ts!ōx^ēwīdxa x'ig'ikwē ts!eyīma qaxs leqeyīndēs lāxa la g'ēts!āxa yax'yig'ilats!ē lexax^ēya Lē^ēwa pōxūnsē. Wā, lā k'!ōx^ēūsdelelaq lāxa L!ema^ēisē qaxs lā hāng'alīlaq lāx mag'inwalissāsēs legwīlē. Wā, lā āx^ēēdxa hānx'lanowē qaxs hāng'alīlēs lāxa mag'inwalissāsēs legwīlē. Wā, lā āx^ēēdxa sagūdzwōē ts!ā-
- 85 ts!ax^ēsema qaxs pax^ēālilēs lāxa mag'inwalīlāsa yax'yig'ilats!ē lexax^ēya. Wā, lā āxwūlts!ōdxa pōxūnsē qaxs lā g'ēxas lāxa onēgwī-

takes out the stomach and puts it in the corner | of the house. He 87
goes back and sits down by the basket, | takes his butcher-knife, and
takes out the tongue, | places it on the cutting-board, and cuts it into
two || pieces lengthwise. He cuts each half in two | lengthwise and 90
puts the pieces into the kettle. He also takes out | the kidneys, puts
them on the cutting-board, | and does the same to them. He cuts
each into four pieces lengthwise. | He takes out the liver, places it ||
on his cutting-board, and cuts it into pieces, | each strip one finger- 95
width wide is the width of the | cut liver. When it is all cut up,
he throws it into the | kettle; and he takes the lungs, puts them on
the | cutting-board, and he cuts off the heart || and cuts it into four 100
pieces, which he puts into the kettle; and he cuts the | lungs in the
same way as he cut the liver, | and puts it into the kettle. He takes
the intestines | and makes a braid of them, beginning to pull through
one end [I | shall send you a thread to show how the gut is braided].
When || the intestines are four fingers long, | he cuts them off; and 5
he does the same to the rest. | He makes them into braids of the same
length, and throws them into the kettle. | Then he pours water on;
and when it shows over the insides, | he puts the kettle on the fire.

asēs g'ōkwē. Wā, lā aēdaaqa qa's lā k!wanolilaxa lexayē. Wā, 87
lā dāx'idxēs sex"x'ā k!awayā. Wā, laxaē dōlts!ōdxa k'flemē
qa's g'ēdzōlilēs lāxa sāgūdzowē ts!āts!ax"sema. Wā, lā sex"send qa
malts!ēs lāxēs g'ildōlasē. Wā, laxaē malts!endxa āpsōdilē lāxaaxēs 90
g'ildōlasē qa's āxts!ōdēs lāxa hānx'lanowē. Wā, laxaē āxwūlts!ōd-
xa galgēnē. Wā, lāxaē g'īdzōts lāxa sāgūdzowē ts!āts!ax"sema.
Wā, hēemxaāwisē gwēx'īdeq maēmox"sendeq lāxēs g'ildolasē
lāxa 'nāl'nemē. Wā, laxaē āxwūlts!ōdxa t!ēwana qa's g'īdzōdēs
lāxēs sāgūdzowē ts!āts!ax"sema. Wā, lā sese"x"sendeq qa 'nāl- 95
'nemdene laxens q!wāq!wax'ts!āna'yēx yix āwādzewasasa t!ēwa-
nāxs laē sāg'ikwa. Wā, g'il'mēsē 'wī'welx'sexs laē āxts!ōts lāxa
hānx'lanowē. Wā, laxaē āx'ēdxa kwaḡwa qa's āxdzōdēs lāxa
sāgūdzowē ts!āts!ax"sema. Wā, lā sak'ōdxa 'mek!ūbā'yē. Wā,
mōx"sendeq qa's āxts!ōdēs lāxa hānx'lanowē. Wā, laxaē sesa"x"- 100
sendxa kwāḡwa lāxēs gwēx'idaasasa t!ēwanāxs laē sex'wīdeq.
Wā, lāxaē āxts!ōts lāxa hānx'lanowē. Wā, lā āx'ēdxa ts!eyimē
qa's q!al'ēdēq qa q!elkwēs lāxēs āēnēm nēxsālax ōba'yas. (Hē-
laxs'emlenlas gwālasasa ts!eyimaxs laē q!elkwa.) Wā, g'il'mēsē
mōden lāxens q!wāq!wax'ts!āna'yēx, yix 'wāsgemasasa q!elkwē ts!ē- 5
yīmxs laē t!ōts!endeq. Wā, laxaē et!ēdxa waōkwē. Wā, lā hē'staem
āwāsgema q!elkwē ts!eyīma. Wā, lā āxts!ōts lāxa hānx'lanowē.
Wā, lā gūq!eqasa 'wapēlaq. Wā, g'il'mēsē t!epeyaxs laē hānx'-
lents laxēs lēgwilē. Wā, lā lents!ēs lāxa l!ema'isē dālaxēs

- 10 Then he goes down to the beach, carrying his || butcher-knife, to the place where he left the singed seal. He cuts off | a strip one finger wide of the | blubber, beginning at the neck of the seal, | and following the line where he cut it open down to the back; and when it comes off, | he carries it up; and he also takes up the dish of blood. Then
- 15 he coils the || blubber on the cutting-board and cuts it into pieces | four finger-widths in length. After | the insides have been boiling quite a while, he puts the blubber into the water. | He takes another kettle and washes it out. When | it is clean, he pours water into it
- 20 until it is half full. || Then he puts it on the fire. He takes some water and pours it into the | blood in the dish. He stirs it; and when it is well mixed, he pours | it into the water in the new kettle that he put on, | and he stirs it again. He watches it closely. | He stirs it for
- 25 awhile, and looks at the end of his stirrer. || When the blood changes color, he takes it off | the fire. He does not let it boil up. Then the "blood-soup" is done, | for that is its name. An expert | cook boils the soup this way. If he is inexperienced, he lets it boil up. | Then
- 30 it is cooked too much, and the || boiled blood goes down, and there is only water on top. | If the cook is experienced, it is thick. When it is done, he takes the kettle | off the fire, and he also takes off the kettle

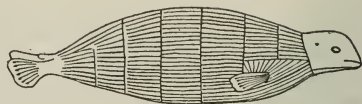
- 10 seḡ^xä k'läwayâ läx äxäsasa ts!enk^{wē} mēgwata. Wä, lä denē-k'ōdxa 'nemdenē läxens q!wāq!wax'ts!āna'yēx yix 'wādzewasasa xūd^{zē}. Wä, laem g'äg'ilelē denēk'a'yas läx ōxawa'yasa mēgwatē la māg'ilenē 'yīmlasē lāq qa's lä hēxs^{dendā}laq. Wä, g'il'mēsē lāwāxs laē dālaq. Wä, hē'mēsa elx^{ts}!āla lōq!wa qa's lä q!elōdzōlilaxa
- 15 xūd^{zē} lāxa sāgūd^{zowē} tsāts!ax'sema. Wä, lä se^{se}se^xsendeq qa mōdenēs āwāsgemasas läxens q!wāq!wax'ts!āna'yēx. Wä, hēt!a la gēg'ilil maemdēlqūlēda yax'yig'ilaxs laē äxstentsa xūd^{zē} lāq. Wä, lä äx'ēdxa ōgū'la hānx'lanowa qa's ts!ōxūg'indēq. Wä, g'il'mēsē ēg'ig'axs laē gūxts!ōtsa 'wāpē lāq qa negoyoxsdalisēxs laē hānx'-
- 20 lents lāxa legwīlē. Wä, lä äx'ēdxa 'wāpē qa's gūq!ēqēs lāxa lex^{ts}!āla elkwa qa's xwēt!ēdēq. Wä, g'il'mēsē lelqōxs laē gūq!ē-qas lāxa 'wābets!āwasa ālē hānx'lendayōs hānx'lanowa. Wä, lāxaē xwēt!ēdēq. Wä, la'mōsē ālak!āla la q!lāq!alālaq. Wä, lā-naḡwa yāwas'id xwēt!ēdēq qa's dōx'widēx ōbā'yasēs xwēdayowē.
- 25 Wä, g'il'mēsē k'lēx'widēda elkwāxs laē hēx'idaem hānx'sendeq lāxēs legwīlē. Wä, laem hēwāxa medelx'widēxs laā l'ōpa elx'-stag'ilakwa qaxs hē'maē lēgēmsē. Wä, hēem g'wēg'ilatsa ēg'il-watē elx'stag'ilakwa. Wāx'ida 'yāg'ilwatē, lä hēlq!alāq medelx'-wida. Wä, hēx'ida'mēsē q!ōltsē'sta. Wä, laem hēx'ida'ma
- 30 l'ōpē elk^u lä 'wī'la 'wuns'ida. Wä, ā'mēs lä q!ōkūyālēda 'wāpē, wāx'ida ēg'ilwatē lä genk'a. Wä, g'il'mēsē l'ōpēxs laē hānx'sa-nowēda hānx'lanowē lāxa legwīlē. Wä, lāxaē hānx'sendxa yax'yī-

with the | insides. He takes a short board | and puts it down by the side of the kettle containing the insides. || Then he takes his tongs 35 and lifts out the insides. He | puts them on the board. When they are all there, he takes | the board and puts it on a long split cedar-board, which he | lays down in front of those who are to eat the insides (of the seal). | After this has been done, he sits down by the side of the board. He takes a || piece of blubber, and a piece of the 40 tongue, | kidney, liver, | lungs, heart, and | also a piece of the braided intestines. He does | in the same way for all of those who are to eat the insides. || As soon as he has put down a number equal 45 to that of the | men, he takes up the boards and puts them in front of those who are to eat the insides. | Then he puts them down. As soon as they are all there, | he takes spoons and gives them to those who are to eat | the insides; and he carries the kettle with boiled blood || and puts it down in front of those who are to eat the "blood- 50 soup," for | that is its name. Then they eat the insides, | and they eat with spoons the soup. Generally they | eat with spoons both the blood-soup and insides. | As soon as they have eaten, they go out. Only || chiefs are invited to eat the insides of seals. Generally | 55 blood-soup is given with it. That is all about this. |

g'il'elats'lē hānx'lanowa. Wā, lā āx'ēdxā legūdzwōwē ts'lāts'lax'sēmē 33
qā's pax'ālilēq lāx māg'īnwalilasa yax'yīg'il'elats'lē hānx'lanowa.
Wā, lā āx'ēdxēs ts'lēslāla qā's lex'widēxa yax'yīg'ilē qā's lā le- 35
gūdzōts lāxa legūdzowē. Wā, g'il'mēsē 'wīladzōdexs laē āx'ēdxā
yāgūdzowē g'ildedzō ts'lēq!adzo lat!aak' k'wāgedzō saōkwa qā's lā
pāxdzamōlilas lāxa yax'yīg'il'elaxa yax'yīg'ilē. Wā, g'il'mēsē
gwā'fālilexs laē k'lūnxelilaxa legūdzowē. Wā, āx'ēdxā 'nemts!aqē
xūdzā lē'wa 'nemē g'ayōl lāxa k'lēmē lē'wa g'ayōlē lāxa 40
galgēnē lē'wa 'nemē g'ayōl lāxa tlēwana lē'wa 'nemē g'ayōl
lāxa kwāxwa lē'wa 'nemē g'ayōl lāxa 'mek'lūbā'yē. Wā, hē-
'misā 'nemts!aqē lāxa q'elkwē ts'eyīma. Wā, lā 'naxwa em hē
gwālē āx'ālēlemas qaēda waōkwē yax'yīg'il'elaxa yax'yīg'ilē. Wā,
g'il'mēsē q'lālxogemalōlē āx'ālēlemas lāx 'wāxaasasa bēbegwāne- 45
maxs laē dāg'līlāq qā's lā āxdzamōlilasa yax'yīg'ilē lāxa q'ēsāla.
Wā, laem g'ēdzōlīlelas lāxa yāgūdzowē. Wā, g'il'mēsē 'wīl'gālī-
lexs laē āx'ēdxā k'āk'ets!ēnaqē qā's k'ās'idēs lāxa yax'yīg'il'elaxa
yax'yīg'ilē. Wā, lā k'lōqūlīlaxa elx'stag'il'elats'lē hānx'lanowa
qā's lā hānx'dzamōlilas lāxa elx'ax'laxa elx'stag'il'elakwē qaxs 50
hē'maē lēgēmsē. Wā, lax'daxwē q'ēs'idxa yax'yīg'ilē. Wā, la-
naxwē 'yōs'id lāxa elx'stag'il'elakwē. Wā, la hē'menālaem 'wā'wi-
laa 'yōs'idxa elx'stag'il'elakwaxs lē'wa yax'yīg'ilaxs yax'yīg'ilāē.
Wā, g'il'mēsē 'wī'laqēxs laē hōqūwēlsā yīxs lēx'a'maēda g'īg'īgū-
ma'yē lē'lālasō qa lā g'il'ēsex yax'yīg'ilāsa mēgwatē. Wā, la'masa 55
elx'stag'il'elakwē lāq. Wā, laem gwāl lāxēq.

57 The blubber of the hair-seal is cut after the manner of this sketch of a seal. |

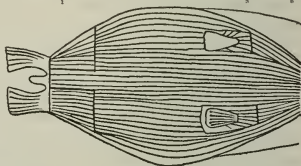
If there are from four to ten seals, and when | a



seal-feast is given to not very many people, then the blubber is cut ||
60 the whole length of the seal. When there are from eighty to a hundred, | they give a feast of blubber to many tribes. That is a great seal-feast. | Then they cut off the blubber from the meat (as in skinning deer). | It is spread open, and the blubber is cut from one end to the other, in this way: |

1 and 2, the hind-flippers, are given to the young chiefs; ||

65 3 and 4, the fore-flippers, are given to the next ones; | and the chest (5) is given to the head chiefs. |



The long strips of blubber are given to the | common people. As soon as a | man receives a long strip of
70 blubber, he stands up in the house, || takes it and puts it around his neck, and at once he bites the blubber | from the skin, and bolts it, for they try to eat quickly the | blubber of the skin; and when they have swallowed all the blubber, | they throw away the skin and ask for another | long strip of blubber; and when
75 it is given to them, they || put it around the neck, and they

57 G'aem gwālaats xūsēla'yē lāxa mēgwatē g'ada mēgwatbōlak k'lata-
ya (fig.) yixs mōsgemaēda mēgwatē lōxs neqasgema'ē yixs sakwī-
lase'waē qaēda k'lēsē q'lēnem bēbegwānema. Wā, lāla hayōlisē
60 xūsēla'yasa mēgwataxs malgūnaltsemg'ustā'ē lōx lak'!endaē, yixs
dōkūlilaxa q'lēnem lēlqwāla'ya. Wā, hēem 'wālas sakwēlēxa
mēgwatē. Wā, ā'mēsē sāpoyewē xūsēna'yasa mēgwatē lāxēs eldzē.
Wā, lālep!alīdzema qa's hāyimbendē xūsēlase'wa g'a gwālēga (fig.).

Wā, laem yaq!wēmasa ālō'stā g'ig'igāma'ya (1) lō' (2) xa dzē-
65 k!wayowē. Wā, hē'mis yaq!wēmasa mā'k'ilāqē (3) lō' (4) gelq!a-
yowē. Wā, hē'mis yaq!wēmasa xamagema'yē g'ig'igāma'ya (5)
hāq!wayowē. Wā, la yāx'wīdayowēda g'ilsg'ilstowē xūsē'lak' lāxa
bēbegwānemq!ālamē. Wā, hē'maaxs laē yax'wītse'wa 'nāl'nemōkwē
begwānemsa g'ilsg'ilstowē xūsēlakwa, wā, lā hēx'idaem lax'ūhila
70 qa's dāx'idēq qa's qenxōdēs. Wā, lā hēx'idaem q!ek'ālaxa xūdžē
lāxa k'lūdžēg'a'yē qa's mek'ēq lāxēs hahanakwap!aēna'ya q!ek'ālaxa
xūdžē lāxa k'lūdžēg'a'yē. Wā, g'il'mēsē 'wīlāwē xūdžāxs laē ts!e-
xalilxa k'lūdžēg'a'yē qa's ēt!lēdē dāk'lāla qa's yāx'wītse'wasa
g'ilsg'ilstowē xūsē'lakwa. Wā, g'il'mēsē yāx'wītse'waxs laē ēt!lēd
75 qenxōts. Wā, lāxaē ēt!lēd q!ek'ālaxa xūdžē qa's mek'ēq. Wā,

again bite off the blubber and bolt it. | Those who are experts can 76
eat six long strips of blubber. | Then they have enough; and (who-
ever does that) is proud of having eaten so much, for he is | an
expert. Not everybody is expert at bolting it; | but the chiefs do
not eat fast, as they eat the limbs. This || is called "feast of long 80
strips of blubber." It is the great feast | given of many seals. When
it is done, they go out. | Then those who have bolted the seal go
and wash themselves, for they are quite | covered with oil, because
they had the blubber around the neck. That is | all about this. ||

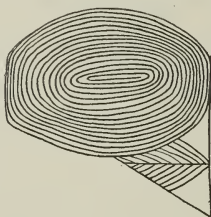
Seals are also boiled with stones in the same way as | horse-clams 85
are boiled. The only difference is, that they do not dig a hole | for
heating the stones when steaming the seal. When the fire is lighted
under it, | and it has burned out, (the owner) calls some men of his
numaym | to bring many oil-boxes. They || put them down by the 90
side of the heated stones, so that they stand close together, | in this
way.¹ When this is done, they take large buckets | and go to draw
water. The man pours it into the oil-boxes. | When they are less than
half full, he stops. Then he takes the long | tongs, sometimes four, and
he takes one || mat for each oil-box. When these are all | ready and the 95
stones are red-hot, the | young men of his numaym take the tongs,

lēda ēg'ilwatē 'nāl'nemp!ena q!EL!ets!axk!esxa g'ilsg'ilstowē xūsē- 76
'lakūxs laē pō!ida. Wā, la LEMqē nāq'asēxs q!ēk!esaēxa ēg'il-
watē qaxs k!ēsaē 'naḡwa ēg'ilwata begwānemē mek'aq. Wā,
lālēda g'ig'igāma'yē ex'im ha'yalag'ilil q!esaxa laslala. Wā, hēm
lēgades dōkwase'wasa g'ilsg'ilstowē xūsē'lakwaxa 'wālasē sakwē- 80
laxa q!ēnemē mēgwata. Wā, g'il'mēsē g'wālexs laē hōqūwēsa.
Wā, hēx'ida'mēsē la la'stax'da'xwēda mēmek!ēnoxwē qaxs 'nāḡwa-
'maē q!elsēs ōgwīda'yē qaxs qenxālaaxa xwēxūsē'lakwē. Wā, laēm
g'wāl laxēq.

Hēm g'wālē t!ēqwapayē qa q!ō'lasxa mēgwatē, g'wālaasasa 'nek-ā- 85
xa met!āna'yē. Lēx'a'mēs ōgū'qalayōsēxs k!ēsaē 'lāp'wūlts!ewakwa
yix t!ēqwapayē qa q!ō'lasxa mēgwatē. Hē'maaxs laē tsēnabewak.
Wā, g'il'mēsē x'iqostāxs laē Lē'lālaxa g'āyōlē lāx 'ne'mē'motasa
sakwēlalaxa mēgwatē qa āx'ēdēsēxa q!ēnemē k!ēk!imiyaxla qas
lā mexelselas lāxa māg'inwalasasa t!ēqwabekwē qa memk'ōlsēs 90
g'a g'wālēga.¹ Wā, g'il'mēsē g'wālexs laē āx'ēdxēs āwāwē naenga-
ts!ā qas lā tsū lāxa 'wāpē qas lā gūxts!ālas lāxa k!ēk!imiyaxlē.
Wā, g'il'mēsē benk!ōlts!ēxs laē g'wāla. Wā, lā āx'ēdxa g'ilsg'il!a
k!ēk!līplālaa, 'nāl'nemp!enaē mōts!aqa. Wā, hē'misa 'nāl'nēmē
lē'wē qāēda 'nāl'nemsgemē k!ēk!imiyaxla. Wā, g'il'mēsē 'wēla 95
g'wālāxas laē mēmēntsemx'īdēda t!ēsemāxs laē hēx'idaēm āx'ēdē
hā'yā'fās 'ne'mēmotasxa k!ēk!līplālaa qas k!līplidēs lāxa x'ix'ix-

¹ Six boxes side by side; opposite the middle of the fire, about two feet away from the fire.

- pick up the red-hot | stones, and throw them into the water in the
 200 oil-boxes. | When the water begins to boil, they take || long strips of
 blubber and throw them into the boiling | water. When the boxes
 are nearly full, they take the tongs, | pick up the red-hot stones, and
 put them on top of the | blubber that they are steaming. When the
 water is boiling hard | in the oil-boxes, they take the mats and spread
 5 them || over them, so that the water does not boil over. Then the young
 men leave them. | Afer the water has been boiling a while, they go to
 look at them; | and when it stops boiling, they take off the mats and
 put them away. | They take cutting-boards and lay them down back
 10 of the | oil-boxes. They take the tongs, and || take out the blubber
 and place it on the cutting-boards. | When it has all been taken
 out, the
 eat it. |
 of this
 length-
 hundred
 15 this way:
 blubber.
 chiefs try
 do each
 tribe do
 given |



young men call those who are to
 I spoke about this on page 458
 writing. | They cut the blubber
 wise. When | there are more than a
 seals, they cut it spirally, in
 so that it is || one long strip of
 This is done when two rival
 to give great seal-feasts to out-
 other. Two | chiefs of one
 this; and the long strip is
 to the speaker of the rival

- 98 semāla t'lēsema qa's lā k'lipstālas lāxa 'wābets'āwasa k'lek'lim-
 yaxla. Wā, g'il'mēsē 'nāxwa la maemdelqūlaxs laē āx'ēdxa
 200 g'ilsg'ilstowē xūsē'lakwa qa's āxstendēs lāxa maemdelqūla
 'wāpa. Wā, g'il'mēsē elāq qōt!axs laē āx'ēdxa k'lipālāla qa's
 k'lip'lēdēs lāxa x'ix'ixsemāla t'lēsema qa's lē k'lipēyindālas lāxa
 xūsē'lakwē q'lōlasō's. Wā, g'il'mēsē ālak'!āla la maemdelqūla
 'nāxwēda k'lek'limyaxlaxs laē āx'ēdxa lēelwa'yē qa's lēpeyindālēs
 5 lāq qa k'lēsēs medelx'wūltāle 'wāpalās. Wā, ā'mēsē la bawēda
 hā'yāl'ās. Wā, g'il'mēsē gōg'īls maemdelqūlaxs laē dōx'wīdeq.
 Wā, g'il'mēsē g'wāl medelqūlaxs laē āx'ēdxa lēelwa'yē qa's g'ēxēq.
 Wā, lā āx'ēdxa āwādzowē ts!āts!ax'sema pax'alēsēq lāx ālanālisasa
 k'lek'limyaxla. Wā, lax'da'xwē āx'ēdxa k'lek'lipālāla qa's sawō-
 10 'stendēs lāxa xūsē'lakwē, qa's lā sēdzōdālas lāxa sēdzowē ts!āts!ax'-
 sema. Wā, g'il'mēsē 'wīladzōdexs laē lē'lālēda hā'yāl'āxa q'ē-
 sālē. Wā, hē'mēsen wāldem lāx (458) xsa k'lādekwa. Laē āem
 hā'yimx'sentsō' seSEX'sentse'wa lāxēs g'ildōlasē. Wā, g'il'mēsē
 hā'yāqax lāk'!endōda mēgwataxs, wā la SEX'sē'stālase'wa g'a g'wālēg'a
 15 (fig.) qa g'ilsg'ilstowēs xūsē'lakwa, yixs sakwēlap!aēda 'wāx'sēk'!esē
 g'ig'igāmēsa 'nemsgemakwē lēlqwālaLa'ya. Wā, hē'mis yāx'wīda-
 yōxa āyilkwasa āpsēk'!esē g'igāma'ya senāla g'ilt!a xūsē'lakwa

chief. A whole length of blubber | is coiled into the feast-dish. 18
Then they pour | olachen-oil on it, and place it in front of the
speaker. Then he arises, || takes one end of the blubber, and 20
puts it around his neck. | He bites off the blubber from the
singed skin and swallows it. If he | is an expert at bolting
it, he eats almost three | fathoms of blubber. If he is not
expert, he can not | eat more than one-half of a fathom. Then
he gives up. Then the speaker of the chief just promises a
seal-feast. || They do not cut the blubber spirally | to give it 25
to those who do not belong to the rival chief. They only receive
strips of blubber cut | lengthwise, cut as written on page 458. | They
also put the blubber around their necks and bolt it. | They do not
pour oil on it, for they only pour oil on the blubber given to the ||
speaker of the rival chief. As soon as they finish, | they go out and 30
vomit all behind the house, | for it really makes one feel squeamish.
After finishing, they wash themselves | in hot water and urine.
That is all. |

Steamed Seal-Meat.—Steaming of seal and porpoise is done in the 1
same way, | on heated stones, as clams are steamed. | The only
difference is that | skunk-cabbage and many hemlock-branches are
taken and are put down by the side of the || red-hot stones. When 5
the coals are taken away from the | red-hot stones, the hemlock-

yíxs laē q'elx^uts!ā lāxa lōqūlilē. Wā, hē^emis la k'lūqeyaak^usa 18
Llē^ena. Wā, g'il^emēsē lā k'āgēmlilēm lāxa āyilkwaxs laē lāx^uū-
lila qa's dābēndēx ōba^eyasa xūsē^elakwyē qa's qēnxōdēsēxs laē 20
q'ek^ulāx xūdās lāxa klūdžēg^ea'yē qa's mek^uēq. Wā, g'il^emēsē
ēg'ilwata hē g'wēg'ilaxs laē hālselaem k'lēs yūdūx^up!enk^u laxens
bāLax, yix hā^emaakwas. Wāx^a 'yāg'ilwatē; wā, lak^ulēs neq^ulēbōdē
hāmx^uit^ese^ewasēxs laē yāx^uida. Wā, ā^emēsē la qasā mēgwatxa,
yīxa ayilkwasa g'igāma^eyē. Wā, lāla k'lēs se^ex^usē^estālakwē yīya- 25
q'wēmasa k'lēsē āpsāk^ulētsa g'igāma^eyē qaxs neqaōlisaē sākwa^eya
g'ilsg'ilstowa xūsē^elakwē hē g'wālē sākwa^eyasa k'ladedzā^eyax 458.
Wā, lā qēnxōdaemxaasa xūdžē. Wā, laxaē mek^uaemxaaq. Wā,
lā k'lēs klūnq^ulēgek^usa Llē^ena qaxs lēx^aa^emaē klūnq^ulēgek^uwē lōqūlās
āyilkwasa āpsāk^ulēsē g'igāma^eya. Wā, g'il^emēsē g'wālexs laē 30
hēx^uidaem hōqūwēlsa qa's lā hōx^uwits lāx ālanā^eyasēs g'ōkwē
qaxs ālak^ulālaē ts!enk^ulūlema. Wā, g'il^emēsē g'wālexs laē la^estex^uida
lāxa q'lōltaakwē 'wāpa lē^ewa kwātslē. Wā, laem g'wāla.


Steamed Seal-Meat.—'neg^uik^u mēgwata; yíxs hē^emaē g'wālēda 1
t^ulēqwapayē qa^eneg^uasxa mēgwatē lē^ewak^ulōlōt^ulē g'wālaasasa^eneg^ua-
saxa met^ulāna^eyē. Wā, lēx^aa^emēs ōgūqalayosēxs laē āxse^ewa k'lē-
k^ulāōk^uwa lē^ewa q'lēnemē q'lwāxa qa's lā āxnōlīdzem lāxa la
x^ux^uixsemāla t^ulēsema. Wā, g'il^emēsē 'wīlōqāwēda gūlta lāxa x^uix- 5
semāla t^ulēsemxs laē āx^uētse^ewēda q'lwaxē qa's xes^ualōdālayt^uwē lāx

- 7 branches are put | on top of the hot stones; and when there is a thick layer, they | spread the skunk-cabbage over the hemlock-branches. They stop when there is | one layer. Then the man takes the pieces
 10 of seal-meat, || places them on the skunk-cabbage, and when they are all on, he | takes sharp cedar-sticks and pokes holes in the skunk-cabbage, so that | there are holes in it for the water and steam to pass through. | After this has been done, he takes strips of blubber |
 15 which he has cut as described on page 458. He spreads them || over the pieces of meat. After they have been spread, he takes | mats and puts them down next to the place where he is going to steam the seals. | Each one of four young men takes a large bucket filled with fresh water, | and he pours it | over the cut seal-meat. Then other ||
 20 young men take up the mats and cover (the meat) with them. I think | they keep it there for three hours. After this time | it is done. Now it is done. Then they take off the mat cover | and spread it that it may get dry, and also so that the steamed | seal may
 25 cool off. Then they take short boards, || put them down, and then they do as I described before. | They put the cooked meat on the boards and they eat it. | That is all about this. |

1 Seal-Head.—Now only the head is left, which is given to the steersman | of the seal-hunter. They do not cut off the head | until the

- 7 öküya'yasa x'ix'ixsemälä tlēsema. Wä, g'il'mēsē wākūxs laē äx'ēd-xa k'ek'!aök!wa qa's LEPEYINDÄLēs lāxa q!waxē. Wä, ä'misē 'nemx'dzekwālaxs laē gwāla. Wä, lä äx'ēdxa SESEX"saakwē eldz
 10 qa's äxdzödēs lāxa k'!ek'!aök!wa. Wä, g'il'mēsē 'wīladzödexs laē äx'ēdxa ēx'ba k!wa'xLāwa qa's L'ENXsalēs lāxa k'!ek'!aök!wa qa kwakwōdzewē qa g'ayimx'sälatsa 'wāpē LE'wa k'!älēla. Wä, g'il-'mēsē gwālexs laē äx'ēdxa SESEX"saakwē xūsē'lak" hē gwālē sākwa'ya k'!adēdzāyax 458 k'!ādekwa qa's LEPEYINDēs lāxa
 15 sāg'ikwē ELdza. Wä, g'il'mēsē 'wīla lä LEPEYēxs laē äx'ēdxa lēl'wa'yē qa's äx'elsēs lāx māg'inwa'yasa 'nek'asölē mēgwata. Wä, lä äx'ēdxa mōsgemē āwā naengats!ē qōqūt!axa 'we'wā'p!emē q!wālxewegwēsa mōkwē hā'yā'fa. Wä, lax'da'xwē tsādzELEyīnts lāx öküya'yasa SESEX"saakwē mēgwata. Wä, hēx'ida'mēsa waōkwē
 20 hā'yā'fa dāx'idxa lēl'wa'yē qa's nās'idēs lāq. Wä, len k'ōtaq yūdux"ts!agELElag'ila lāxa q!lāq!alak'!ayaxens 'nālāqē 'wā'wats!aasasēxs laē L!ōpa. Wä, la'mē L!ōpa. Wä, la'mē lēt'lētse'wēda nayimē qa's LEP!älidzemē qa lem'x'widēs. Wä, hē'mis qa k'ak'o'x'wida-lisa 'neg'ikwē mēgwata. Wä, lä äx'ētse'wēda 'wādzowē ts!äts!ax"se-
 25 ma qa's pax'alisēq. Wä, ä'mēs la negeltōdxen g'ag'ilēyē wāldemāxs laē sēdzo'yo lāxa sēdzowē ts!äts!ax"sema Lō'xs laē q!es'ētse'wa. Wä, laem gwāl lāxēq.

1 Seal-Head.—Lēx'aem lēda x'ōta yīxs hē'maō k!waxlā'yanemsa k!waxlā'yasa hānL!ēnoxwaxa mēgwatē, yīxs ā'f'maō qāx'itsōxs

hair has been singed off. Then it is given to the steersman. If | 3
there are many seals, the hunter does not give the head to his ||
steersman, but he pays him five pairs of blankets for | one hundred 5
seals, which are equal to five dollars; for | the head is always left on
the body when there are many hair-seals. When | they let the chief
buy the seal, then the head is cut off, and | it is given to the old
people, for it is never given with the || meat in a seal-feast. The 10
old people just take off the blubber of the head | and cut it into strips,
in this manner:  It is just put into a | kettle, water is
poured into it, and the kettle is put on the | fire of the
house. It takes a long time to boil it before it is
done. | When it is done, the boiled head is taken off
the fire. || They take a small dish and put it down alongside of 15
the kettle with boiled head. | They take tongs and take hold of
the | blubber of the boiled heads, and put it into the small dish. |
When it is all in, they take dried halibut, break it into pieces, and
put it into | another small dish. Now it is to be eaten with the
strips of blubber of the || boiled seal-head. If there is no dried hali- 20
but, dried salmon is eaten | with it; and the dried salmon and dried
halibut are eaten with strips | of blubber which is not eaten at the
great seal-feast which is given when there are many seals. | This is

laē gwāl ts!EX'āSE'wa qa's lā ts!EWē lāxa k!wax!ā'yē. Wā, g'il- 3
'mēsē q!ēnema mēgwataxs laē yāx'stōdzemsa hānL!ēnoxwē lāxēs
k!wax!ā'yē. Wā, ā'misē hālāqa yīsa sek!axsa p!ēlxelasgem qaēda 5
lāk!ēndē mēgwata 'nemāx'is lō' sek!asgem dāla, qaxs hēmenā-
lā'maē āxālēda āx'ōtaxs q!ēnemaēda mēgwatē. Wā, g'il'mēsē lāyī-
wēda mēgwatē lāxa g'igāma'yaxs laē hēx'idaem qax'īd qa's ts!E-
'wēs x'ōtās lāxa q!ūlsq!ūlyakwē qaxs k!ēsaē lāyowēnōx lāxa sa-
kwēlāxa mēgwatē. Wā, ā'mēsa q!ūlsq!ūlyakwē sapōdex xūtsema- 10
'yas qa's xūsēlax'īdēq g'a gwālēg'a (*fig.*). Wā, ā'mēs la āxts!ōts lāxa
hānx'lanowē qa's gūq!eqēsa 'wāpē lāqēxs laē hānx'lents lāx lē-
gwilasēs g'ōkwē. Wā, la'mēsē gēg'ilīl maemdelqūlaxs laē L!ōpa.
Wā, g'il'mēsē L!ōpexs laē hānx'sendxēs x'ōtstag'īlats!ē hānx'lanowa.
Wā, lā āx'ēdxa lālogūmē qa's k'āg'alitē lāxa māg'īnwa!īlāsa x'ōtsta- 15
g'īlats!ē hānx'lanowē. Wā, lā āx'ēdxa ts!ēs!āla qa's k!īp!īdēs lāxa
xūtsema'yasa x'ōtstag'īlakwē qa's lā k!īpts!ōts lāxa lālogūmē. Wā,
laē g'il'mēsē 'wēlaxs āx'ēdxa k!āwasē qa's lā k!ōpts!ōts lāxa ōgū-
'la'mē lālogūma. Wā, la'mē mayinnōx'LES lāxa xūtsema'yasa
x'ōtag'īlakwē. Wā, g'il'mēs k!eās k!āwatsēxs laē xamasē mayīmas 20
lāq. Wā, lāxaa mayīma xamasē LE'wa k!āwasē lāxa g'ilsg'ilstowē
xūsē!akūxs māmōtaē lāxa 'wālasē sakwēlaxa q!ēnemē mēgwata.

23 called "eating seal-heads," what I am | describing now. That is all about the seal. ||

1 Whale. (A whale found dead on the beach).—When | the hunter finds a dead whale, he goes home to his | house; and when he comes to the beach in front of his house, he stands | up in the bow of his 5 small hunting-canoe and promises || a whale-feast to his people. Then his people learn that he has | found a dead whale. He gives to his daughter the name Place-of-cutting-Blubber, for he invites them on her behalf. Then the tribe | make ready. They sharpen their butcher-knives that day. | In the morning, when daylight comes, the 10 whole tribe launch their small canoes || for carrying whale-blubber. Their | wives steer the canoes when they start. He who | found the dead whale goes ahead of his tribe. When | they arrive at the place where the whale is lying, his father, if he has one, goes up to the | whale with the daughter of the one who found the whale; that is, 15 with Place-of-cutting-Blubber. || They stand behind the neck of the whale; and when the | guests arrive at the beach where the dead whale lies, | his father speaks, and says, "O tribe! come and cut the blubber of the | salmon of Place-of-cutting-Blubber, for it is very fat." Then he speaks again, | calling the head chief of the tribe. 20 He says, "You shall have for your dish || the dorsal fin, Chief Place-

23 Wā, hēem lēgades x'ix'ōtagāxa x'ōtāsa mēgwatē yixen la wāldema. Wā, laem gwāl lāxa mēgwatē.

1 Whale. (Gwē'yim yixs lēdzelaē lāxa L!ema'is).—Hē'maaxs laē lēselēda hānl!ēnoxwaq, wā, lā hēx'ida'mēsē lā nā'nakwa lāxēs g'ōkwē. Wā, g'il'mēsē lāg'aa lāx L!ema'isasēs g'ōkwaxs laē lāx'ū-tēxs lāx āgiwa'yasēs hānal!aats!ē xwāxwagūma. Wā, lā qāsa 5 gwē'yimxa qaēs g'ōkūlōtē. Wā, laem q!ā!alelē g'ōkūlōtasēxs lēselāaxa gwē'yimē. Wā, lā lēx'ēts K!āmaxalasē lāxēs xūnō-kwē qaxs hē'maē lē'lālag'ilē. Wā, hēx'ida'mēsa lēlqwālala'yē xwā-nal'īda. Wā, laem t!eqaxēs sēsex'x'ā k'lāk!ēwayāxa 'nāla. Wā, g'il'mēsē 'nax'īdx gaālāxs laē 'wī'la wī'x'ustendēda lēlqwālala- 10 'yaxēs k!wayats!ēlaxa gwē'yimē xwāxūxwagūma. Wā, la'mē 'wī'laem k!wēk!waxlāxēs gēgenemāxs laē ālēx'wida. Wā, hē'mis g'ālag'iwā'ya lēselāxa gwē'yimāxs g'ōkūlōtē. Wā, g'il'mēsē lāg'aa lāx yāgwīdzasasa gwē'yimāxs laē ōmpas qō āyadlaxō lasgemēxa gwē'yimē lō' xūnōkwasa lēselāxa gwē'yimē, yix K!āmaxalasē qa's 15 lā lāxwāla lāx ōxlaatā'yasa gwē'yimē. Wā, g'il'mēsē g'āx mexa-la'ya lē'lānemē lāx L!ema'isa yāgwīdzasasa gwē'yimāxs laē yāq!ē-g'a'lē ōmpas, wā, la 'nēk'a: "Wā, gēlag'a k'lēx'īdex g'ōkūlōt lāxg'a k'lōtelag'as K!āmaxalasē, laemg'a tsenxwa." Wā, lā ētsē'sta xamagemā'yē g'igāmēsēs g'ōkūlōtē. Wā, lā 'nēk'a: "Laems lōq!wa- 20 des nexsemēlēlā lāg'a'yē g'igāmē' Yāqolas," yixs L!al!asiqū-

of-Property;" that is, if the Seaward-Dwellers | are invited. Then 21
 he calls the common people. | His tribe goes ashore at once, and they
 stand at the right-hand side | of the whale. They stand according to
 their seats | at the feast; but Place-of-Property stands near the dorsal
 fin || of the whale. The whale lies on its belly; and (the head chief) 25
 holds in each hand | a butcher-knife. He puts these on the |
 back of the whale's neck, and measures one fathom. | Then he moves
 backward, cutting along the two sides of the whale | towards the
 tail, back of the dorsal fin. Then he stops. The (people) || cut 30
 around the neck of the whale, beginning at the back of the | whale's
 head; and the one next in rank to Property-Place cuts off a piece of
 blubber half | a fathom wide, beginning at the cut made | by
 Property-Place, downward to the belly of the whale. | The one next
 in rank cuts a piece of the same width, || and all the men receive 35
 pieces of the same width as they | cut off the blubber crosswise down-
 ward. As soon as all | the blubber is off, the women | cut a hole in
 the thin side of the whale, and cut off the inside fat. | When it is all
 off, they put it aboard the canoes. || Next they cut off a piece of the 40
 tail of the whale; | and when it is all off, they go home to their
 houses. | Then they unload the blubber and put it down above |

laēda Lē^llānemē. Wā, lā Lē^llāxaxa ogwida^{yē} g^okūlōts. Wā, hēxⁱ- 21
 da^{mēsē} hōx^{wūltowē} g^okūlōtas qa^s lā q^lwāg^{alis} lāx hēlk^{!ōdenō}
 dza^{yasa} gwe^{yimē}. Wā, la hēem lax^{walaatsēs} k^{!wayaxs} k^{!wēlaē}
 lāxa g^{ōkwē}, yixs lāa^{lē} Yāqōlasē laxwālā lax nexsemēlelās lāg^a-
^{yasa} gwe^{yimē}. Wā, la hē gwīg^{endxa} gwe^{yimē} lāxēs ^{wāx^{sen}}- 25
 kūlaēna^{yaxa} se^{sex^u}xa k^{!ak^{!ewayā}}. Wā, hē^{mis} hāx^{wālelē}
 ōxlaatā^{yasa} gwe^{yimaxs} laē bāl^{idxa} ^{nemp^{!enk^ē}} lāxens bālāxs
 laē k^{!a^{fnakūla}} xūlde^{fnakūlaxa} ^{wax}sōdēg^{a^{yasa}} gwe^{yimē} la
 hēxs^{dendāla} lāx gwak^{!ōt^{!ex^{lā}}} ^{yasa} lāg^{a^{yaxs}} laē ^{wala}. Wā, lā
 k^{!astentse^{wa}} ōxawa^{yasa} gwe^{yimē} g^{āg^{ilela}} lāx ōxlaatā^{yasa} 30
 gwe^{yimē}. Wā, lēda makilāx Yāqōlasē k^{!ēx^{idxa}} neq^{!ēbōdē}
 lāxens bālāx yixs ^{wādzewasasa} k^{!ēyōlē}, g^{āg^{ilela}} lāx āwūnxa-
^{yas} āxa^{yasa} Yāqōlasē, babanaaqa lāx tek^{!āsa} gwe^{yimē}. Wā,
 lāxaē ōgwaqēda makilāq, hēemxaē ^{wādzowē} k^{!āyas}. Wā, lā
^{na^{xwaem}} hē āwādzowē k^{!āyasa} ^{na^{xwa}} bēbegwānema lāxēs ge- 35
 gēxsalaēna^{yaxēs} k^{!amaxelase^{wē}}. Wā, g^{il^{mēsē}} ^{na^{xwa}} k^{!ē}-
 kūxs laē sāpōdxa k^{!ēk^{!ēyōlē}}. Wā, g^{il^{mēsē}} ^{wi^{lāxs}} laēda ts^{lē}-
 daqē k^{!ēx^{sodex}} pelnodza^{yasa} gwe^{yimē} qa^s k^{ex^{idēx}} tsenx-
 tsenwīlas. Wā, g^{il^{mēsē}} ^{wi^{lāmasexs}} laē mōxsaq laxēs yā^{yats^{lē}}.
 Wā, laemxaāwisē ^{wi^{la}} k^{!ayap^{!xa}} k^{its^{!exsda^{yasa}}} gwe^{yimē}. 40
 Wā, g^{il^{mēsē}} ^{wi^{lōlqēxs}} laē nā^{nakwa} lāxēs g^{ōkwē}. Wā, hēxⁱ-
 da^{mēsē} moltōdxa k^{!ēyōlē} qa^s āx^{āliselēs} lāx āla^{yasa} ^{wūlasē}

43 high-water mark. After it has all been taken up, the man takes | a
 short board for cutting blubber. He puts it down, takes the blub-
 45 ber, || and puts it on the board to be cut. He measures it so that it is
 cut in pieces four | finger-widths wide. He continues this the whole |
 length of the blubber. After a piece is off, he | cuts it crosswise, so
 that it is half a finger-width thick. | After it has all been cut up, he puts
 50 the pieces into a kettle for boiling. || He puts the kettle on the fire on
 the beach | to try out the oil. He takes the tongs and stirs it, and |
 he continues stirring it. His wife takes a box and | places it by the
 side of the fire on which the oil is being tried out. She also takes a
 large shell of a horse-clam. | When it boils up, she takes the large
 55 clam-shell || and skims off the whale-oil and pours it into the box. |
 She only stops when all the whale-oil is off the boiled blubber. | Then
 she takes a large basket, takes the boiled blubber | out of the kettle,
 and puts it into the basket. When | it is all in, she puts it down in
 60 the corner of the house. || The people also take the oil-boxes at each
 end and another man | puts them down in the corner of the house.
 (The owner's) wife | takes cedar-bark, splits it into long strips, and |
 carries it to the basket containing the boiled blubber, next to which
 she sits down. | Then she takes out one of the pieces of boiled blubber,
 65 and she ties it in the middle with the cedar-bark. || She takes another

43 'yā'x^umota. Wā, g'ilēmēsē 'wīlōsdēsexs laē āx'ēdēda begwānemaxēs
 bexdzōwē ts'lāts!a'x^usema qa's pax'ālisēq. Wā, lā āx'ēdxa k'!eyōlē
 45 qa's pagēdzōdēs lāxēs bexdzowē. Wā, lā mens'idxa mōdēnē lāxens
 q!wāq!wax'ts!āna'yēx qa 'wādzewatsa k'!eyōlaxs laē bex'ēdeq hāxē-
 la lax 'wāsgemasasa k'!eyōlē. Wā, g'ilēmēsē lāwāxs laē gēg'ēx'sela
 bex'ēdeq qa k'!ōdēnēs lāxens q!wāq!wax'ts!āna'yēx yix wīwogwa-
 sas. Wā, g'ilēmēsē 'wīwēlx'sexs laē āxts!ōts lāxa semg'ats!ē hānx'-
 50 lanowa. Wā, lā hānx'lents lāxa legwīsē lāxa l!ema'isē semx'de-
 maxa k'!eyōlē. Wā, lā āx'ēdxa ts!ēs!āla qa's xwētelg'a'yēs lāq. Wā,
 lā hēmenālaēm xwētelgēq. Wā, lā genemas āx'ēdxa lāwatsa qa's
 hā'nōlisēs lāxa semx'dema legwīsa; hē'misa 'wālasē xalaētsa met!ā
 na'yē. Wā, g'ilēmēsē medelx'widēxs laē āx'ēdxa 'wālasē xalaētsa
 55 met!āna'yē qa's ax'wīdēs lāxa gwēk'!ēsē qa's lā āxts!ālas lāxa lāwa-
 tsā. Wā, lā ālēm gwālexs laē 'wīlāwēda gwēk'!ēsē lāxa semyak'a-
 wa'yē, laas āx'ēdxa 'wālasē lexa'ya qa's āx'wūlts!ālēxa semyak'awa-
 'yē lāxa hānx'lanowē qa's lā āxts!ālas lāxa lexa'yē. Wā, g'ilēmēsē
 'wīlts!ā lāxa lexa'yaxs laē hānēgwīlas lāxa onēgwīlasēs g'ōkwē. Wā,
 60 laxāē dādanōdxa gwēk'!edzats!ē lāwatsa lē'wa ōgū'lamē begwā-
 nēma qa's lā hānēgwīlas lāx onēgwīlasēs g'ōkwē. Wā, lāla genemas
 āx'ēdxa denasē qa's dzedzēxsēndēq qa ts!ēlts!ēq lās g'ilsg'ilstā. Wā,
 lā dālaq qa's lā k'!wanōlīlxa semyak'awayaaats!ē lexa'ya. Wā, lā,
 dālts!ōdxa 'nēmts!aqē semyak'awayā qa's mōg'oyōtsa denasē lāq.
 65 Wā, lā ēt!ēd āx'ēdxa 'nēmē qa's mōg'oyōdēs lāx ēk'!ēlēlās. Wā, lā

one and ties it in the middle. | She continues doing so, and does not 66
 stop until the | strips of split cedar-bark are all used up; and when
 it is done, it is in this way: Now, | the name of the boiled
 blubber is changed, and it is called "tied in the middle." |
 After all this has been done, she hangs up the pieces || over 70
 the fire of the house, and evaporates them until they are
 dry. | After they have been hanging there for one month, she
 takes a small kettle and | puts into it one string of blubber tied in
 the middle, together with the cedar-bark. | She pours water on it;
 and when the water shows on | top, she puts it on the fire. After it
 has been boiling a long time, || she takes it off. She takes a | small 75
 dish and puts it down near the kettle in which the pieces tied in the
 middle have been cooked. | She takes the tongs and takes hold of the
 boiled | pieces and puts them into the small dish. After | she has
 taken them all out of the kettle, she tries to eat it at once, || while it 80
 is still hot, for it is tender while it is hot, | but it gets tough when it
 gets cold. After she has eaten enough, | she puts away what is left;
 and when she wants to eat more, she | takes her kettle, pours water
 into it, and puts it on the | fire of the house. When it begins to boil,
 she takes it off || the fire. She takes the cold pieces of blubber tied 85
 in the middle | and places them in the hot water; and when she
 thinks that they are | hot, she takes them out with her tongs and |



hanal hē gwēg'ilē. Wā, al^mmēsē gwālexs laē q'ūlbēda g'ilsg'ilstowē 66
 dzexekⁿ denasa. Wā, lā g'a gwālaxs laē gwāla (*fig.*). Wā, la^mmē l'ā-
 yowē lēgemasa semyak'awa^{yē} lāxēq. Laem lēgades mōm^x'se-
 makⁿ laxēq, wā g'il^mmēsē ^{ewi}la hē gwēx'īdqēxs laē texⁿstōts lāx
 neqostāwasēs legwīlē. Wā, la^mmē x'īlaq qa lenxⁿ'widēs. Wā, g'il- 70
^mmēsē la ⁿnemsgemg'ilaxa ^mmekūlāxs laē āxⁿētseⁿwa haⁿemē qa^s
 āxts'oyāēda ⁿenents'laqē mōm^x'semakwa ^{ewi}la lēⁿwa denasē lāq.
 Wā, lā gūq'eqasa ^{ewāpē} lāq. Wā, g'il^mmēsē nēl'īdēda ^{ewāpē} lāx
 ōkūya^yasēxs laē hānxⁿ'lents lāxēs legwīlē. Wā, g'il^mmēsē gageg'i-
 līlēla maemdelqūlaxs laē hēxⁿ'īdaem hānxⁿ'sendeq. Wā, lā āxⁿēdxā 75
 lālogūmē qa^s hāⁿōlīlēs lāx māg'inwalīlasa mōm^x'semakwēⁿlatslē
 hānxⁿ'lanā. Wā, lā āxⁿēdxā ts'ēslāla qa^s k'lip'īlēs lāxa hānxⁿ'Laa-
 kwē mōm^x'sema qa^s lā k'lipⁿts'lālas lāxa lālogūmē. Wā, g'il^mmēsē
^{ewi}lōⁿsta lāxa hānxⁿ'lanowaxs laē hēxⁿ'īdaem hayalemk'la q'ēsⁿēd-
 qēxs hēⁿmaē ālēs ts'elqwē qa^s telqwaaxs ts'elqwaē. Wā, lā 80
 hēxⁿ'īdaem plēs'īdexs laē ^{ewūdex}īda. Wā, g'il^mmēsē pōl'īdexs laē
 g'ēxaq yīx hām^x'sā^yas. Wā, g'il^mmēsē ēt'lēd hamaēxsd lāqēxs laē
 āxⁿēdxēs haⁿemē qa^s gūxts'ōdēsa ^{ewāpē} lāq qa^s hānxⁿ'Lendēs lāx
 legwīlasēs g'ōkwē. Wā, g'il^mmēsē medelxⁿ'widexs laē hānxⁿ'sendeq
 lāxa legwīlē. Wā, lā āxⁿēdxā ^{ewūda} hānxⁿ'Laakⁿ mōm^x'semakwa 85
 qa^s āxstendēs lāxa ts'elxⁿ'sta ^{ewāpa}. Wā, g'il^mmēsē k'ōtaq laem
 ts'elxⁿ'widexs laē xwēlaqa k'lipⁿ^{ewūstentsēs} ts'ēslāla lāq qa^s xwē-

places them in small dishes, and they eat it | before it gets cold.
90 After she has eaten enough, || she puts it away, and she just heats it
whenever she wants to eat of it. | This is called "eating boiled blubber
tied in the middle."

1 **Boiled Whale-Tail.**—And this is eating boiled | whale-tail while it
is fresh. When the man goes and takes | a piece of the tail, he cuts
it in strips two | finger-widths thick, and he cuts it the same length, ||
5 so that the pieces are square. The length of the square is | one span.
As soon as many pieces have been cut, | the man takes his kettle and
pours water into it. | When it is more than half full, he puts it on the
fire of his house; and when | it is on, he takes a piece of blubber of the
10 whale-tail, || and he bites the end of it, holding at the same time the
opposite end and stretching it. | Now he pulls it; and after he has
stretched it, | the blubber of the whale's tail is two spans long. | It
is now as thick as the little finger. | He does this to all the pieces;
15 and after he has done so, || he waits for the water to boil. When it
boils up, | he takes the pieces one by one. He takes the stretched
blubber | of the whale's tail and puts it into the boiling water. | He
puts it into it quickly. When the pieces are all in the kettle, he takes
20 the | tongs and stirs the water quickly. After doing so || he takes

88 laqē k'lip̄ts!lālas lāxa lālogūmē. Wā, hēx'ida'mēsē hā'ya'lo'māla
q!ēs'ēdqēxs k'les'maē 'wūdex'ida. Wā, g'il'emxaāwisē pōf'idexs
90 laē g'exaq. Wā, ā'misē ts!Elx'ts!elqwaqēxs hā'maēxsdaaq. Wā,
hēm lēgades mōm̄x'semagūg'exa hānx'laakwē mōm̄x'semakwa.

1 **Boiled Whale-Tail.**—Hē'misa ts!ets!asneg'āxa hānx'laakwē ts!as-
nēsa gwe'yimē, yix hē'maē ālēs gētē. Hē'maaxs laē āx'ēdēda
begwānemaxa g'āyulē lāxa ts!āsna'yē. Wā, lā bex'ēdeq qa mālđenēs
wāgwasas lāxens q!wāq!wax'ts!āna'yēx. Wā, la'xaē hēm 'wadzōxs
5 laē bex'ēdeq qa k'!ewelx'ūnēs. Wā, la 'nemp!enk' lāxens q!wā-
q!wax'ts!āna'yēx yix 'wāsgemasas. Wā, g'il'mēsē q!ēnemē bexa-
'yasēxs laē āx'ēdxēs hānx'lanowē qa's gūxts!ōdēsa 'wāpē lāq. Wā,
la ēk'!ōlts!ēxs laē hānx'lents lāx legwīlasēs g'ōkwē. Wā, g'il'mēsē
hānx'lālaxs laē dāx'idxa 'nemts!aqē xūsē'lakwē k'its!exsdēsa gwe-
10 'yimē. Wā, lā q!ex'bēqēxs laē dālx āpsba'yasēxs laē ts!ās'ēdeq.
Wā, laem nēxaq. Wā, g'il'mēsē gwāl ts!āsaxs laē malp!enk'ē
lāxens q!wāq!wax'ts!āna'yēx, yix la 'wāsgematsa xūsē'lakwē k'i-
ts!exsdēsa gwe'yimē. Wā, la yūem la 'wāg'itens selt!ax'ts!āna'yēx.
Wā, lā 'nāxwāem hē gwēx'idxa wāōkwē. Wā, g'il'mēsē 'wīlaxs
15 laē ēsela qa medelx'widēsa 'wāpē. Wā, g'il'mēsē medelx'widexs
laē hēx'idaem 'nāl'nemts!aq!emk'a āx'ēdxa ts!ākwē xūsē'lak'
k'its!exsdēsa gwe'yimē qa's āxstālēs lāxa maemdelqūla 'wāpa. Wā,
lā hālabalaxs laē āxstālas. Wā, g'il'mēsē 'wīla'staxs laē āx'ēdxa
ts!ēslāla qa's hālabalē xwēt!ēdeq. Wā, g'il'mēsē gwālexs laē
20 hānx'sendeq lāxa legwīlē. Wā, lā hālabala gūx'ēdex 'wāpalās

the kettle off the fire and pours off the liquid. | When the water has 21
all been poured off, he takes a small dish and | places it by the side
of the kettle in which the tail-blubber has been cooked. | He takes
hold of the kettle on each side and pours the contents | into a small
dish. The people eat it while it is still || hot; and when they have 25
eaten enough, they put away the rest. | As soon as the owner wants
to eat more, he puts the kettle | over the fire of the house; and when
the water boils, | he takes the kettle off the fire, and he takes the
boiled | whale-tail and puts it in; and || when he thinks that it is 30
warm enough, he takes it out and eats it, | for it is tender while it is
warm. Not many tribes are invited | to this food, for only the
owner | eats the boiled whale-tail, | but they do not stretch the
blubber of the dorsal fin when they boil it. || This is cut in the same 35
way as the tail-blubber of the whale is cut, | and after a short time
it is put into boiling water. | When it is all in, the kettle is taken off
the fire | and the liquid is poured out. Then the blubber | of the dorsal
fin of the whale shrivels up. When it is done, the (woman)
puts it || into a small dish. She does not eat this at once, for, | 40
although the blubber of the dorsal fin gets cold, it never | gets tough
when it is cold: therefore she cooks much of it at the same time. |
When she has eaten enough of the fin-blubber, | she puts it away;

Wā, g'il'mēsē 'wīlōlts!āwē 'wapalāsēxs laē āx'ēdxa lālogūmē qa's 21
hālābalē k'anōlīlas lāxa k'its!exsdēg'īlats!ē hānx'lanowa. Wā,
ā'misē tetegenōdxa hānx'lanowē qa's gūxts!ōdēs g'ēts!ōx" dē lāq
lāxa lālogūmē. Wā, lax'da'xwē hēx'idaem q!es'īdqēxs hē'maē
ālēs ts!elqwē. Wā, g'il'mēsē pōl'īdēxs laē g'ēxaxa waōkwē. Wā, 25
g'il'emxaāwisē ēt!ēd ha'm'ēxsd lāqēxs laē hānx'LENDxēs hānx'La-
nowē lāxa legwīlasēs g'ōkwē. Wā, g'il'mēsē medelx'widē 'wāpa-
sēxs laē hānx'sendeq lāxa legwīlē. Wā, lā āx'ēdxa hānx'laakwē
xūsē'lakwē k'its!exsdēsa gwe'yimē qa's āxstendēs lāq. Wā, g'il-
'mēsē k'ōtaq laem ts!elts!elq!ūx'ēdēxs laē āx'wūstendeq qa's q!es'ē- 30
dēq, qa's telqwaaxs ts!elqwaē. Wā, laem k'lēs lē'lalayo lāxa
q'lēnemē lēlqwalala'yē g'wēx'sdemas qa's lēx'amaēda āxnōgwadās
hā'māpxēs hā'mēx'sila'yē xūsē'lak" k'its!exsdēsa gwe'yimē. Wā,
lāla k'lēs ts!ākwē xūsē'lakwasa lāg'a'yaxs hā'mēx'silase'waē. Wā,
lāla hēem g'wālē bexa'fasē xūsē'lakwē k'its!exsdēsa g'wē'yimē. 35
Wā, lā Lōmax'īd 'nemāl'īdēxs laē āxstanō lāxa medelqūla 'wāpa.
Wā, g'il'mēsē 'wīl'a'staxs laē xwēlaqa hānx'sendxa hānx'lanowē
qa's gūx'īdēx 'wāpalās. Wā, ā'mēsē la t!emkwamētalēda xūsē-
'lakwē lāg'ēsa gwe'yimaxs laē L'lōpa. Wā, laem L'lōpa yīxs laē axts!ō-
yo lāxa lālogūmē. Wā, la'mēs ēx'em yālag'īlīdēxs laē hāmx'īdeq, 40
qaxs wāx'maē lā 'wūdēda xūsē'lakwē lāg'a'ya. Wā, la hēwāxa p'lēs-
īda laē 'wūdex'īda. Wā, hē'mē lāg'īlas q'lēq!enemxs hā'mēx'si-
lase'waē qaxs g'il'maē pōl'īdēda q!esāxa xūsē'lakwē lāg'a'yaxs laē

45 and when she wants to eat some more, she just takes the || cold shrunk blubber of the dorsal fin and eats it, for | it never gets tough. That is all about this. |

- 1 **Boiled Devil-Fish.**—When¹ this is done, (the man) goes to catch devil-fish at | low tide; and when he finds the hole of a devil-fish, he puts the end | (for feeling) of the devil-fish spear, into the entrance of the hole; and when | he feels the body of the devil-fish, he pulls out
5 the devil-fish harpoon, and he pushes || the thick end of the harpoon into the hole. When he | feels the hard part, he pushes. | For a short while he leaves the devil-fish harpoon alone until it stops moving, for | the devil-fish catcher watches the spear as it is moving
10 about. | When it stops moving, he takes the spear and jerks it || out of the entrance of the devil-fish hole. Then the devil-fish | comes out on the end of the spear. | He pulls the spear out of the devil-fish, and strikes the devil-fish | on the rock; and when it turns white, he pulls out the entrails. These are called by the Indians "phosphorescence." | When he gets them off, he strikes it again on the rock to
15 kill it entirely, || and to make it tender when it is eaten. Then | the hunter goes home, and puts down the devil-fish in the house. | Then he takes his kettle, pours water into it | until it is more than half full, and puts it on the fire of his house. | When the water is boiling,

g'ēxaq. Wā, g'il'mēsē ēt'lēd q'lets!ēxsdex'ēidexs laē āem āx'ēdxa
45 'wūda t'emg'ik^u xūsē'lak^u lāg'ēsa gwe'yimē qa's q'es'ēdēdēq, qa's hewāxāē p'ēs'ēda. Wā, laem gwāl lāxēq.

- 1 **Boiled Devil-Fish.**—G'il'mēsē¹ gwālexs laē nēsaxa teq!wāxs laē x'ats!ačsa. Wā, g'il'mēsē q'lāx g'ōkwasā teq!wāxs laē sēgēlas p'lē-wayōba'yasēs nēdzayowē lāx t'ex'ilāsa tegwats!ē. Wā, g'il'mēsē p'lēx'walelaxa teq!wāxs laē xwēl'idxēs nēdzayowē qa's sēgēlēs
5 LEX^uba'yasēs nēdzayowē lāxa t'ex'ilāsa tegwats!ē. Wā, lā p'lē-xwaxa p'lēsa. Wā, g'il'mēsē p'lēx'walelaxa p'lēsāxs laē sēx'ēdēq. Wā, lā yāwas'ēd bāsēs nēdzayowē qa selt!ēdēsa teq!wa qaxs dōqūla'māēda nēts!ēnoxwaxēs nēdzayāxs yalaē yawēx'ila. Wā, g'il'mēsē selt!ēdexs laē dāk'līndxēs nēdzayowē qa's ōdax'ēdē
10 nēx'wūlsa q lax t'ex'ilāsa tegwats!ā. Wā, g'āx'em āxbā'ya teq!wā lāq. Wā, lā lēk'ōdxa nēdzayowē lāxa teq!wa. Wā, lā xūsxūts!ōdēq lāxa āwinak!wa. Wā, g'il'mēsē la 'melx'ēdēda teq!wāxs laē lawayōdex bēx'bēk'!asxa yax'yīg'ilas gwe'yāsa bāk'lūmē bēx'bēk'!a. Wā, g'il'mēsē lāwāxs laē ēt'lēd xūsxūts!ēdēq qa ā'lak'lālēs lē'la.
15 Wā, hē'mis qa telqwēs qō lāl textax'widleq. Wā, hēx'ida'mēsē la nā'nakwē nēts!ēnoxwē lāxēs g'ōkwa. Wā, lā āx'ālilasa teq!wāxs laē hēx'idaem āx'ēdxa hānx'lanowē qa's gūxts!ōdēsa 'wāpē lāq qa ēk'lōdza'yēs. Wā, lā hānx'lents lāx legwilasēs g'ōkwē. Wā, g'il'mēsē medelx'widē 'wābets!āwasēxs laē gasx'ig'ililaxa teq!wa

¹ Continued from p. 152, line 36.

he takes up the devil-fish || and puts it into the kettle which is on the 20
fire. | When it is in the kettle, the man who is cooking the devil-fish
takes the | tongs and stirs it; and after stirring it for some time, he |
lets it boil again. Then he stops stirring it. He may keep it | for
about an hour, according to the watch, || boiling this length of time. 25
Then the devil-fish is done. | He takes the kettle off the fire, and
places it at the | door-side of the fire. He takes a dish and | puts it
by the side of the kettle in which the devil-fish is cooked, | and he
pours fresh water into the dish. Then he takes the || tongs, lifts the 30
devil-fish, and puts it into the | dish. He takes a knife and cuts
around the upper end of the | arms close to the body, and he cuts off
the | stomach close to the upper end of the body. Then he puts
down | his knife, takes off the arms, and pulls off the || loose skin that 35
hangs together at the end, and | he pulls off the loose skin along the
side of the suckers; | and when the loose skin is off, he gives it to one
of those who are to eat the devil-fish. | He goes on and does the same
with the other arms. | After this has been done, he takes the stomach
and pulls off the loose skin; || and after this has been done, he bites 40
off the joint over the head and | spits it out. He looks for the four
shells which are on | each side of the stomach of the devil-fish.

qa^s gax'sets!ôdês lâxa hânX'Lâla lâxa legwîlê hânX'lanowa. Wâ, 20
g'il'mêsê la'staxs laêda begwânemêxa teqwêlâxa teq!wa âx'êdxa
ts!êslâla qa^s xwêt!êdês lâq. Wâ, g'il'mêsê gëg'ilil xwêtaqêxs laê
êt!êd medelX'wêda. Wâ, hê'mis la g'wâlats xwêtaq. Wâ, wâla-
anawisê Lô^s 'nemts!agelelag'ila lâxa q!lâq'alak'!ayaxens 'nâlâqê
'wâ'waselilasas maemdelqûlaxs laê L!ôpa teqwêlâxa teq!wa. Wâ, 25
lâ hânX'sendxa hânX'lanowê lâxa legwîl qa^s hâng'alilês lâxa
obêX'lâlalilasês legwîlê. Wâ, lâ âx'êdxa tayax'sê'lats!ê lôq!wê qa^s
hâ'nôlilês lâxa mag'inwalilasa teqwê'lats!ê hânX'lanowa. Wâ,
lâ gûxts!ôtsa 'wûda'sta 'we'wâp!em lâxa lôq!wê. Wâ, lâ âx'êdxa
ts!êslâla qa^s k'!îp!idês lâxa teq!wa qa^s lâ k'!îpts!ôts lâxa 30
lôq!wê. Wâ, lâ âx'êdxa k'!âwayo qa^s t!ôtsê'stâlêx êwax!a'yas
dzêdelemas mâk'abâla lâx bak'awa'yas. Wâ, laxaê t!ôsôdex
gawâs mak'abâla lâx êk'!anâ'yasa bak'awa'yê. Wâ, lâ g'ëg'a'il-
xês k'!âwayuwê qa^s dâg'ilts!ôdêxa dzêdzelemê qa^s k!ûlpôdxa
'nemts!aqê laqêxs hê'maê âlês elagâlasês !enp!ena'yê. Wâ, lâ 35
x'ik'ôdex !enp!ena'yas wâlabâla lâx 'wâX'sanôdzafyas k!ûmt!ena-
'yas. Wâ, g'il'mêsê 'wîlâwê !enp!ena'yasêxs laê ts!âs lâx textaq-
laq. Wâ, â'mêsê lâ hê gwê'nakûlaxa waôkwê dzêdzelema. Wâ,
g'il'mêsê 'wîlaxs laê âx'êdxa gawâs. Wâ; lâ nexâlaX !enpsenna-
'yas. Wâ, g'il'emxaâwisê 'wîlâxs laê q!ek'ôdex q!enxlâ'yas qa^s 40
kwê'sôdêq. Wâ, lâ alêX'îdxa môt's!aqê dâp!enk' âxâla lâx
'wâX'sanôlema'yas gâwâsa teq!wa. Wâ, g'il'mêsê q!âqêxs laê

- 43 When he finds them, | he pulls them out and throws them away.
Then he breaks it into strips, | and gives a strip to each of his guests. ||
45 He who eats the body takes off the loose skin, | and pulls out the
mouth-parts of the devil-fish and eats them, | and he eats the body.
After | they have eaten enough, they go out. They only invite the |
numaym to eat devil-fish. They do not cook devil-fish for many ||
50 tribes. That is all about this. |

Scorched Devil-Fish.—When the devil-fish hunter | comes home,
he takes his knife and | cuts off one of the arms. | He puts it by the
55 side of the fire, with its loose skin; and when || the outside is scorched,
he turns it so that the | raw side is towards the fire; and when it is
also scorched, he | takes it off and pulls off the loose skin. When it is
all off, | he eats it. Some Indians call this "eating devil-fish |
60 roasted by the fire," although only the legs are roasted; || and they
call it "eating devil-fish." Only the | females are roasted this way;
for they are afraid, when they are boiled, | that they will get an
itchy eruption and have to scratch themselves | wherever the liquid
touches the skin, when the female devil-fish is boiled. | Therefore
65 they do not wash the female devil-fish, and || therefore also it is not

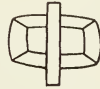
- 43 lekūmōdeq qa's ts!ex'ēdēq. Wā, lā k!ūlk!ūlpsedeq qa ts!ēts!ē-
q!astowēsēxs laē ts'ēwanaēsasa 'nāl'nemē lāxēs Lē'lānemē. Wā,
45 lāla hēem bēbāk'awēg'xa bak'awa'yaxs laē lāwiyōdex lenpse-
ma'yas. Wā, hē'mis g'il gēlx'ōyosē gwāwilba'yasa teq!wa qa's
gūgwawēg'ix'īdēq. Wā, lā hāmx'īdxa bak'awa'yē. Wā, g'il'mēsē
pōl'īdexs laē hōqūwēlsa. Wā, laem lēx'aem teqwēlag'ilaxa
teq!wēda 'ne'mēmōtē. Wā, laem k'ēs teqwēla qaēda q!ēnemē
50 lēlqwālala'ya. Wā, laem gwāl lāxēq.

- Scorched Devil-Fish (Ts!ēdzek" teq!wa).**—Wā, hē'maaxs g'ālāē
g'āx nā'nakwēda nēts!ēnoxwaxa teq!wa, wā, lā āx'ēdxēs k'āwa-
yowē qa's t!ōsōdēxa 'nemts!aqē lāxa dzēdzelemasa teq!wa. Wā,
lā k'ādnlōlās lāxēs legwīlē 'wī'la Lē'wīs lenp!ēna'yē. Wā, g'il'mēsē
55 k!ūmelx'īdē L!āsot!ēna'yas lāxa legwilaxs laē lēx'īdeq qa L!āsō-
t!ēndēsa k'īlx'k'īōdēna'yē. Wā, g'il'ēmxaāwisē k!ūmelx'īdexs laē
āx'ēdeq qa's x'ik'ālēx lenp!ēna'yas. Wā, g'il'mēsē 'wī'lāxs laē
hāmx'īdeq. Wā, la 'nēk'ēda waōkwē bāk!ūma ts!ēts!ēdzek" g'īxa
ts!ēdzekwē teq!wa wāx'maē lēx'aem ts!ēsase'wē dzēdzelemas.
60 Wā, lā texteqwaxa teq!wa 'nēk'iq. Wā, laem lēx'aem hē
gwēg'ilase'wa ts!ēdāqasa teq!wa yīxs k'īlemaē hānx'LEntse'wa
qaxs laxaē hēx'īdaem q!ūlē yīxs hēmenala'maē q!ūlax lāg'aale-
lasas 'wāpalāsēs ts!ōxwāxa hānx'Laakwē ts!ēdāq teq!wa. Wā,
hē'mis lāg'ilas k'ēs ts!ōxwase'wēda ts!ēdzekwē teq!wa. Wā, hēem-
65 xaāwis k'īlēlas hānx'LEntse'wē. Wā, g'il'mēsē 'wī'la ts!ēdzekwē

boiled. After they have eaten the roasted | arms, they throw the 66 body and the stomach | out of the house. That is all about this. |

Devil-Fish with Oil (Chopped Devil-Fish with Oil).—This | is another 1 way of cooking devil-fish. When the | devil-fish hunter comes home with the devil-fish, and when he has many | devil-fish, perhaps as many as twenty or thirty, || he cooks them all at one time on his fire. 5 He | does it in the same way as I described the cooking of devil-fish before, and he | takes off the loose skin in the same manner. When all the loose skin is off, | the devil-fish hunter takes his knife and a large dish | and puts them down. He takes a small piece of wood and puts it || over the sides of the dish crosswise in the middle. 10 This is named | “the cutting-board for devil-fish.”

He takes the arms of the devil-fish and | puts them on the short board. He takes his chopping- | knife and chops the arms into pieces. Then | he takes another arm and cuts it up too. After || they have all been 15 chopped up, he takes a large kettle and | washes it out. When it is clean, he takes with his hand the chopped | arms and throws them into the kettle for cooking them. | When the kettle is almost full, he pours a little | water into it and puts it on the fire. After || boiling quite a while, it is taken off. | Then many dishes are 20



dzēdzelemasēxs laē âem ts!eqeweldzema bak'awa'ŷē lē'wa gāwa 66 lāx L!āsanā'ŷasēs g'ōkwē. Wā, laem gwāl lāxēq.

Devil-Fish with Oil (Tēm^xstaak^u teq!wa lāxa L!ē'na).—Wā, 1 g'aem 'nemx'īdāla hā'mēx'silaēnēxa teq!wēg'a. Yixs g'il'maē g'āx nā'nakwēda nēts!ēnoxwaxa teq!wa. Wā, g'il'mēsē q!eyōla yixs nēts!anemaaxa maltsemg'ustā teq!wa lōx hāyāqax yūdux'semg'ustā. Wā, lā 'nā'nemp!eng'ila hānx'LEndeq lāxēs legwīlē. Wā, lā âem 5 neqemg'iltewēx teqwēlaēna'ŷasen g'ālē wāldema lō' lawālaē-na'ŷax lēnp!ēna'ŷas. Wā, g'il'mēsē 'wīlāwē lēnp!ēna'ŷasēxs laē āx'ēdēda nēts!ēnoxwaxēs k'lāwayowē, wā, hē'mēsa lōq!wa 'wālasa qa's k'āg'alilēs. Wā, laxaē āx'ēdxa āma'ŷē leqwa qa's krat!ēdēs lāx ōgwāga'ŷasa lōq!wē gayāse la lāx negōyā'ŷas. Wā, hēem lēgades 10 temgūdzōxa teq!wa. Wā, lā āx'ēdxa dzēdzelemasa teq!wa qa's k'adedzōdēs lāxa temgūdzowē. Wā, lā āx'ēdxēs temgwayowē k'lāwayo qa's temtem^xsalax'īdēxa dzēdzelemē. Wā, la 'wīlaxs laē ēt!ēdxa waōkwē qa's temtem^xsalax'īdēq. Wā, g'il'mēsē 'wīla lā temtem^xs'aakūxs laē āx'ēdxa 'wālasē hānx!anowa. Wā, 15 la ts!ōxūg'indeq. Wā, g'il'mēsē ēg'īg'axs laē gūxts!ōtsa temtem^xstaakwē dzēdzelemē lāxa tem^xstaakwīlats!ē hānx!anowa. Wā, g'il'mēsē elāq qōt!ēdēda hānx!anowaxs laē xal!aqa gūq!ē-qasa 'wāpē lāq. Wā, lā hānx'Lents lāxēs legwīlē. Wā, la gēx'-lāla maemdelqūlaxs laē hānx'sanowa lāxa legwīlē. Wā, lā 20

22 taken and put down by the side of the | kettle in which the chopped
 devil-fish has been cooked. The man takes a ladle and | dips out
 the chopped devil-fish, and puts it into the | dishes. It contains
 25 little water. When the || chopped devil-fish is in the dishes, he takes
 oil and pours it over it; | and he only stops pouring oil over it when it
 is covered. | After doing so, he takes many spoons and | gives them
 to those who are to eat the chopped arms of the | devil-fish. After
 30 this has been done, he places the || dishes in front of his guests, and
 they begin to eat the chopped devil-fish | with oil. When it is
 finished, they | go out at once, for this food makes them feel like
 vomiting. | Then they all hurry out to go back of the houses, where |
 35 they vomit. After vomiting, they drink water. || That is all about
 this. |

Steamed Devil-Fish.—When | a woman sees a devil-fish in the
 water on a rock while she is gathering clams, she | spears it and puts
 it into her small clam-digging canoe. | When she has many clams, she
 40 steams them. Then she || puts the devil-fish with them when she is
 about to pour water on her steamed clams. | After the water has been
 poured on, the devil-fish is covered over | with the clams, and it is
 steamed with the clams that are | steamed to be made into dried

21 ăx'ētse'wēda q'lēnemē lōelq!wa qa mex'alilelēs lāx māg'īnwalīlāsa
 temx"staakwīlatslē hānx'lanowa. Wā, lā ăx'ēdxā tsēxlā qa's
 tsēx'īdē lāxā temx"staakwē dzēdzelema qa's lā tseyōselas lāxā
 lōelq!wē. Wā, laem holēlqelaxa 'wāpē. Wā, g'il'mēsē 'wī'lōsa
 25 hānx'laakwē temx"staakūxs laē ăx'ēdxā L'lē'na qa's k'lūnq!eqēs
 lāq. Wā, āl'mēsē gwāl k'lūnqasa L'lē'na lāqēxs laē t'ep!egelēsa.
 Wā, g'il'mēsē gwālēxs laē ăx'ēdxā q'lēnemē k'āk'ets!ēnaqa qa's
 k'ās'īdēs lāxā tetemx"staag"laxa temx"staakwē dzēdzelemsa
 teq!wa. Wā, g'il'mēsē gwālēxs laē k'ax'dzamolīlāsa tetemx"staax"
 30 ts'lāla lōelq!wa lāxēs L'lē'lānemē. Wā, lax'daxwē 'yōs'īdxā temx"
 staakwē teq!wa lāxā L'lē'na. Wā, g'il'mēsē 'wī'laxs laē hēx'ī-
 daem hōqūwelsa qaxs ālāē ts!enk'lūlema hē gwēk" hā'mēx'sila'yē.
 Wā, lax'daxwē hē'nākūlaem lax ālanā'yasēs grig'ōkwē qa's lā
 hōx'wida. Wā, g'il'mēsē gwāl hōqwaxs laē nax'īdxā 'wapē. Wā,
 35 laem gwāl lāxēq.

Steamed Devil-Fish (neg'ek" teq!wa).—Wā, hē'maaxs klūnsa-
 ēda ts!ēdāqaxa teq!wāxs ts!ēk'aaxa g'āwēq!ānemē. Wā, lā sex'-
 īdeq qa's k!wēt!alexēs lāxēs ts!ēg'atslē xwāxwagūna. Wā,
 g'il'mēsē q!eyōlxa g'āwēq!ānemāxs laē 'nek'aq. Wā, hē'mis la
 40 legēnwayaatsa teq!wāxs laē elāq tsās'ētsa 'wāp ēlāxēs 'nek'āse'wē.
 Wā, g'il'mēsē tsās'ētsa 'wāpē lāqēxs laē nānask'īnaemxa teq!wa.
 Wā, lā 'nemāx'īdaem L'lōpa Lē'wa neg'ekwē g'āwēq!ānemāxs
 k'lōts!ase'wāē qaxs k'lōmats!ēlē. Wā, g'il'mēsē L'lōpēxs laē lēt!ē-

clams. After it is done, it is uncovered. | Then the steamed devil-fish is first taken out and || washed in fresh water; and then (the 45 woman) also does what | I described at first, when I described the eating of devil-fish; but it tastes differently | when it is steamed, for the taste of the steamed | clams affects the taste of the steamed devil-fish. |

You know about the devil-fish caught in deep water when the || tides are low at half-moon. This has been written | in the writing 50 about those who get devil-fish for bait for halibut; | for I have described it entirely, how they catch devil-fish with long | spears in deep water, and everything about it. Therefore | I say that you know it already, and also about the catching of devil-fish on the dry beach at || spring-tide. That is all about this. | 55

Boiled Sea-Slugs (Catching sea-slugs).—When | a man wants to 1 take sea-slugs, he first goes for a thin shaft which is used by the salmon-fishers. | He takes two thin cedar-sticks, each one short span | long and a little thinner than the || little finger, flat on one side, | 5 and he takes cedar-bark and splits it in narrow strips. | The two cedar-sticks are to be hooks at the end of the sea- slug spear. | He puts these near the end of the harpoon- When it is finished, it is this way: || strips of cedar-bark.

tsɛʷa. Wä, hēʷmis g'il äxʷētseʷa ʷneg'ikwē teq!wa qaʷs ts!ōx- ʷwitseʷwē lāxa ʷweʷwap!emē. Wä, äemʷxaāwisē la negeltewēx gwē- 45 g'ilasasen g'ag'ilēyē wāldemaxs laē textaxʷwīdeq. Wä, laem ögūx- p!aemxs ʷneg'ekwaē qaxs laē gweʷyōsē gwēp!aasasa k'!ōts!aakwē g'āwēq!ānem lāxa ʷneg'ekwē teq!wa. Wä, laemxaē gwāla.

Ilēm!as lā q!āla nanēsamensaxa teq!wāxs wāxʷmaē āmaʷya x'ā- ts!äyēxēs āmāgawīx'demxs laē nexsaʷya ʷmekūla. Wä, laʷmēsē k'!ā- 50 dēdzeʷwē lāx k'!ādekwasā tatēlāxa teq!wā lōqwa!axa p!āʷyē qaxg'in senōlmēk' g'wāgwēxʷs'āla laqēxs laē nanēdzayowaxa g'il!a nanēsamendzaʷyāxa teq!wa lēʷwis gwāyi!ālasē. Hēʷmesen lāg'ila ʷnēk'ōl laem ʷwī!a q!ālelaq lēʷwa lēmχūlēse!a nēsaxa teq!wa lāxa ʷwālas x'āts!āya. Wä, laem gwāl laxēq. 55

Boiled Sea-Slugs (Aelyaxa ālasē).—Wä hēm g'il äxʷētsōsa 1 aelyaēnoxwaxa ālasa saents!āsa yālnek!wēnoxwaxa k'!ōk!ūtela. Wä, lā äxʷēdxa malts!aqē wīswūl k'!waxlāwa, ʷnālʷnemp!enk'ē āwāsgemasas lāxens ts!exʷts!ānaʷyēx. Wä, lā wāwīlagawēsens selt!axts!ānaʷyasens q!wāq!waxʷts!ānaʷyēx lāxēs pēpexk'!ōt!ē- 5 nēnaʷyē. Wä, lā äxʷēdxa dēnasē qaʷs dzedzensexendēq qa ts!ēlts!ē- q!ēs. Wä la äxʷēdxa malts!aqē gēgalbīltsa aelyayōp!ēqlē. Wä, lā äxbents lāx māk'baʷyasa saents!ō qaʷs yilʷālelōdēsa dzexekwē g'il!a dēnas lāq. Wä, g'ilʷmēsē gwālexs laē g'a gwālēg'a (ñg.).

- 10 Then he waits for it to be calm at low tide. When | it is calm, he launches his sea-slug-gathering canoe. | He takes his sea-slug-gathering paddle, and his knife for cutting off the heads | of sea-slugs, and also the stick for catching sea-slugs. Then he paddles | to a place where he knows there are many sea-slugs. He looks down
15 into the water; and || when he sees a place where there are many of them together, he takes his stick for catching sea-slugs and | pushes it down into the water. He pushes the hook-end under the sea-slugs | and pulls them off the bottom, (putting the hooks under) the middle of the sea-slug. | Then it comes up lying crosswise over the two hooks at the end of the pole. He pulls up | the pole, and
20 puts it down crosswise over his canoe. || He takes the sea-slug, takes his knife, | and cuts off the neck. Then he squeezes out the insides, | and he throws it down hard into his canoe, saying | as he is throwing it down,— |

“Now you will be as stiff as the wedge of your grandfather.” ||

- 25 He does this to each of them, and says so as he throws the sea-slugs into his | canoe. When he has caught many of them, he goes home. |

As soon as he arrives on the beach of his house, his wife takes | a basket and goes to meet him and to carry up what he has. She puts |
30 her basket into the small canoe; and the woman takes || one of the

- 10 Wā, lā ēsela qa k'!emaqelēsēxa x'āts!aēsē. Wā, g'il'mēsē k'!e-māqelaxs laē wī'x"stendxēs aelyats!ēlē xwāxwagūmā. Wā, lā āx'ēdxēs aelyax'sayasē sē'wayā lē'wēs tlōt!ešemyōlē k'āwayō lāxa ālasē. Wā, hē'misēs aelyayop!ēqē. Wā, lā sēx'wīda qa's lā lāxēs q'lālē q'lāyatsa ālasē. Wā, lā hānx'īda. Wā, g'il'mēsē
15 dōx'walelaxa q!aēdzasasa ālasexs laē āx'ēdxēs aelyayop!ēqē qa's l!engensē lāxa demsx'ē. Wā, laem benba'yē gēgalba'yasēs aelyayop!ēqē. Wā, lā gālelisa lāx negōyā'yasa ālasaxs g'āxaē galotawēltewē lāxa mālē gēgālbēsa aelyayop!ēqē. Wā, lā nexōstōdxēs aelyayop!ēq qa k'at!ēdēs la 'wāx'sotāga'yasēs aelyaats!ē xwā-
20 xwagūma qa gayalēs. Wā, lā dāx'īdxa ālasē qa's āx'ēdēxēs k'lā-wayō qa's tlōt!ets!exōdālēq. Wā, lā x'ix'īdeq qa lawāyēs yāx'yīg'īlas. Wā, lā xūsālexsas lāxēs xwāxwagūmē. Wā, lā nēg'etewēxs laē xūsālexsas:—

“Laems hēl l!āxalaēnēlē lemg'ayās gāgasa.”

- 25 Wā, lā q!wālxoem 'nēk'ixs laē xūs'ālexsas ālasē lāxēs xwāxwagūmē. Wā, g'il'mēsē q!eyōlexs laē nā'nak" lāxēs g'ōkwē.

Wā, g'il'mēsē lāg'alis lāx l!ema'isasēs g'ōkwaxs laē genemas āx'ēd-xa lexa'yē qa's lā lalala; hē'mis, qa's lā nanagwāla. Wā, lā hāng'aa-lexsasēs lexa'yē lāxa xwāxwagūmē. Wā, lā dāx'īdēda ts!edāqaxa
30 'nemē ālasa qa's x'ix'īdē 'wāsgemasas ōgwide'yas lāxēs dālaēna-

sea-slugs, squeezes down the whole length of its body, holding it by 31 the | hind part, the head downward; and when what is left of the insides has come out, | she throws it into the basket. She does this to all | of them. When they are all in, she carries | her basket of sea-slugs up the beach and takes it || into the house. She puts it 35 down in the corner of the house. | Then she takes a large low steaming-box and pours some | fresh water into it. When it is half full, she takes the basket of sea-slugs | and pours them into the water in the box. She leaves them there | for two nights with the water over them. Then they are ready || to be boiled. The man takes the 40 kettle for boiling sea-slugs | and pours water into it until it is half full. | He puts it over the fire; and when the kettle for boiling sea-slugs | is on the fire with the sea-slugs in it, he goes into the woods and breaks off hemlock-branches. | He carries these back and puts them down where the sea-slugs are boiling || in the kettle. After he 45 has done so, he takes the low steaming-box in which the sea-slugs are, | and places it by the side of the fire, | and also the tongs. When the water begins to boil, his wife | takes one of the sea-slugs and squeezes the body so that | the liquid comes out from the inside. Then she puts it into the boiling water. || Her husband stirs it with 50 the tongs. The woman | squeezes out the whole number of sea-slugs; and when they are all | in the kettle, the man continues to

‘yax ōxsde‘yas. Wā, lā benxtāla. Wā, g’il‘mēsē ‘wīlāwē g’ēg’a- 31
yayawa‘yas yāx’yīg’ilasēxs laē lexts!ōts lāxēs lexa‘yē. Wā, lā
‘nāxwa hē gwēx‘ēidxa waōkwē. Wā, g’il‘mēsē ‘wīlts!āxs laē k’lox‘wūl-
tōdxēs elyats!ē lexa‘ya qa’s lā k’lox‘wūsdēselaq qa’s lā k’lōgwē-
lelaq laxēs g’ōkwē. Wā, lā k’lox‘walīlas lāx onēgwīlasēs g’ōkwē. 35
Wā, lā āx‘ēdxa ‘wālasē kūtelīl q!ō‘lats!ā. Wā, lā gūxts!ōtsa ‘wē-
‘wāp!ēmē laq. Wā, g’il‘mēsē negoyoxsdālas laē āx‘ēdxa elyats!ē
lexa‘ya qa’s lā gūxtstents lāx ‘wābets!āwas. Wā, lā bās. Wā,
hēt!a lā mālexsē gānulas q!ōgūlīlēda ālasaxa ‘wapaxs laē hēlāla lāx
hānx‘lentsē‘wē. Wā, lēda begwānemē āx‘ēdxēs elsēlats!ēlē hānx- 40
lanowa. Wā, lā gūxts!ōtsa ‘wāpē lāq qa negoyoxsdālēs. Wā,
lā hānx‘lents laxēs legwīlē. Wā, g’il‘mēsē la hānx‘lālē elsē!a-
ts!ēlasēxa ālasaxs laē lāxa āl!ē qa’s L!ex‘widē lāxa q!wāxē. Wā,
g’āxē gēmxelaq qa’s lā gēmxstendeq lāxēs elsē!ats!āxa ālasē
hānx‘lanowa. Wā, g’il‘mēsē gwālexs laē āx‘ēdxa q!ōgūlīlē elya- 45
ts!ē kūtelīl q!ō‘lats!ā qa’s g’āxē hā’nōlisas lāxēs legwīlē; Wā, hē-
‘mēsa ts!ēslāla. Wā, g’il‘mēsē medelx‘widēda ‘wāpaxs laē gene-
mas āx‘ēdxa ‘nemē ālasa qa’s x’ix‘ēdēx ōk!wina‘ya qa lāwāyēs
‘wāpaga‘yasēxs laē ts!ēmxtents lāxa maemdelqūla ‘wāpa. Wā,
lā!a lā‘wūnemas xwētasa ts!ēslāla lāq. Wā, lā ‘nāxwam 50
x’ix‘ēdēda ts!edāqax ‘waxaasa ālasē. Wā, g’il‘mēsē ‘wīla‘stēda
ālasaxs laē hēmenālag’ilīlēm xwētēda begwānemaq. Wā, g’il-

53 stir them. When | the water begins to boil, the man picks up
handfuls of dirt from the floor of the | house and throws it into the
55 boiling water. Then || it stops boiling over, for the | water of the
sea-slugs almost always boils over, and only | dirt from the floor of
the house stops the boiling-over. The man | tries to take hold of one
of them with the tongs; and when he succeeds in taking one, | it is
done. The skin gets rough when it is done. The (sea-slugs) are
60 slippery, when || they are raw, and he can not get hold of them with
his tongs. | When they are done, he takes off the fire the kettle for
cooking sea-slugs. | He takes a large dish and puts it by the side of
the | kettle. He pours some water into it; and when it is | more
65 than half full of water, he takes the tongs, lifts up the || sea-slugs, and
puts them into the dish for washing the boiled | slugs. As soon as they
are all in, the man sits down by its side | and washes them, they being
stiff. After he has | washed one of them, he gives it to one of his guests |
to eat first a sea-slug; and the one to whom the first sea-slug is given
70 eats it at once. || The man washes the sea-slugs quickly, | and gives
one to a second man; and he continues doing this with his other |
guests; and when the first one finishes eating a sea-slug, | he is given
another one. After they have eaten enough, they take some | to
75 their wives, for sea-slugs are only eaten in winter, || when they are

53 'mēsē tenx'ⁱdexs laēda begwanēmē k'läg'ilīdxa tlex'tleg'ilāsēs
g'ōkwē, qā's k'la'ⁱstendēs lāxa la tentenk'ila. Wä, hēx'ⁱda'mēsē
55 xūt'lēdēda tentenk'ila elsēlas qaxs xenlelaē hēmenālaēm tenx'ⁱ-
idē 'wāpalāsa ālasaxs lānx'ⁱlentsē'wāē. Wä, lēx'a'mēs xūt'lēda-
masa tlex'tleg'ilasa g'ōkwaq. Wä, lä, hēmenāla'ema begwānemē
gūnx'ⁱd k'lak'lap'lenasa ts'lēslāla lāq. Wä, g'il'mēsē k'lip'lendqēxs
laē l'ōpa. Wä, laēm xūlxūnx'ⁱdexs laē l'ōpa. Wä, lä tsāx'enxs
60 k'ilx'aē. Wä, laēm k'leās gwēx'ⁱdaats k'lip'lentsēs ts'lēslāla lāq.
Wä, g'il'mēsē l'ōpexs laē hānx'sendeq lāxēs legwīlēs elsēlax'dema.
Wä, lä āx'ēdxa 'wālasē lōq'wa qā's k'anolilēs lāxa elsē'latslē
hānx'lanowa. Wä, lä gūxts'lōtsa 'wāpē lāq. Wä, g'il'mēsē ēk'lōl-
dza'ya 'wāpē lāqēxs laē āx'ēdxa ts'lēslāla qā's k'lak'lap'lenēs lāxa
65 ālasē qā's lä k'lipstālas lāxa ts'lōtslox'ⁱnatslē lōq'waxa hānx'laakwē
ālasa. Wä, g'il'mēsē 'wīlōsēxs laēda begwānemē k'wag'āgelilaq
qā's ts'lōtslox'ⁱnax'ⁱdē lāxēs laēna'yē l'ax'ⁱda. Wä, g'ilna'xwa'mēsē
gwāl ts'lōtslox'ⁱnaxa 'nemē ālasex laē yax'ⁱwits lāxēs lē'lānemē
qa g'alq'esēs elsasxa ālasē. Wä, lä hēx'ⁱdaēm elsas'ⁱdēda g'ālē
70 yāx'witsē'wa, yīxs laē hanakwila ts'lōtslox'ⁱnēda begwānemax
yaq'lwēmalasa māk'ilaq. Wä, lä hē gwe'nakūlaxa waōkwē lē'lā-
nems. Wä, g'ilna'xwa'mēsē 'wīlēda g'ālē yax'witsō'sa ālasēxs laē
ēt'lēd yāx'wīdeq. Wä, g'il'mēsē pōl'ⁱdexs laē mōtelaxēs ānēx'sā'yē
qaēs genēmē, yīxs lēx'a'māē elsasdemxa ālasēda ts'lāwūnxē lāx

good. They are bad in summer. That is all about | one-way of 76
cooking of sea-slugs. |

Roasted Sea-Slugs (Sea-slugs roasted by the side of the fire of the | 1
house).—When water has been on the sea-slugs for two days, | the
woman takes a dish and carries it to put it down by the side of | the
low steaming-box. She takes the sea-slugs out of the water and || puts 5
them into the dish. As soon as she has enough, she carries a dish of
sea-slugs | and puts it down by the side of the fire of her house. She
puts | it alongside the fire, under the side-logs of the fire, and she |
continually turns (the sea-slugs) over. As soon as they are really |
stiff, they are done; and as soon as they are done, she takes them off
the fire with the || fire-tongs. She takes another dish and pours 10
some | water into it, and she puts the roasted sea-slugs into it. |
Then she takes a cedar-stick and scrapes off the ashes that | stick to
the roasted sea-slugs. When they are all in the dish, she squeezes
them, | so that the water comes out, and she puts them into another ||
dish. Then she takes another sea-slug, scrapes off | the ashes that 15
stick to the outside of the roasted sea-slugs, and she | squeezes it so
that the water comes out, and puts it into the | dish. She does this
to all the others; and when | they are all done, she gives them to

eyāx'sdemas. Wā, lāla 'ya'yax'sxa hēenxē. Wā, laem gwāl lāxa 75
'nemx-ēidāla hā'mēx'silaenē'xa ālasē.

Roasted Sea-Slugs (PENēdzekwē ālasa lāxa onālisasa legwīlasa 1
g'ōkwē).—Wā, hē'maaxs laē map!enxwa'estalil q!ōgūlīla ālasē
wā, lāda ts!edāqē āx'ēdxa lōq!wa qa's lā dālaq qa's lā k'anolīlas
lāxa elyats!ē kūtēlil q!ōlats!ā. Wā, lā āx'wūstālaxa ālasē qa's lā
āxts!ālas lāxa lōq!wē. Wā, g'il'mēsē hēl'alaxs laē k'alaxa elts!āla 5
lōq!wa qa's lā k'anōlisas lāxa legwīlasēs g'ōkwē. Wā, lā k'ade-
nōliselas lāxa āwābā'yas k'ak'edenwa'yasēs legwīlē. Wā, ā'mēsē
hēmenālaem lēx'elalēda ts!edāqaq. Wā, g'il'mēsē ālax'ēid lā
L!āx'ēdexs laē L!ōpa. Wā, g'il'mēsē L!ōpexs laē k'elts!ālasēs ts!ēs-
lala lāq. Wā, lā āx'ēdxa ōgū'lamē lōq!wa qa's gūxts!ōlēsa 10
wāpē lāq. Wā, lā āxtentsa penēdzekwē ālasē lāq. Wā, lā
āx'ēdxa k!wa'xlādzēsē qa's k'exālayōxa gūna'yaxs laē k!wē-
kūt!ēnēxa penēdzekwē ālasa. Wā, g'il'mēsē 'wī'lāxs laē q!wēdze-
lendeq qa lāwāyēs 'wāpaga'yas. Wā, lā yaxts!ōts lāxa ōgū'lamē
lōq!wa. Wā, laxaē ēt!ēd āx'ēdxa 'nemē ālasa qa's k'exālēxa 15
gūna'yaxs laē k!wēkūt!ēnēxa penēdzekwē ālasa. Wā, lā q!wē-
dzēlendeq qa lāwāyēs 'wāpaga'yas. Wā, laxaē yaxts!ōts lāxa
lōq!wē. Wā, lānaḡwaem hē gwēx-ēidxa waōkwē. Wā, g'il'mēsē
'wī'lāxs laē yāx'wīts lāxa elsaslaxa penēdzekwē ālasa. Wā,

- 20 those who are to eat the roasted sea-slugs. || At once they eat them; and after they have eaten enough, they carry home | for their wives what is left over. That is all about this. |

Baked Sea-Slugs (Sea-slugs baked in hot ashes in the fire of the | house).—The woman also takes the sea-slugs out of the low steaming-
25 box. | She digs a hole in the hot ashes and puts the || sea-slugs into the hole dug in the ashes. Then she covers them with ashes. | It may be half an hour according to the watch | before she digs them out. She takes them up with the fire-tongs and | places them on the floor, by the side of the fire; and she does the same as what I | said before when I spoke about the sea-slugs roasted by the side of the
30 fire. That is || all. |

- 1 **Roasted Chiton**.—This is called by the L!aL!asiqwāla *k'linēl*, but by the Kwāg'ul it is called | *mē'smets/a*. |

When a woman gets ready to | go to get chitons, she takes her
5 basket to put the chitons into, and also flat-pointed || hemlock-branches three spans in | length. They are flat-pointed. She carries with her what is called | "instrument for peeling chitons off the rock." As soon as she comes to a place where there are many, | she pokes the stick under them, lifts them off, and throws them into her basket; and when | she has many, she carries the basket with the
10 chitons on her back, and goes home || carrying the basket up the

- 20 hēx'ida'mēsē elsa'sideq. Wā, g'il'mēsē pōl'idexs laē mōtelaxēs hāmX'sā'yē qaēs gēgenemē. Wā, laem g'wāl lāxēq.


Baked Sea-Slugs (Dzamēdzek^u ālas lāxa gūna'yasa legwīlasa g'ōkwē).—Hēemxaa āx'ēdēda ts!edāqaxa ālasa kūtelilē q'lō'lats!ē. Wā, lā 'lap!ālisa lāxa ts!elqwa gūna'ya. Wā, lā LEX'walisasa
25 ālasē lāxa 'lābekwē gūna'ya. Wā, lā dzemk'eyīntsa gūna'yē lāq. Wā, laxent!a nexseg'ilelag'ila lāxox q'lāq!alāk!a'yē lāxens 'nālāxs laē 'lāp!eqālisaq. Wā, lā k'lip!itsēs ts!ēs!ala laq qa's lā k'lip!alī-
tēlas lāxa onālisasēs legwīlē. Wā, hēem g'wāyī'lālē gwēg'ilasasen wāldeme lāx māk'ilasasek' lāxa penōlidzekwē ālasa. Wā, laemxaa
30 g'wāla.

- 1 **Roasted Chiton**.—K'linēl, hēem lēqela'yēsa L!aL!asiqwālāq; wā, lāla mēsmets!axelasō'sa Kwāg'ulē.

Wā, hē'maaxs laē xwānalēda ts!edāqē qa's lā k'lak'!enlaxa k'linēlē. Lā, āx'ēdxēs k'lin'!ats!ēlē lexa'ya hē'mēsa pexbaakwē
5 L!enāk'sa q!wāxē yūdux^u!enk' lāxens q!wāq!wax'ts!āna'yēx, yix 'wāsgemasas. Wā, lā pexba. Wā, hē'mis daax^usēq yīxa lēgadās k'lak'!enlayāxa k'linēlē. Wā, g'il'mēsē lāg'aa lāx q!eyaasasēxs laē L!ōk'lūg'īlalaq qa's ts!exts!ālēs lāxēs lexa'ya. Wā, g'il'mēsē q!eyōlqēxs laē ōxLEX'īdxēs k'lin'!ats!ē lexa'ya qa's lā nā'nak^u
10 ōxLōsdēselaxa k'lin'!ats!ē lexa'ya. Wā, lā ōxLEG'alilas lāx onē-

beach. She puts it down in the | corner of her house. Then she 11
 takes a large dish and pours some | fresh water into it, until it is half
 full, and she pours the chitons into it. | After they have been four
 days in the water, she takes her | fish-knife and goes and sits down
 by the side of the dish of chitons. She || takes out one of the chitons 15
 and scrapes it with her fish-knife so that | all the green stuff comes off
 that covers it. When the green stuff is all off, | (the chitons) are white.
 When they are done, | she puts them into another dish which is half
 full of | fresh water; and she does this with the others. || As soon as 20
 they are all done, she leaves them in the water in the dish for one
 night. | In the morning, as soon as day comes, the woman takes
 drift wood, | which she gathers on the beach in front of her house,
 and she puts down one crosspiece | at the upper end; and she puts
 down two | side-pieces, one on each side. She puts kindling-wood in
 the space between the || side-pieces, and she places medium-sized 25
 driftwood crosswise | on top of it. Then she takes her basket and
 goes to pick stones on the | beach. When her stone-carrying basket
 is full with stones, | she carries it on her back, and puts it down out-
 side of the place where she is going to steam the chitons. She | puts
 them on top of the crosspieces of driftwood; and when they are all
 on, || she lights the fire under (the whole). When the fire blazes up, 30
 she goes to the beach | and gathers kelp that grows on the rocks; |

gwiłasēs g'ōkwē. Wā, lā āx'ēdxā 'wālasē lōq!wa qa's gūxts!ōdēsa
 'wē'wap!emē lāq qa negoyoxsdalēsēxs laē gūxstentsa k'!inēlē lāq.
 Wā, hēt!āla mōxsē 'nālās q!lōg'ililēxs laēda ts!Edāqē āx'ēdxēs
 xwālayowē qa's lā k!wag'āgililaxa k'!inēltalilē lōq!wa. Wā, dās-
 tendxa 'nemsgemē k'!inēla qa's k'ik'ixsemēsēs xwālayowē lāq qa 15
 'wīlāwēsa lēnxa lāx ōsgema'yas. Wā, g'il'mēsē 'wīlāwa lēnxa
 lax ōsgema'yasēxs laē 'melsgema. Wā, g'il'mēsē g'wālēxs
 laē āxts!ōts lāxa ōgū'lamē lōq!wa laxat! negōyoxsdālaxa
 'wē'wap!emē. Wā, lā 'naḡwaem hē gwēx'idxa wāōkwē. Wā,
 g'il'mēsē 'wīlaxs laē xa'maēl q!lōgūlilā 'wāpē lāxa lōq!wē. 20
 Wā, g'il'mēsē 'nāx'idxa gaālāxs laēda ts!Edāqē āx'ēdxā q'lēxalē
 qa's q!lāp!ēg'alīsēq lāx L!ema'isasēs g'ōkwē. Wā, la'mē xwāl'itsa
 'nemē qa gēg'iwālitsē. Wā, lā k'āk'edenōtsa malts!aqē lāx 'wāx'sa-
 no'yas. Wā, laxaē mōmagōtsa g'ālastoyolas lax āwāgawa'yasa
 k'āk'edenwa'yas. Wā, lā xwālēyindālāsa hā'yāl'astowē q'lēxal lāx 25
 okūya'yas. Wā, lā āx'ēdxēs lexā'yē qa's lā xeqwax t'lēsema lāxa
 L!ema'isē. Wā, g'il'mēsē qōt'lē xegwats!ās lexāxa t'lēsemaxs laē
 ōxlosdēsaq qa's lā ōxlanōlisas lāxēs 'neg'aslaxa k'!inēlē. Wā, lā
 xeqūyints lāxa gek'iyā'yē q'lēxāla. Wā, g'il'mēsē 'wīlk'iyindēxs laē
 tsēnabotsa gūlta lāq. Wā, g'il'mēsē x'iqōstāxs laē lāxa L!ema'isē 30
 qa's k'ūlx'idēxa L!ESL!ekwē q!wāxa lāxa t'lēdzek!wa. Wā, g'il-

- 32 and when her basket is full, she carries it on her back, and puts it
down | by the side of the place where she is going to steam the
chitons. Then she goes into the woods to get | skunk-cabbage and
35 old fern. She puts these into a || basket, and carries the basket with
fern on her back; and she carries the skunk-cabbage under her arm. |
Then she goes home, and puts down the skunk-cabbage | by the side
of the place where she is going to steam the chitons; and she also puts
down the | basket with old ferns. Her husband cuts sticks | one
40 span long, of red pine, with sharp points || and round, for spits for the
chitons. As soon as these are finished, | she takes one of the chitons
and pushes the spit of | red-pine wood through the middle of it.
She does this with every one of them, | one spit for each chiton, in
this manner: When they are all on the spits, | they are
ready, and she puts them into a basket. Then the man
45 takes the ||  tongs and takes away the driftwood that is not
burned; | and as soon as all the fire has been taken away, he
takes the kelp and lays it | on the red-hot stones, and he
puts old fern | over the kelp; and he takes the skunk-
cabbage and | spreads it over the old fern. As soon as this is
50 finished, he takes the || chitons on their spits and pours them on the
skunk-cabbage. When this is | done, he takes a cedar-stick and
pokes holes through the skunk-cabbage for | the water to pass through

- 32 'mēsē qōt!ē L!ēgwats!ēs lexāxs laē ōxlōsdēsaq qa's lā ōxlanōlisas
lāxa 'neg'asLaxa k'!inēlē. Wā, lā ālē'sta lāxa āl!ēk'as lā āxa
k'!ik'!aōk!wa, wā, hē'misa LEq!emsē. Wā, laem āxts!ōts lāxa
35 lex'ā'yē. Wā, lā ōxlālaxa LEq!emdzats!ē lexāxs laa!al gemxelaxa
k'!ik'!aōk!wāxs laē nā'nakwa. Wā, lā gemxenōlisasa k'!ik'!aōk!wa
la mag'inwalisasēs 'neg'asLaxa k'!inēlē. Wā, laxaē ōxleg'alisasa
LEq!emdzats!ē lexā lāxaaq. Wā, lā!a lā'wūnemas k'!āxwaxa
'nāl'nemp!enk'ē lāxens q!wāq!wax'ts!āna'yēx wūnāgūla qa eēx'bēs;
40 wā, hē'mis qa lēelx'inēs qa ōdēmsa k'!inēlē. Wā, g'il'mēsē gwā-
lēxs laē āx'ēdxa 'nemsgemē lāxa k'!inēlē qa's ōt!ēdēsa ōdemē
wūnagūl lāx nexsema'yas. Wā, lā 'naxwaem 'nemts!axsemālēda
k'!inēlaxa ōdemē g'a gwālēg'axs laē ōdekwa (*fig.*). Wā, la'mē 'nāxwa
gwālālaxs laē g'its!ā lāxa lex'ā'yē. Wā, lā āx'ēdēda begwānemaxa
45 k'!ip!ālā qa's k'!ips'ālax'īdēxa k'!ēsē q!ūlx'itsa q!ēxālē. Wā,
g'il'mēsē 'wīlēda gūltāxs laē āx'ēdxa L!ēsl!ekwē qa's ts!ax'ālōdēs
lāxa x'ix'ixsemāla t!ēsēma. Wā, lā āx'ēdxa LEq!emsē qa's ts!ā-
kiyindēs lāxa L!ēsl!ekwē. Wā, lā āx'ēdxa k'!ik'!aōk!wa qa's
LEpeyindē lāxa LEq!emsē. Wā, g'il'mēsē gwālēxs laē āx'ēdxa
50 ōdekwe k'!inēla qa's g'ēdzōdalēs lāxa k'!ik'!aōk!wa. Wā, g'il'mēsē
gwālēxs laē L!ēnqemx'sālasa k'!wa'xLāwē lāxa k'!ik'!aōk!wa qa
lax'sālat'sa 'wāpē lō' qa k'!ix'sālat'sa k'!ālēla. Wā, g'il'mēsē gwā-

and the steam to come out. When this is done, | he pours water on, 53 and he takes some skunk-cabbage | leaves and spreads them over the top; and when it is all covered, he || takes mats and covers (the 55 whole). When this is done, he | leaves it. After about four hours | (the chitons) are done. Then he takes off the cover-mats and | also takes off the skunk-cabbage cover. When the | cover is all off, he calls the people who are walking about to come and eat the chitons. || When they sit down, he gives each | one a spit with a chiton on it, 60 and immediately they | begin to eat chitons. Nobody gets two | spits of steamed chitons, for they taste very salt; | and when they eat many chitons, these cause diarrhœa. || After they have finished, 65 they all go home. They do not invite | many tribes for this, and it is not eaten by the Kwakiutl. | Only the Seaward-Dwellers eat chitons, and also the Koskimo | and Gwats'lenox^u and Gâp'lenox^u and the L'asq'lenox^u. | Only those eat it. That is all about this. ||

Boiled Chiton.—(When chitons have been gathered [see p. 293], 1 they are eaten in the following manner:) At once (the woman) sends her husband to go and | invite his numaym. Immediately the woman takes | her kettle and pours water into it; and when it is half full, | she puts it on the fire. When it begins to boil, || the woman takes the 5 basket of chitons by the handle and pours | them into the kettle.

lexs laē tsās'itsa 'wāpē lāq. Wā, lā āx'ēdxā wāōkwē k'lik'laō- 53 kwa qā's LEPEY'indālēs lāq. Wā, g'il'mēsē hamelqeyaxs laē āx'ēdxā lēl'wā'yē qā's nāsey'indēs lāq. Wā, g'il'mēsē gwālexs laē 55 bās. Wā, laxent!a mōts!ageLElag'ila lāxens q'lāq'alak'!ayoxens 'nālāqēxs laē L'lōpa. Wā, la'mēs lēt'edex nāyimas lēl'wā'ya. Wā, laxaē lāwiyōdxā nayimē k'!aōk!wa. Wā, g'il'mēsē 'wī'lāwē nayimasēxs laē Lē'lālaxā q'ūnamē'sta qā lās k'!lnk'!al'idxā k'!lnēlē. Wā, g'il'mēsē k'ūs'ālisexs laē ts'EWanagemēda 'nāl- 60 'nemts!aqē ōdek' 'neg'ik' k'!lnēl lāq. Wā, lā 'nāxwaem hēx'idaem k'!lnk'!al'idxā k'!lnēlē. Wā, laem k'leās malts!axk'!etsēxa ōdek'wē 'neg'ek' k'!lnēla, qaxs Lōmāē demp!a. Wā, hē'misēxs ālaē wulēliselamasex q'lek'!edzayaēda k'!lnēlaxs hā'mā'yaē. Wā, g'il'mēsē gwālexs laē 'wī'la nā'nakwa. Wā, laem k'!ēs Lē'lālayo lāxa 65 q'lenēmē lēlqwāla'ya. Wā, lāxaa k'!ēs hā'māsa Kwāg'ulē, la lēx'a'ma L'lālasiqwāla k'!lnk'!ālxa k'!lnēlē Lē'wa Gōsg'imoxwē Lē'wa Gwats'lenoxwē Lē'wa Gâp'lenoxwē, wā hē'misa L'asq'lenoxwē. Hēem 'waxēda hā'māpaq. Wā, laem gwāl lāxēq.

Boiled Chiton.—Wā, hē'x'ida'mēsē 'yālaqaxēs lā'wūnemē qā lās 1 Lē'lālaxēs 'ne'mē'mōtē. Wā, la hē'x'ida'mēsēda ts'ledā'qē āx'ē'd- xēs hānx'lā'nowē qā's gūxts!ō'dēsa 'wā'pē lāq qā 'negoyā'lē- sēxs la'ē hā'nx'Lents la'xēs legwī'lē. Wā, g'il'mēsē medelx'wī- dēxs la'ēda ts'ledā'qē k'!ō'qūlīxēs q'!ē'nyatslē lex'a'ya qā's gūx. 5 stē'ndēs la'xa hā'nx'lanowē. Wā, la āx'ē'dxēs k'!lpLā'la qā's

- 7 Then she takes her fire-tongs and | pokes the chitons in the water; and as soon as the skin comes off, | they are done. Then she takes the kettle off of the fire. | She takes a large dish and dips up with
10 a spoon || the chitons in the water, and she puts them into the dish. She does not | put the liquid into the dish also. As soon as the dish is full, | the woman pours fresh water on the chitons in the dish, | and she puts it down before the guests of her husband. | They eat at
15 once with their hands. || They peel off the shells on the back, and they throw them into the | dish, with the guts. As soon as they finish eating the chitons, they | wash their hands in the water of their food; and | after they have eaten, those who have eaten chitons go out. |

- Large Chiton** (Getting large chiton).—When a man wants to eat ||
20 chitons, he launches his | small canoe at low water, and he goes to a place where he knows there are many chitons. | When he arrives there, he puts the stern of his chiton-catching | canoe ashore and gets off. He picks up chitons which | lie on the stony beach, and
25 he throws them into his small chiton-catching canoe. || When he has many, he launches | his chiton-catching canoe, goes aboard, and he | paddles back. He picks up driftwood where there is much of it, and | he puts it into his chiton-catching canoe. As soon as it is |

- dzeK'elga'yēs la'xēs q!e'nsēla. Wā, g'í'lēmēsē qūs'e'dēs L!etsē-
7 ma'eyē, wā, lae'm L!ōpa laxē'q. Wā, hē'x'ida'mēsē hā'nx's'endeq.
Wā, la āx'e'dxa ēwā'lasē lō'q!wa qa's xelō'tsōdēsa k'ats!ēna'qē
la'xēs q!e'nsēla qa's lē xelts!ā'las la'xa lō'q!wē. Wā, lae'm k'lēs
10 ō'gwaqa lē ēwa'palās lā'xa lō'q!wa. Wā, g'í'lēmēsē qō't!ēda lō'-
q!wāxs la'ēda ts!ēdā'qē gū'q!ēqasa ā'lta ēwā'pē lā'xa la lēx'ts!ā'la
q!anā'sa. Wā, lē k'ax'dzamo'līlas lax lē'ēlanemasēs lā'ēwūnemē.
Wā, hē'x'ida'mēsē xa'max'ts!ā'naxs la'ē dā'x'īdxēs hā'ma'eyē.
Wā, lae'm sēx'ā'lax xē'ldzēg'a'yas. Wā, la ts!exts!ā'las lā'xa
15 lō'q!wē lē'wēs ts!eyī'mē. Wā, g'í'lēmēsē gwāl q!e'nsq!asexs la'ē
hē'em ts!e'nts!ēnx'widēdē ēwapa'lāsēs hā'ma'eyē. Wā, g'í'lēmēsē
gwā'lēxs la'ē hō'qūwelsēda q!e'nsq!asē.

- Large Chiton** (K'lāk!enot!āxa k!ēnōtē).—Hē'maaxs hā'ma-
ēxsdaēda begwānemaxa k!ēnōtē. Wā, ā'mīsē wī'x'stendxēs xwā-
20 xwagūmaxa lā x'āts!aēsa qa's lā lāxēs q!ālē q!eq!ādxā k!ēnōtē.
Wā, g'í'lēmēsē lāg'aa lāqēxs laē ālax!ax'īdxēs k!āk!ent!aatslē
xwāxwagūma qa's lōltāwē. Wā, lā mēnx'īdxa k!ēnōtaxs qep-
qep!aē lāxa t!ēdzek!wa qa's ts!ēgexselēs lāxēs k!āk!ent!aatslē
xwāxwagūma. Wā, g'í'lēmēsē q!eyōlēxs laē hēx'idaem lā wī'x's-
25 tendxēs k!āk!ent!aatslē xwāxwagūma qa'slaxsēq. Wā, g'āxē sēx-
ēwīda qa's lā ānēxbālx q!ēxala lāxa q!ēyaasasa q!ēxalē. Wā, lā
mōxselas lāxēs k!āk!ent!aatslē xwāxwagūma. Wā, g'í'lēmēsē qō-
t!axs laē lāxxa qa's sēx'widē; laem lāl nā'nak lāxēs g'ōkwē. Wā,

full, he goes aboard and paddles home to his house. || When he arrives 30
at his beach, he throws the | driftwood ashore. He goes up and goes
to get a basket from his | house, and he comes carrying it down to
the place where his chiton-catching | canoe is. He also carries his
knife, and he | puts the basket into the small canoe. || Then he takes 35
one of the chitons, puts it down on its back, | and cuts along its
belly. Then he pulls out the entrails, | and he throws them into the
water; and he scrapes it, so that the red color | on the body of the
chiton comes off. When it is all off, he | washes it in salt water.
After he has done so, he throws it || into the chiton-basket. He does 40
this with all the others. | As soon as they are all ready, he carries the
basket of chitons; | and when he is in his house, he puts it down in
the | corner of the house; and he goes down to the beach to bring
up | the driftwood, and he carries it into the house, and he puts it
down || by the side of the fire, and he puts it on the fire. | If he wishes 45
to eat the chiton raw, he takes his knife | and cuts the belly of the
chiton, which looks like the tongue | of a quadruped. He puts them
into a small dish with | water in it. He also cuts close along the shell
on its back || the whole length of the body of the chiton; and | when 50
it is off, he cuts it into pieces half a | finger-width thick. Then he puts
these pieces into a small dish with water in it; | and when he has

g'il'mēsē lāg'alīs lāxēs L!ema'isaxs laē hēx'idaem sep'ūltōdxēs 30
q'lēxanēm q'lēxala. Wā, lā lāsdēsa qa's lā āx'ēdex lexa'ya lāxēs
g'ōkwē qa's g'āxē dents!ēselaq lāx hā'nēdzasasēs k'lāk'!ent!aats!ē
xwāxwagūma. Wā, hē'mis daax'sēs ts!ēwūlēgayo k'lāwayowa.
Wā, lā hāng'aalexsasa lexa'yē lāxa k'lāk'!ent!aats!ē xwāxwagū-
maxs laē dāx'idxa 'nemsgemē k'!enōta qa's t!ex'ālexsēq. Wā, 35
lā qwagenōdzendex tek'!āsēxs laē gēlx'ēweqōdex yāx'yīg'ilas
qa's ts!exstendēq. Wā, lā k'ōdzeltsemdēq qa lawāyēsa gūgūm-
yemstowē āxsemēxa k'!enōtē. Wā, g'il'mēsē 'wī'lāxs laē ts!ōx'wī-
deq lāxa demsx'ē 'wāpa. Wā, g'il'mēsē gwālexs laē ts!exts!ōts
lāxēs k'!endats!ē lexa'ya. Wā, lā 'nāxwaem hē gwēx'idxa waō- 40
kwē. Wā, g'il'mēsē 'wī'lāxs laē k'!ōx'wēltōdxēs k'!endats!ē lexa-
'ya. Wā, g'il'mēsē laēlas lāxēs g'ōkwaxs laē hāng'alilas lāxa onē-
gwīlasēs g'ōkwē. Wā, lā lents!ēs lāxa L!ema'isē qa's lā wix'wūs-
dēsa lāxa q'lēxalē qa's lā wīg'ilēlas lāxēs g'ōkwē qa's lā wix'ali-
las lāxa mag'inwalilasēs legwilē. Wā, la leqwēlax'ida. Wā, g'il- 45
'mēsē 'nēx' qa's k'lilx'k'lax'ēxa k'!enōtaxs laē āx'ēdxēs k'lā-
wayowē qa's t!ōsōdēx tēk'!āsa k'!enōtēxa hē gwēx'sa k'lile-
maxsa g'il'g'aōmasē, wā, qa's āxts!ōdēs lāxa lalogūmē 'wābets!ā-
laxa 'wāpē. Wā, laxaē t!ōsōdxa māk'ildzōdalāxa xeldzēg'a'ya
hēbendāla lāx 'wāsgemasas ōgwida'yasa k'!enōtē. Wā, g'il'mēsē 50
lawāxs laē hēlox'send t!ōt!ets!endeq qa k'!ōdenēs wīwōgwawas
lāxens q!wāq!wax'ts!āna'yēx, laē āxstālas lāxa 'wābets!āwasa lā-

enough, he takes the tongs and | holds the pieces of chiton and throws
 55 them into the || fire, and then he picks them out again with the
 tongs and puts | them back into the dish, and he washes them, and
 then he eats them. | He only stops when he has eaten enough. Then
 he rinses his mouth | with water; and after he has rinsed his mouth,
 so that the salt taste | is removed, he drinks a little water. That is
 60 all about || one way of cooking them. |

1 **Baked Large Chiton.**—There is another way of cooking | chitons.
 They only cut out the entrails; and as soon as all | the entrails are
 out, the woman takes her tongs and digs a hole | in the hot ashes.
 5 Then she takes the chiton whose guts have been removed and || puts
 it into the hole that she has dug, and she covers it over with hot
 ashes. | As soon as she has done so, she takes a dish and pours water
 into it | until it is half full. When she has done so, she takes a spoon |
 and puts it down by the side of the fire, and also the dish, | and she
 takes the tongs and uncovers the chiton which has been buried in the
 10 ashes. || With her tongs she lifts the buried chiton and | puts it into
 the dish, and she takes the spoon and with it she scrapes off | the
 ashes that stick on it from the outside. | As soon as they are all off, she
 pulls off the shell from the back, for it is very soft, because | it is
 15 thoroughly cooked. As soon as all the dirt is off, she || changes the

53 lōgūmē. Wā, g'il'mēsē hēla āx'a'yasēxs laē āx'ēdxēs ts'lēsLāla qa's
 dālēqēxs laē dāx'idxa t'ewēkwē k'!enōta qa's ts!exlālēq lāxēs
 55 legwilē. Wā, xwēlaqa'mēsē k'!ip!ētsa ts'lēsLāla lāq qa's lā k'!ip-
 stālas lāxa lōq!wē. Wā, lā ts'lōx'wideq qā's k'!intk!at!ēdēq. Wā,
 laem āl'em gwālexs laē pōl'ida. Wā, lā hēx'idāem ts!ewēl'exō-
 tsa 'wāpē. Wā, g'il'mēsē gwāl tsewēl'exōdexs laē 'wīlāwa dem-
 p!aēl'exawayasēxs laē nāx'idxa hōlatē 'wāpa. Wā, laem gwała
 60 'nemx'idāla hamēx'silaēnēq.

1 **Baked Large Chiton.**—Wā, g'a'mēs' nemx'idāla hā'mēx'silaēnēxa
 k'!enōtēga, yīxs ā'maē ts!ewelēgekwa. Wā, g'il'mēsē 'wīlāwē
 yax'yig'ilasēxs laēda ts!edāqē āx'ēdxēs ts'lēsLāla qa's labēsē lāxa
 ts!elqwa gūna'ya. Wā, lā āx'ēdxa ts!ewelāgekwē k'!enōta qa's
 5 mex'ts'lōdēs lāxēs 'lāpa'yē. Wā, lā dzemsgemtsa ts!elqwa gūna'yē
 lāq. Wā, g'il'mēsē gwālexs laē āx'ēdxa lōq!wē qa's gūxts'lōdēsa 'wāpē
 lāq qa negōyoxsdales. Wā, g'il'mēsē gwālexs laē āx'ēdxa k'āts!enaqē
 qa's g'āxē g'ēg'alīlaq lāx mag'inwalīlasēs legwilē l'ē'wa lōq!wē. Wā,
 lā āx'ēdxa ts'lēsLāla qa's lēt!ēdēs lāxēs dzamēsasēwē k'!enōta.
 10 Wā, lā k'!ip!ētsa ts'lēsLāla lāxa dzamēdze kwē k'!enōta qa's lā
 k'!ipstents lāxa lōq!wē. Wā, lā āx'ēdxa k'āts!enaqē qa's k'ōdzel-
 tsemēdēs lāx ōsgema'yas qa lawālēsa gūna'yē la k'ūtsemēq. Wā,
 g'il'mēsē 'wīlāxs laē gelqālax xeldzēg'a'yas qaxs laē xās'ida qaxs
 laē ālak'lāla la l'ōpa. Wā, g'il'mēsē 'wīlāwa 'yāx'sema'yāsēxs laē
 15 L!ayōdex 'wāpasēxs laē nēqwa. Wā, laem gūqōdēq lāx L!āsanā-

water, for it is dirty. Then she pours it out outside | of the house, 16 and she pours some fresh water on it, and she | washes it again; and when all that looks like red paint comes off, it is done. | Then they begin to eat the baked chiton; | and when they have finished, (the woman) draws some water and rinses her mouth to || remove the 20 salt taste; and when it is all gone, she drinks | water. That is all about this. |

Boiled Large Chiton.—First | the woman takes a kettle, and she pours some water into it until it is | more than half full, and she puts it on the fire; and she takes || a chiton, and takes the knife for cutting 25 out the insides, and cuts | along one side of its belly. Then she pulls out the entrails and throws them down by the side | of the fire. As soon as they are all out, she scrapes off with the | back of her knife what looks like red paint on its body; | and when it is all off, she washes it in a dish || with water in it; and by the time it is all washed, 30 the kettle on the fire begins to boil. | Then she puts the chitons into it; and when | they are all in, she calls her friends to come and eat the | boiled chitons. When they have all come in, the | woman takes her spoons and dishes and || puts them down where she is sitting, and 35 she takes her tongs and stirs | the chitons that she is cooking while they are still on the fire. | After they have been boiling for maybe

ʼyasēs g·ōkwē, qaʼs lāxat! gūxts!ōtsa ʼwēʼwāp!emē lāq; lāxaē ēt!ēd 16 ts!ōxʼwīdeq. Wā, gʼilʼmēsē ʼwīlāwa hē gwēxʼs gūgūmyixs laē gwāla. Wā, hēxʼidaʼmēsē kʼ!entkʼ!at!ēdxa dzamēdzekwē kʼ!enōta. Wā, gʼilʼmēsē gwālexs laē tsēxʼidxa ʼwāpē qaʼs ts!ēwēl!exōdē qa la-wāyēsēs demp!aēl!exawaʼyē. Wā, gʼilʼmēsē ʼwīlāxs laē nāxʼidxa 20 ʼwāpē. Wā, laem gwāl lāxēq.

Boiled Large Chiton (HānxʼLaakʼ kʼ!enōt).—Wā, hēem gʼil āxʼētsōʼsa ts!edāqēs hānxʼlanowē qaʼs gūxts!ōdēsa ʼwāpē lāq qa ēkʼ!ōldzaʼyēs. Wā, lā hānxʼlents lāxēs legwīlē. Wā, lā āxʼēdxa kʼ!enōtē qaʼs āxʼēdēxēs ts!ēwelagayo kʼ!āwayowa qaʼs qwagenō- 25 dzendēx tekʼ!āsēxs laē gelxūqōdex yaxʼgigʼilas qaʼs ts!egenōlisēs lāxēs legwīlē. Wā, gʼilʼmēsē ʼwīlāxs laē kʼosālas āwēgʼaʼyasēs ts!ēwelagayu kʼ!āwayowē lāxa hē gwēxʼs gūgūmyimē lāx ōsge-maʼyas. Wā, gʼilʼmēsē ʼwīlāxs laē tsōxʼwīdeq lāxa lōq!wa ʼwābets!lāla. Wā, gʼilʼmēsē ʼwīla ts!ōkūxs laē medelxʼwidēda 30 hānxʼlanowē. Wā, lā āxstālasa kʼ!enōtē lāq. Wā, gʼilʼmēsē ʼwīlaʼstaxs laē lēlālaxēs ʼnēʼnemōkwē qa gʼāxēs kʼ!ekʼ!enōtgʼixa hānxʼlaakwē kʼ!enōta. Wā, gʼilʼmēsē gʼāx ʼwīlaēlexs laēda ts!edāqē āxʼēdxēs kʼākʼets!enaqē lēʼwa lōelq!wē qaʼs gʼāxē kʼā-galīlas lāxēs kʼ!waēlasē. Wā, lā āxʼēdxēs ts!ēslāla qaʼs xwōt!ēdēs 35 lāxēs kʼ!entēla kʼ!enōtexs hēʼmaē ālēs hānxʼlāla lāxa legwīlē. Wā, lāxent!a hāyāqax ʼnems!agelelagʼila lāxens q!aq!alakʼ!aʼyaxsens

- 38 more than an hour according to the watch, | she takes them from the fire. | Then they are boiled to pieces and they are cooked thoroughly.
 40 Then she takes her || long-handled ladle, and with it she takes out the boiled chitons and | pours them into the dishes. As soon as they are all in the dishes, | she puts them down in front of her guests. She takes the spoons and distributes | them; and when she has given one to each, | they begin to eat the boiled chiton and the liquid. ||
 45 They try to eat with spoons all the boiled chiton. After | they have eaten it all, they drink very little water. Now, that is all about this. |

Chitons are the food eaten by the poor people who can not | get the real good food. It is not often eaten by chiefs | and young men
 50 and young women. The only time it is eaten || by chiefs and young men and young women is when they are | caught in bad weather and by strong winds, and when they have to stay out for a long time, or when their canoes | capsize. Then they get chitons and large chitons | and winkles, and also small mussels and large mussels. This and | various kinds of shell-fish are the food of those who are caught, and
 55 often this || saves their lives. That is all about this. |

- 1 Raw and Roasted Sea-Eggs.—As ¹ soon as (the spear) is finished, (the man) waits | until it gets calm at low tide; and when it is calm, at low tide in the | morning, he launches his sea-egg spearing-canoe, | and he

- 38 'nālāqē 'wā'wasLalasas maemdelqūlaxs laē hānx'sendeq lāxēs legwīlē. Wā, laem xās'ida. Wā, laem ālak'lāla la L'ōpa. Wā, lā āx'ēdxa
 40 g'ilt!EXLāla tsēXLā qa's xālo'stendēxa hānx'Laakwē k'lenōta qa's lā tsēts'lālas lāxa loelq'wē. Wā, g'il'mēsē 'wī'laxs laē k'ax'dzamōlilas lāxēs lē'lānemē. Wā, lā āx'ēdxa k'āk'ets!Enaqē qa's ts!Ewanaēsēs lāq. Wā, g'il'mēsē 'wī'la la āxnōgwatsa k'āk'ets!Enaqaxs lāx'da'xwaē 'yōs'idxa hānx'Laakwē k'lenōt lē'wis 'wāpala. Wā,
 45 la'mē 'wā'wī'laa 'yōsaxa hānx'Laakwē k'lenōta. Wā, g'il'mēsē 'wī'laxs laē nāx'idxa hōlābidawē 'wāpa. Wā, lawēs!a g'wāl lāxēq.

- Hēm hēmawālāsa wī'wosēlagēda k'lenōtē, yīxa wayapolāla lālelaxa āla'mē hēmawāla. Wā, la k'lēs q'lūnāla hā'māsa g'ig'igāma'yē lē'wa hā'yāl'a lē'wa ēalostāgasē ts!ēdaqa. Lēx'aem hamx'i-
 50 daatsa g'ig'igāma'yaq lē'wa hā'yālā'q lē'wa ēalostāgasāqēxs lālawōl'idāē lāxa 'yax'samē 'nālāx yānemaaxs gayag'iliselaē lōxs qepaē. Wā, hē'mis la āx'ēdaatsēxa q'lanasē lē'wa k'lenōtē lē'wa g'ilayowē, lō'ma laēsē lē'wa xōlē. Wā, hēm hēmawālāsa lālawōl'idē lē'wa ts!ēts!ēk!wēmasē. Wā, hēm q'lūnāla q'lūlā-
 55 maseq. Wā, laem g'wāl lāxēq.

- 1 Raw and Roasted Sea-Eggs.—Wā,¹ g'il'mēsē gwālēxs laē ēsela qa k'limāk'ilisēxa x'ats!aēsē. Wā, g'il'mēsē k'limāqelaxa x'āts!aēsaxa gaālāxs laē wī'x'stendxēs māmasēq!waats!ēlē xwāxwa-gūma. Wā, hē'mesa māmasēq!wax'seyasē sē'wayo āx'ētsōs lē'wis

¹ Continued from p. 154, line 18.

also takes his paddle and bailer || and spear. He paddles, and goes 5 to a place where there are many sea-eggs. | Then he takes his spear and puts it into the | sea; and he spears the sea-eggs, and puts them into his | sea-egg spearing-canoe. When he has many of them, | he goes home. ||

As soon as he arrives on the beach of his house, he calls his | tribe 10 to come and break the sea-eggs and to eat them. | Immediately all the men and women and | children go down to the beach where the sea-egg spearing-canoe is, | and all the men go into the sea || and 15 stand by the side of the canoe containing the sea-eggs. | They take out the sea-eggs, and they go and give two each | to their wives, and they also take two each for themselves; and | all the others do the same. As soon as | they have them, they sit down by the side of the water. Each takes a || stone, and with it breaks one side of the sea- 20 egg at the side where the | mouth is, and they pull out the edible insides and | wash them in sea-water; and after washing them, they | squeeze out the sea-water and they eat them,—*lex^ewīd* as the Seaward people call the eating | of sea-eggs, while the Kwāg'uī call the eating of sea-eggs || *memsēx^ug'ēxa mesēqwē*; and they all do the 25 same as | they eat the sea-eggs; namely, the good sea-eggs, which are the female | sea-eggs. The male sea-eggs are bad. That is what the

tsälawayōwē *lō^e māmasēq!wayās*. Wā, *lā sēx^ewīda qa's lā lāx q!ēyaa-* 5 *sasa mesēqwē*. Wā, *lā dāg'ilēxsaxēs māmasēq!wayowē qa's mē-* *denses lāxa demsx^e*. Wā, *lā sex^eīdxa mesēqwē qa's k!wēt!ālex-* *selēs lāxēs māmasēq!waats!ē xwāxwagūma*. Wā, *g'il^emēsē q!ēyōlēxs* *laē nā^enak^u lāxēs g'ōkwē*.

Wā, *g'il^emēsē lāg'alis lāx L!ema'isasēs g'ōkwaxs laē 'lāqūlaxēs* 10 *g'ōkūlōtē qa g'āxēs tsāk'a qa's memsēx^ugūxa mesēqwē*. Wā,, *hēx'ida^emēsa 'na^exwa bēbegwānem lē^ewis ts!ēdaqē lē^ewa g'īng'ī-* *nānem la hōqūnts!ēs lāx hānstalidzasasa mesēgūxsāla xwāxwa-* *gūma*. Wā, *lā 'nāxwa^emaēda bēbegwānemē la la'sta lāxa demsx^e* *'wāpa qa's lā lāx^ewag'ilisxa mesēgūxsāla xwāxwagūma*. Wā 15 *lax^eda^exwē dāg'ilēxsaxa mesēqwē qa's lā tsāsa maēmaltsemē* *mesēq^u lāxēs gegenemē*. Wā, *laxaē maltsemē āxānemas qaxs* *hāē*. Wā, *lā 'nāxwaem hē gwēx^eīdē waōkwās*. Wā, *g'il^emēsē* *'wīlxtōxs laē k!ūdžextalīsela lāxa demsx^e qa's 'na^exwē āx^eēdxa* *t!ēsēmē qa's tsōx^ewīdēxa ēpsanā'yasa mesēqwē lāxa g'wēnā'yē lāx* 20 *seimsas*. Wā, *lax^eda^exwē gēlx^eūlts!ōdex hām^ets!āwas qa's ts!ōx* *'wīdēq lāxa demsx^e*. Wā, *g'il^emēsē gwāl ts!ōxwaqēxs laē q!wē-* *sōdxa demsx^e*. Wā, *lā lēx^ewīdēq 'nēk'a L!al!asiqwālāxa hā^emā-* *paaxa mesēqwē*; wā, *lālēda Kwāg'uīlē 'nēk'axs hā^emāpaaxa mesē-* *qwē memsēx^ugūxa mesēqwē*. Wā, *lā 'nāxwaem hē gwēg'ilaxs laē* 25 *memsēx^ug'ixa mesēqwē lāxa eyāx^{sē} mesēqwa yīxa ts!ēdaqasa* *mesēqwē*. Wā, *lā 'ya^eyax'sa begwānemē yīx gwe'yāsa bāk'lūmē*

28 Indians call | "milky sea-eggs." The milky sea-eggs are not eaten
 raw by the Indians. | They keep them; that is one of the number of
 30 those who are || eating sea-eggs. The woman gathers the | milky
 sea-eggs that have been thrown away by the eaters. After the
 people have eaten the | good sea-eggs, she takes the milky sea-eggs
 and washes out the | large empty sea-egg shells. Then she takes the
 milky sea-eggs and | pulls out the edible insides. She washes them
 35 in salt water; || and after she has done so, she squeezes them so that
 the water comes out, | and she puts them back into the empty sea-
 egg shells. She continues doing this | with the others; and as soon
 as they are all done, there may be five | empty sea-egg shells filled
 with milky sea-eggs. She | carries them up the beach into the
 40 house. || Then she puts them down by the side of the fire. Then she
 roasts them. Some | Indians call this *ts!ēsa*. They are almost |
 under the side-logs of the fire. Sometimes it takes almost | half a
 day to cook them. They are not taken off the fire | until they are
 burnt black. Then they are done. The one who is roasting them ||
 45 invites her numaym to come and eat the | roasted sea-eggs; and as
 soon as the guests come and sit down, | the one who invited his numaym
 takes the roasted sea-eggs and | puts them down in front of the guests.
 There are two men to each | sea-egg shell containing roasted sea-eggs.

28 dzēdaq mesēqwa. Wä, hēem k'!ēs k'!ilx'k'!ax'sō'sa bāk!ūma
 dzēdaqē mesēqwa. Wä, lä axēlaq yīxa 'nemōkwē lāx 'wāxaasasa
 30 memsēx'g'īxa mesēqwē. Wä, lä q!ap!ē'nakūla ts!eqelayāsa
 memsēx'g'īxa mesēqwē, yīxa dzēdaqē. Wä, lä gwāl memsēx'g'īxa
 eyax'sē mesēqūxs laē āx'ēdxa dzēdaqē mesēqwa qā's ts!ōxūg'indēxa
 'wālasē la'x'mot mesēqwa. Wä, lä āx'ēdxa dzēdaqē mesēq' qā's
 gēlx'qōdēx hāmts!āwas. Wä, lä ts!ōx'wīdeq lāxa demsx'ē. Wä,
 35 g'il'mēsē gwālexs laē q!wēs'ēdeq qa lawāyēs 'wāpaga'fyas. Wä,
 lēxts!ōts lāxa lōpts!ā la'x'mot mesēqwa. Wä, lä hana! hē gwē-
 g'ilaxa waōkwē. Wä, g'il'mēsē 'wī'laxs laē 'na!nemp!ēna sek'lēx-
 lēda la'x'motē mesēq' qōqūt!axa dzēdaqē mesēq'. Wä, lä
 k'alāq qā's lä k'osdēse!aq qā's lä k'aēlelas lāxēs g'ōkwē. Wä,
 40 k'anōliselas lāxēs legwīlē. Wä, laem L!ōpaq. Wä, la 'nēk'ēda
 waōkwē bāk!ūmqēxs ts!ēsaq. Wä, laem hālselaem k'!ēs nega-
 bālīts k'āk'edenwafyasēs legwīlē. Wä, lä 'nāl'nemp!ēna hālse-
 laem k'!ēs neqālag'ila k'!ēs L!ōpa. Wä, al'mēsē āxsānōxs laē
 k'lūmk'iyax'īda. Wä, laem L!ōpa laxēq. Wä, g'il'mēsē L!ōpexs
 45 laē lē'lālēda ts!ēsaq lāxēs 'nē'mēmōtē qa g'āxēs ts!ets!ēdzeg'īxa
 ts!ēdzekwē mesēqwa. Wä, g'il'mēsē g'ax k'!ūs'ālila lē'lānemaxs
 laēda lē'lālāxēs 'nemēmōtē, āx'ēdxa tsēdzekwē mesēq' qā's lä
 k'ag'īmītelas lāxēs lē'lānemē. Wä, lä maēma!elaxa 'nāl'nēmēxla
 ts!ēdzegwats!ē mesēqwa. Wä, lax'da'xwē xamax'ts!ānalaxs laē

They eat with their hands as || they begin to eat it. The people of 50 ancient times called this | "eating roasted sea-eggs." As soon as they finish, | they go out of the house. That is all about this. |

Boiled Sea-Eggs.—When the one who goes to get sea-eggs | comes 1 home, he immediately takes the | anchor-line of his sea-egg-catching canoe and ties it to a | stone on the beach. He goes up and takes a large || dish out of the house, and carries it down to where the sea- 5 egg | catching-canoe is. He puts it down on top of the sea-eggs, and | he takes an elongated stone to break the shells of the sea-eggs. | He sits in the bow of his canoe, and his wife sits in the stern. | His wife often carries a yew-wood wedge to break the sea-eggs. || Then 10 they begin to break the mouth-side of the sea-eggs, and they | pull out the edible insides and wash them on one side of the | canoe. After washing them, they throw them into the | large dish, and they do this with the whole number; | and when it has been done with all of them, they carry the clean sea-eggs and go to put them down || in 15 the house. (The man) takes a medium-sized kettle and pours | fresh water into it; and when it is half full, he puts it over the | fire; and when it begins to boil, he takes the dish with clean | sea-eggs and drains off the liquid. When the liquid is all | drained off, he pours the clean sea-eggs into the || boiling water in the kettle on the 20

hām^x-^εideq. Wā, la ^εnēk-ēda g-ālē begwānema ts!ēts!ēdzeg-ixa 50 ts!ēdzekwē mesēqwa. Wā, g-il^εmēsē gwālexs laē hēx-idaem hōqūwelsa. Wā, laem gwāl lāxēq.

Boiled Sea-Eggs (Hānx-Laak^u mesēq^u).—Wā, hē^εmaaxs g-āxaē 1 nā^εnakwēda māmaseq!wāxa mesēqwē, wā, lā hēx-idaem āx-ēdex mōgwanā^εyasēs māmaseq!waats!ē xwāxwagūma qa^εs mōx^εwalisēs lāxa mā^εk!libālisē lāxa L!ema^εisē. Wā, lā lāsdēsa qa^εs lā āx-ēdex ^εwālasa lōq!wa lāxēs g-ōkwē, qa^εs lā k-ints!ēse^εlaq lāx ha^εnēdzasasēs mesēgūx- 5 salalisē xwāxwagūma. Wā, lā hānk-iyints lāxa mesēqwē. Wā, lā āx-ēdxa sa^xu^εsemē t!ēsema qa^εs tsōgwayāxa mesēqwē. Wā, lā k!wā-g-iyōdxēs xwāxwagūmē. Wā, la genemas k!wāg-^εwiaya. Wā, la q!ūnāla dālē genemasēxa L!emq!lē Lēmg-ayo qa^εs tsōkūlaxa mesēqwē. Wā, lax-da^εxwē tsōx^εwidex semdzenwa^εyasa mesēqwē. Wā, lax-da- 10 ^εxwē gelx^εūlts!ōdex hāmts!āwas qa^εs ts!ōx^εwidēq lax āpsaxdzasasēs xwāxwagūmē. Wā, g-il^εmēsē gwāl ts!ōxwaqēxs laē lexts!ōts lāxa ^εwālasē lōq!wa. Wā, lā ^εnāxwaem hē gwēx-ideq lāxēs ^εwāxaasē, wā, g-il^εmēsē ^εwi^εlaxs laē k-ōltōdxa elg-igwats!ē mesēqwa qa^εs lā k-āēlelas lāxēs g-ōkwē. Wā, lā āx-ēdxa hē!a hānx-lanowa qa^εs gūxts!ōdēsa 15 ^εwewāp!emē lāq qa ēk!ōldza^εyēs. Wā, la hānx-lents lāxēs lēgwilē. Wā, g-il^εmēsē medelx^εwidexs laē āx-ēdxa elk!ēx^εts!ālāxa mesēqwē lōq!wa qa^εs x-āts!ex-^εidēx ^εwāpaga^εyas. Wā, lā ^εwi^εlā-wēda ^εwāpaga^εyasēxs laē gūxstentsa elg-ekwē mesēq^u lāxa maemdelqūla ^εwābets!āsa hānx-lāla lāxa lēgwilasēs g-ōkwē. Wā, 20

21 fire of his house. | They keep boiling over the fire a long time, but in the evening | they are done. Then he invites his numaym to come and eat | boiled sea-eggs. As soon as they have all come in, the man takes | a long-handled ladle and puts it down by the side of the ||
 25 kettle. He also takes many dishes and puts them down by the side | of the kettle in which the sea-eggs are boiling; and he takes a | large dish and puts it down on one side of the | kettle. They take hold of it on each side, and drain off the liquid from the | sea-eggs into the
 30 large dish; and when the liquid of the sea-eggs is in the dish, || they pour it out outside of the house. (The man) takes a | long-handled ladle and dips it into the boiled sea-eggs, and | dips them out and puts them into the dish. When it is half full, he stops. | He takes a cedar-stick and splits it in pieces; and these are thin. | They are each
 35 one span in length, || and they are all of the same length. He gives | one to each of his guests. Then he lifts the dish and | puts one down in front of each four men. | When the dishes have been placed in front of the guests, | they take their sticks and with them begin to
 40 put || the boiled sea-eggs into their mouths. After they finish, | they go out. They never drink water, | because they are afraid to drink water after eating | the sea-eggs; for, if they drink soon after eating boiled sea-eggs, they get heart-burn. | Therefore they are

21 lā gēx·lāla maemdelqūla lāxa legwīlē. Wā, hēt·la la dzāqwaxs laē l·lōpa. Wā, lā lē·lālaxēs ʼneʼmēmōtē qa g·āxēs memsēx·gūxa hānx·laakwē mesēqwē. Wā, g·il·mēsē g·āx ʼwī·laēlexs laē āx·ēdēda begwānemaxa g·ilt·EX·lāla tsēx·lā qaʼs g·āxē hānōlīlas lāxa hānx·
 25 lanowē. Wā, laxaē āx·ēdxa q·lēx·lā lōelq·lwa qaʼs lā k·anōlīlēlas lāx māg·inwalīlasa mesēqwē·lats·lē hānx·lanā. Wā, lā āx·ēdxa ʼwālasē lōq·lwa qaʼs k·anōlīlēlās lāx āpsanālīlasa mesēqwē·lats·lē hānx·lanowa. Wā, lā dādanōdeq qas x·ats·losēs ʼwāpalāsa mesēqwē lāxa ʼwālasē lōq·lwa. Wā, g·il·mēsē ʼwī·lōsa ʼwāpalāsa mesē-
 30 qwaxs laē gūqōyo lāx l·āsanā·yasa g·ōkwē. Wā, lā āx·ēdxa g·ilt·EX·lāla tsēx·lā qaʼs tsēx·īdēs lāxa hānx·laakwē mesēqwa qaʼs lā tsēts·lālas lāxa lōelq·lwē. Wā, g·il·mēsē naengoyālaxs laē gwāla. Wā, lā āx·ēdxa k·lwa·xlāwē qaʼs xōxēx·sendēq qa wīswūlētowēs. Wā, lā ʼnāl·nemp·enk·ē āwāsgemasas lāxens q·lwa·lwa·x·ts·lāna-
 35 ʼyaxs laē l·lē·lax·sālaq qa ʼnemēs āwāsgemasas. Wā, lā yāx·wītsa ʼnāl·nems·laqē laxēs lē·lānemē. Wā, lā k·ag·līlīxa lōq·lwē qaʼs lā k·āg·līlīlēlas lāxa mōkwē bēbegwānem lāxa ʼnāl·nemēx·lā lōq·lwa. Wā, g·il·mēsē la ʼwī·la la k·ax·dzamālīlēda lōelq·lwāxa k·lwe·laxs laēda k·lwe·lē hēx·īdaem āx·ēdxēs k·lwe·dayowē k·lwa·xlāwa qaʼs k·lwe·tq·lē-
 40 selēsa hānx·laakwē mesēq·laxēs semsē. Wā, g·il·mēsē ʼwī·laxs laē hēx·īdaem hōqūwēla. Wā, laem hēwāxa nāx·īdex ʼwāpa. qaxs k·lēlaē nāgēk·lāxa ʼwāpē qaxs g·il·maē nexwāg·e nāgēk·lēda memsēx·gūxa hānx·laakwē mesēqūxs laē hēx·īdaem newēq·lūp·lēda

afraid to drink water after eating this kind of food. || That is all about 45 this. |

Raw Sea-Eggs (Raw sea-eggs soaked in cold water).— | When 1 good sea-eggs are being broken, they take a | new dish and put it down on the beach close to the salt water. | They pull out the edible insides of the sea-egg and || wash them in salt water. Then (the man) 5 throws them into the new dish, | and they all do the same with the others. As soon as they are all | washed, they are carried up the beach; and they carry them up the river, and | pour some water into the (dish). With his right hand (the man) stirs them so as to wash them, | and he pours off the dirty water; and he puts the dish || into 10 the water, and puts stones on each end to keep it down. Then he leaves | it there. For one night it remains in the river; but at noon on the | following day (the man) walks up the river and takes out the dish with the clean | sea-eggs, and drains off the liquid; and he goes back carrying it down, | and takes it into his house. Then he calls his || numaym to come to his house; and when they have all come 15 in, he takes | many dishes, and puts them down by the side of the dish with | clean sea-eggs; and he takes a large ladle and | dips up the clean sea-eggs and puts them into the dishes. | The depth of the clean sea-eggs is only one layer in the dish. || As soon as there are some 20

Wä, hē^{mis} lāg^{ilas} k^{ilēla} nagēk^{ilēda} hā^{māpax} gwēx^{sdemas}. 45
Wä, laem gwāl lāxēq.

Raw Sea-Eggs (K^{ilix} mesēq^u ts^{lēt}lil lāxa^{ewūda}sta^{ewāpa}).— 1
Wä, hē^{maaxs} laē ts^{lōkwase}wa cyāx^s mesēqwa, wä, lā āx^{ētsē}wa alōlaq lōq^{lwa} qa^s lē hāng^{alidzem} lāx awāxslalisasa demsx^ē.
Wä, lā g^{ilx}wūts^{loyiwa} hāmts^{lāwasa} mesēqwē. Wä, lā ts^{lōx}-
wīdeq lāxa demsx^ē. Wä, lā lēxts^{lōts} lāxa alōlaqē lōq^{lwa}. Wä, 5
lā nāxwaem hē gwēx^{idxa} waōkwē. Wä, g^{il}mēsē wī^{la} la ts^{lōkūxs} laē k^{āsdēsēlaq} qa^s lā k^{āstalaq} lāxa wā. Wä, la gūq^{eqasa} wāpē lāq qa^s molēxūlg^{indēsēs} hēlk^{lōts}lāna^{fyē} a^{fyasō} lāq. Wä, lā gūqōdxa nēqwa wāpa. Wä, lā hānensasa lōq^{lwē} lāxa wāpē qa^s t^{lēt}lāxbendēq qa wūnsālayōs. Wä, laem bās 10
lāxēq. Wä, la xamastālis lāxa wā. Wä, hēt^{la} la neqālaxa la lensexs laē qās^{id} lāq qa^s lā k^{āstendxa} elg^{ix}ts^{lāla} elg^{ikwē} mesēqwa. Wä, la x^{ats}l^{ex}id^{ex} wāpaga^{fyas}. Wä, g^{āxē} k^{ālt}lālaq qa^s lā k^{āēlēlaq} lāxēs g^{ōkwē}. Wä, hēx^{ida}mēsē lē^{lā}laxēs nē^{mē}-
mota qa g^{āxēs} lāxēs g^{ōkwē}. Wä, g^{il}mēsē wī^{la}lālēxs laē āx^{ēdxa} 15
qlēxla lōelq^{lwa} qa^s g^{āxē} k^{anōlilēlas} lax mag^{inwalilasa} elg^{ix}ts^{lāla} wālas lōq^{lwa}. Wä, lā āx^{ēdxa} wālasē k^{āts}l^{ēnaqa} qa^s tseyōsēlēsa elg^{ikwē} mesēq^u lāxa lōelq^{lwa}. Wä, la nēmx^{ide}-
ts^{lāem} lāx āwāgwidasasa elg^{ikwē} mesēq^u lāxa ōts^{lāwasa} lōq^{lwa}.
Wä, g^{il}mēsē wī^{la} g^{ēx}lālēda lōelq^{lwāxs}, wä, lā āx^{ēdxa} qlēxla 20

- 21 in all the dishes, he takes many | spoons and distributes them among his guests. | They take up the spoons, and the host | takes up the dishes, and places one in front of each four | guests. As soon as they
 25 have all been put down, they eat with spoons || the clean sea-eggs; and when they finish, they go out. | That is all about this. |

I have forgotten this. It is just the same as boiled sea-eggs | when they are put into cold water for one night so that they may | get
 30 stiff. Some Indians call it "to get hard." || They are also afraid to drink water after eating sea-eggs | that have been in the river; for they really get heart-burn when they eat | this kind of food, and they drink water after it. Therefore they are afraid of | water. That is all about this. |

- 1 Flat Sea-Eggs.—The means of obtaining | flat sea-eggs is also the same as that for obtaining large sea-eggs; but they do not | often spear flat sea-eggs, because it breaks them. Therefore | they use the
 5 scraping-net.¹ . . . As soon as it gets calm at low tide, || (the man) immediately goes and launches his small sea-egg scraping- | canoe. He carries into the canoe the sea-egg-scraping paddle | and the bailer and his scraping-net. Then he goes aboard his | canoe, and he paddles to where he knows that there are | many flat sea-eggs. The
 10 flat sea-eggs are where there is sandy and level bottom and no || eel-

- 21 k'āk'ets!Enaq qa's lä ts!ewanaēsas lāxēs lē!lānemē. Wā, lax'da-
 'xwē 'wīla āx'ēdēda k!wēlaxēs k'āk'ets!Enaqē. Wā, lāda lē!lā-
 nemē āx'ēdxa lōelq!wē qa's lä k'ax'dzamōlilas lāxa maēmokwē
 lāxa k!wēlē. Wā, g'il'mēsē 'wilg'alilexs laē hēx'idaem 'yōs'idēda
 25 k!wēlaxa elg'ikwē mesēqwa. Wā, g'il'mēsē g'wālexs laē hōqūwēlaxa.
 Wā, laem g'wāl lāxēq.

- Hēxō!en l!elēwēsōxs 'nemāx'is'maē lē'wa hānx'Laakwē mesēqwa,
 yīxa mesēqwa's laē xama'stalaē lāxa 'wūda'sta 'wāpa, yīxs laē
 l!lāx'ida. Wāx'ida waōkwē bāk!ūma, wā, lā 'nēx'qēxs l!lāx'edaē.
 30 Wā, laemxaē k'ilēla nāx'ēdxa 'wāpaxs laē g'wāl memsēx'gūxa
 'wāsgemāla mesēqwa qaxs ālak'!lālaē newēq!ūpelāmasxa hā'māpax
 g'wēx'sdemasēxs laē nagēk'ilaxa 'wāpē. Wā, hē'mis lāg'ila k'ilēmasa
 'wāpē. Wā, laem g'wāl lāxēq.

- 1 Flat Sea-Eggs (Xelōsāxa āmdema).—Wā, hēemxat! āemt!a-
 yosēxa āmdemēs māmaseq!wayowaxa mesēqwē. Wā, la k'lēs
 q!ūnāla sek'as lāxa āmdema qaxs q!wēlamasaaq. Lāg'ilas hē
 āxelasēda xelōdzayowē.¹ . . . Wā, g'il'mēsē k'!imāx'idxa x'āts!aē-
 5 saxs laē hēx'idaem la wī'x'stendxēs xelōdzats!ēlaxa āmdema
 x'wāxwagūma. Wā, laem dāxsēlaxēs xelōtsa'yasē sē'wayowa
 lē'wis tsālayuwē. Wā, hē'mis!a xelōdzayās. Wā, lā lāxs lāxa
 xelōdzats!ās x'wāxwagūma. Wā, lā sēx'wida qa's lā lāxēs q!ālē
 q!ēq!ādxa āmdema. Wā, hē'misa ēx'stē'wēsē 'nemaēsaxa k'!eāsē

¹ Continued on p. 163, line 1, to p. 166, line 75.

grass. That is good for scraping | sea-eggs. When he arrives there, 11
 he | takes up his scraping-net and puts it into the water. He |
 pushes it down to the bottom with the mouth of the | scraping-net
 towards the bow of his canoe, and the canoe goes stern first, as || the 15
 man turns his face towards the stern of his canoe; | and he pushes
 down the scraping-net forcibly, and pulls it so that | the sea-eggs
 jump into the scraping-net. As soon as it is full, he | hauls it up and
 empties it out towards the bow of the canoe. He continues doing |
 so, and only stops when his canoe is almost full || of sea-eggs. Then 20
 he goes home to his house. | As soon as he arrives at the beach of his
 house, he calls his tribe | to come and cut the flat sea-eggs. Immedi-
 ately all the men, | their wives, and the children go to the beach
 where | the canoe with sea-eggs is, and they take along || horse-clam 25
 shells. If there are no horse-clam shells, then they | take small
 clam-shells. If there are none of these, they | take large mussel-shells
 to break the sea-eggs. They | walk out to where the canoe with the
 sea-eggs is, and they take the sea-eggs in the folds of their | blankets
 and carry them ashore. They put them down on the beach || near the 30
 edge of the water, and all the others | do the same. Then they sit
 down on the beach, and each takes | one sea-egg and cuts all round it

ts!āts!ayīm q!wāxalēs lāx āxāsasa āmdema. Wā, hēem ēx' xelō- 10
 sēxa āmdemēda hē gwēx'sē. Wā, g'il'mēsē lāg'aa lāqēxs laē
 hēx'idaem dāg'fēxsaxēs xelōdzayowē qa's mēdensē. Wā, lā
 L!enxalisasēxs laē gwāyaxstālēda xelōdzayuwē lāxa āg'iwa'yasa
 xelōdzats!ē xwāxwagūm qa's lē hex'dzeḡemāla yīxs laē gwēḡi-
 malēda xelōts!ēnoxwē lāxa ōxlā'fasēs xelōdzats!ē xwāxwagūma. 15
 Wā, lā L!enk'elasēs xelōdzayowē. Wā, lā ḡelqelaq qa dēx'uts!ā-
 lēsa āmdema lāxa xelōdzayowē. Wā, g'il'mēsē qōt!axs laē nēxo-
 stōdeq qa's qep!ā!ēxsēq lāxēs nālē!ēxsē. Wā, laem hēx'sā gwē-
 ḡila. Wā, āl'mēsē gwā!ēxs laē elāq qōt!ēs xelōdzats!ē xwāxwa-
 gūmxa āmdema. Wā, lā hēx'idaem nā'nak' lāxēs ḡōkwē. Wā, 20
 g'il'mēsē lāḡ'alis lāx L!ema'isasēs ḡōkwaxs laē Lē'lā!axēs ḡōkūlotē
 qa lās tsāk'axa āmdema. Wā, hēx'idaemēsa 'naxwa bēbēḡwānem
 Lē'wis ḡēḡenemē Lē'wis ḡ'ing'inānemē la hōqūnts!ēs lāx hā'nē-
 dzasasa āmdexsāla xwāxwagūma. Wā, lā 'nāxwaem dādeg'ilise-
 laxa xālaēsasa met!āna'fē; wāx'ē k'leās xālaētsa met!āna'fayxs laē 25
 āx'ēdxa xōxūlk'īmōtasa āwāwē ḡāweq!ānema wāx'ē k'leāsa laē
 āx'ēdxa xālaēsasa xōlē qa's tsāḡ'ayōxa āmdema. Wā, lāx'da'xwē
 taxt!a lāx hewālasasa āmdexsāla xwāxwagūma qa's lā hānx'ētsēs
 'nēx'una'fē lāq qa's ḡāxē hānqelaxa āmdema qa's hānx'alīsēq
 lāxa māḡ'ixstalisasa demsx'ē 'wāpa. Wā, lā 'nāxwa'ma waōkwē 30
 hē gwēx'id ōḡwaqē. Wā, lāx'da'xwē kl'ūdzextalīsēxs laē dāx'idxa
 'nal'nēmsgēmē āmdema. Wā, lā tsāx'sē'stālāsa xālaēsasa met!āna-

with the clam-shell. | They cut along the edge, for the sea-eggs are
 35 flat. | After they have cut around it, they take off || one half, and
 throw away the side of the sea-egg with the mouth, | for the edible
 part is on its back; and as soon as the one half comes off, | they throw
 it away. The other one they turn upside down in the salt water, | so
 that the entrails come out, and they eat the edible part; | and they
 40 do the same to all the others. When || one of them gets a milky sea-
 egg, he gives it to one who | gathers them. After they have eaten,
 they go up the beach and | go into their houses. There they take
 water and | rinse their mouths; and after doing so, they drink a little
 45 water. | That is all about this. But the woman does the same || with
 the milky flat sea-eggs as she did with the | milky large sea-eggs when
 she roasted them by the side of the fire. | That is all about this. |

Picking Flat Sea-Eggs off the Rock at Low Water.—When | there
 50 is spring-tide at full moon, (the man) launches his || sea-egg-picking
 canoe, takes two | large baskets and his paddle, and he | paddles to a
 place where the swell made by the southeast wind in winter does not
 reach. | That is the time for getting flat sea-eggs. That is the | place
 55 to gather them. When he reaches there, he takes his basket and || gets
 out of his sea-egg-picking canoe; and when he finds | many (sea-eggs),

33 'yax āwē'stāsa āmdema. Wā, laem tsāk'asō'sēda āwūnxa'yas pexse-
 mēna'yasa āmdema. Wā, g'il'mēsē lā'stē tsāk'a'yasēxs laē āxōdxa
 35 āpsōdilē qa's ts!ex'ēdēq, yix āxālaasas semsasa āmdema, qaxs hāē
 klūtālaatsa hāmts!āwa āwēg'a'yas. Wā, g'il'mēsē lāwāyēda āpsōdi-
 laxs laē ts!ex'ideq. Wā, ā'mēsē qep!ālayōdeq lāxa demsx'ē 'wāpa.
 Wā, hē'mis la 'wīl'āwats yāx'yīg'ila. Wā, lā hāmx'īdex hāmts!ā-
 was. Wā, ā'mēsē la 'nāxwaem hē gwēg'ilē waōkwa. Wā, g'il'mēsē
 40 lāla 'nemōkwaxa dzēdaqē āmdemaxs laē ts!ās lāxa 'nemōkwē
 q!ap!ē'nakūlaq. Wā, lā gwāl tsāk'axs laē hōx'wesdēsa qa's lā
 hōgwēlēlē lāxēs g'ig'ōkwē. Wā, hē'mis la āx'ēdaatsēxa 'wāpē qa's
 ts!ewēl'exōdē. Wā, g'il'mēsē gwālexs laē nāx'īdxa hōlālē 'wāpa.
 Wā, laem gwāl lāxēq. Wā, lāla āem nāqemg'iltā'yē gwēg'ilasaxa
 45 ts!ēdaqaxēs gwēg'ilasaxa dzēdaqē āmdema lāxēs gwēg'ilasaxa
 dzēdaqē mesēqwaxs laē ts!ēsaq lāx onālisasēs legwīlē. Wā, laem
 gwāl lāxēq.

Picking Flat Sea-Eggs off the Rock at Low Water.—Wā, hē'maaxs
 laē 'wālasa x'āts!a'yaxa nexsemālaēda 'mekūla, lā wī'x'ustendxēs
 50 k'lāk'!elaatslē xwāxwagūmaxa āmdema. Wā lā dāxsēlaxa mal-
 tsemē āwā lāelxa'ya lē'wis k'lāk'!elax'sa'yasē sē'wayowa. Wā,
 lā sēx'wīda qa's lā lāxa k'lēsē lāg'aaatsa qūlāsa melasē qaxs
 ts!āwūnxaē k'lāg'ilax'demaxa āmdema. Wā, lā hēm q!āp!ē-
 yatslē. Wā, g'il'mēsē lāg'aa lāqēxs laē āx'ēdxēs lexa'yē qa's lā
 55 lāltā lāxēs k'lāk'!elaatslē xwāxwagūma. Wā, g'il'mēsē q!āxa

he picks out the large ones and | puts them into his basket; and when 57
the basket is full, | he takes it up and goes and pours (the contents)
into his canoe. | He continues doing this, and he only stops when he
has enough. || Then he goes aboard his little canoe and goes home. 60
When | he arrives at the beach of his house, he puts the anchor | of
his sea-egg canoe into the water. After doing so, he goes up the
beach | and goes into his house; and his wife takes her back- | mat
and goes down to the beach, and she carries the basket with || sea- 65
eggs up the beach into her | house and puts it down by the side of the
fire. | After doing so, she sends out some of her children to call | all
the men to go and carry up the sea-eggs. | Then they all take baskets
and go down to the || beach, and they go alongside the sea-egg canoe 70
and | put the sea-eggs into their baskets; and as soon as they have
enough in their | baskets, they go up the beach and go into their
houses, carrying | the sea-eggs in the baskets on their backs. Then
they take their dishes | and pour fresh water into them, and take
their knives || to cut the sea-eggs. They take the sea-eggs out of the | 75
basket, which they place by the side of the dish; and they chop them
with the knife. | As soon as they have cut a sea-egg all around, they
throw one half | towards the fire, and put the other half with the

q!Eyaasasēxs laē māmenōqewaxa āwāwē āmdema qa's men- 56
ts!ālēs lāxēs k!āk!elaatslē lexā'ya. Wā, g'il'mēsē qōt!a
lexelāsēxs laē k!ōqūlōdeq qa's lā gūx'ālexsas lāxēs xwāxwagūmē.
Wā, la hanāl hē gwēg'ilē. Wā, ālmēsē gwālexs laē hēlōla. Wā,
lā lāxs lāxēs xwāxwagūmē qa's lā nā'nakwa. Wā, g'il'mēsē 60
lāg'alīs lāx L!ema'isasēs g'ōkwē, wā, ā'mēsē q!elstentsa q!eltse-
masēs āmdexsāla xwāxwagūma. Wā, g'il'mēsē gwālexs laē lāsdesā
qa's lā laēl lāxēs g'ōkwē. Wā, lā gēnemas āx'ēdxēs lebēg'a'yē
lē'wa'ya qa's lā lents'ēs lāxa L!ema'isē. Wā, lā ōxlex'ēdxa
āmtts!āla lexā'ya qa's lā ōxlōsdēselaq qa's lā ōxlaēlelaq lāxēs 65
g'ōkwē. Wā, lā ōxleg'alīlas lāx māg'īnwalīsasēs legwīlē. Wā,
g'il'mēsē gwālexs laē 'yālaqasa g'ayōlē lāxēs sāsēmē qa lās āxk!ā-
laxa 'nāxwa bēbegwānem qa lās nanagwāla lāxa āmdema. Wā,
hēx'ida'mēsē 'naḡwa āx'ēdxa laelxa'yē qa's lā hōqūnts'ēs lāxa
L!ema'isē, qa's lā heg'āgendālaxa āmdexsāla xwāxwagūma qa's 70
k!ats!ālēsā āmdema lāxēs laelxa'yē. Wā, g'il'mēsē hayāl'ats!āwē
laelxa'yasēxs laē hōx'ūsdesā qa's lā hōgwīl lāxēs g'ig'ōkwē cōxla-
laxēs āmdats!ē laelxa'ya. Wā, hēx'ida'mēsē āx'ēdxa lōelq!wē
qa's gūxts!ōdesā 'wē'wāp!eme lāq. Wā, lā āx'ēdxa k!āwayowē
qa's tsūg'ayāxa āmdema. Wā, lā dōlts!ōdxa āmdema lāxa 75
lexa'yē qa's 'mekwāgendēs lāxa lōq!wāxs laē tsāx'itsa k!āwayowē
lāq. Wā, g'il'mēsē lā'sta tsāk'a'yasēxs laē ts!egēnōlīsasa āpsōdīlas
lāxēs legwīlē. Wā, lā k'īpstents āxts!ē'wasasa hāmts!āwē lāx

edible part bottom up into | the water in the dish and wash it, so that
 80 the entrails come out. || As soon as they are all out, then they eat the
 edible part, | and all the people do the same. After they have
 finished, | they rinse their mouths; and when they have done so, their |
 wives gather up the empty shells and put them into a basket. As soon
 as | they are all in, the woman takes a large firebrand and puts it on
 85 top of the || empty shells. Then she picks up (the basket) and empties
 it outside of the | house.¹ . . . As soon as it is day, (the people) eat
 the flat and the | large sea-eggs. . . . This is all about the flat sea-
 eggs. |

1 **Blue Sea-Eggs.**—I have forgotten the blue sea-eggs. They are |
 the same as flat sea-eggs, for they are eaten in the same way | as the
 flat sea-eggs when they are broken. Only that is different, | when
 they go to get them, that the only time to get them is when it is
 5 really low || water at spring-tide, when the moon is new or when it is
 full. | When the tide is nearly at its lowest, the woman takes her |
 basket for carrying them, and she carries it on her back, going down
 the rocky beach to the | point of land; for that is the only place where
 there are many blue sea-eggs, where the largest waves are, | what
 some people call breakers, for that is where the blue sea-eggs stay,
 10 where there are || many cracks in the flat rocks, and that is where |
 the women go to look for blue sea-eggs, carrying their clam-digging

‘wābets.lāwasa lōq!wē qa’s ts!ōx’wīdēq qa lāwāyēsa yāx’yig’ilas.
 80 Wā, g’il’mēsē ‘wīl’āxs laē hām’x’īdxa hām’ts!āwās. Wā, lā ‘nā-
 xwaem hē g’wēg’ilēda g’ōkūlōtas. Wā, g’il’mēsē g’wālexslaē ‘nāxwa
 ts!ewē!lexōda. Wā, g’il’mēsē g’wālexs laē q!āp!ēg’ililē genema-
 sēxa tsāx’mōtē qa’s k’lats!ōdēs lāxa lexa’yē. Wā, g’il’mēsē
 ‘wīlts!āxs laē āx’ēdxa gūlta ‘wālastōkwās qa’s ānk’īyīndēs lāxa
 85 tsāx’mōtē. Wā, lā k’!ōqūlilaq qa’s lā k’!ādes lāx l!āsanā’yasēs
 g’ōkwē.¹ . . . Wā, g’il’mēsē ‘nāla tsāx’demāxa amdema lē’wa
 mesēqwē. Wā, lawēs!a g’wāl lāxa amdema.

1 **Blue Sea-Eggs (Lewa).**—Hēden L!elēwēsē’wa lewa, yīxa hēmaxat!
 g’wēx’sa āmdema, yīxs hēmaaxat! g’wēg’ilasōxs laē tsāk’asewē g’wē-
 g’ilasaxa āmdemāxs laē tsāk’asē’wa. Wā, lēx’a’mes ogūqālayōsēxs
 laē āxse’wa yīxs lēx’a’maē k’!āg’ilax’demqōxs ālak!lā!aē ‘wālasa
 5 x’ats!a’yaxa x’āsawayāēda ‘mekūla lōxs lā nexsemāla. Wā, g’il-
 mēsē elāq wālemwaxsde!ēsa x’āts!a’yaxs laēda ts!edāqē āx’ēdxēs
 k’!āg’ilāats!ēlē lēxa’ya qa’s lā ōxlālaqēxs laē lents’eyala lāxa
 āwīlba’yē qaxs lēx’a’maē q!āyatsa lēwēda ēewilādāxa qūla yīx
 g’wē’yāsa waōkwē t!ōxwa qaxs hēmaē dzenaatsa lēwē lōxs
 10 q!ēnemaēda xūx’xūk’!a lāxa pāspelxela. Wā, hēmis la al’yatsa
 ts!edāqaxa lewa lāxēs dalaēna’yaxa k’!ilāk’wē. Wā, g’il’mēsē

¹ If this is not done, the ghost will come and eat the sea eggs. See p. 614, line 17.

sticks. When | she finds them, she immediately pushes them off with 12
her digging-stick, and she | throws them into her carrying-basket.
As soon as it is full, | she carries the basket of sea-eggs on her back.
She carries it up the rocky beach, and || carries it into her house, and 15
puts it down in the corner of her house. | They are not eaten at once,
for they do not eat them until | after they have been four days in the
house. . . . When | they eat blue sea-eggs, they do the same as they
do when they eat the | flat sea-eggs. That is all about this. ||


Barnacles (Getting barnacles).—When the woman is getting | 1
ready to go and get barnacles, she takes | many old mats and also
many baskets and one large bucket, | and she goes and puts them
aboard her barnacle-catching || canoe. As soon as the tide begins 5
to fall, she | carries her paddle in one hand, and she goes down to
where the | barnacle-catching canoe is. She launches it and | goes
aboard. Then she paddles and goes to a place where she knows there
are many | barnacles on stones. As soon as she arrives there, she ||
goes ashore. Then she puts the old barnacle-catching canoe stern 10
first ashore; | for they never use a new canoe to go getting bar-
nacles, because | often the canoe is cracked when they use it. |
Therefore they use old canoes for getting barnacles. As soon as |

q'lāqēxs laē hēx'idaēm L'enqelōtsēs k'ilakwē lāq qa's ts'ex- 12
ts'ōdēs lāxēs k'lāgilaats'lē lexā'ya. Wā, g'ilēmēsē qōtlaxs laē
ōxLEX'idxēs lewaats'lē lexā'ya qa's g'āxē ōxLōsdeyālaq qa's lā
ōxLāēLElaq lāxēs g'ōkwē qa's ōxLFG'alilēs lāxa onēgwīlasēs g'ōkwē. 15
Wā, laxaē k'lēts'ēnox" hēx'id tsax'ideq yīxs āhmāē tsāx'idqēxs
laē mōp'ENxwa'sē 'nālās āxēl lāxa g'ōkwē. . . . Wā, lāla
nāqemg'iltawilālaēm x gwēgilasasēxs laē tsāk'asō lāx tsāk'alāc-
na'yaxa āmdema lōē tsāk'lēna'yaxa lewa. Wā, laem gwāl lāxēq.

Barnacles (K'lwētāxa k'lwēt!a'yē).—Wā, hē'maaxs laē xwānafe- 1
lēda ts'edāqē qa's lā k'lwētāxa k'lwēt!a'yē, wā, hē'mis āx'ētsōsēda
q'lēnemē k'lāk'lobana, wā, hē'misa q'lēxla laelxā'ya. Wā, hē-
'misa 'nemsgēmē 'wālas nagats'lā qa's lā āx'ālēxsas lāxēs k'lwēda-
ts'lēlē xwāxwagūma. Wā, g'ilēmēsē x'atsleg ātowa 'yīxwūlāxs laē 5
dak'lōtelaxēs k'lwētsayasē sē'wayowāxs laē lents'lēs lāx hanaxsta-
lidzasasēs k'lwēdats'lēlē xwāxwagūma. Wā, lā wīx"stendeq qa's
laxsē lāq. Wā, la'mē sēx'wīda qa's lā lāx q'lālas q'lēq'ādex t'lēst-
lāla. Wā, g'ilēmēsē lā'raa laqēxs laē hāng'alisa. Wā, laem
ālaxlax'ida qa's k'lax'alīsēs ōxLā'yasēs k'lwēdats'lēyē ts'lāts'ag'ima 10
qaxs k'lēsaē k'lwēdats'lēxa k'lwēt!a'yā ēk'ē xwāxwagūma qaxs q'lū-
nālaē hōx'widēda ēk'ē xwāxwagūmxs laē yā'yats'lā. Wā, hē'mis
lāg'ihās hē k'lwēdats'lēxa k'lwēt!a'yā ts'lāts'ag'ima. Wā, g'ilēmēsē
k'lax'alīsē ōxLā'yasēxs laē hēx'idēfm lāltāwa qa's menxsela-

- 15 she puts the stern ashore, she goes ashore and picks up || some drift-wood and puts it aboard her old canoe; and | when she has enough, she pushes the canoe off the beach and goes aboard. | She goes seaward, and looks downward into the water; and | when she sees many barnacles on stones, she takes her anchor | and puts it overboard
- 20 where she thinks it will run dry at half || tide. She cuts shavings of dry cedar-wood; and | when her old barnacle-catching canoe is left dry on the beach, she takes a large | bucket and fills it with salt water. When it is full, | she just lifts it; and when it stands upright, she lets it go. | When her canoe is left dry on the beach, she unloads
- 25 the small pieces of driftwood, and || lays down the cross-ends for a fire on the beach, and she takes two other pieces and lays them | down as side-pieces. Between them she puts | the shavings for kindling. Then she places cross-pieces | of medium size on top of the side-pieces. | Then she picks up stones close alongside, and puts them on
- 30 top; || and when she thinks she has enough, she lights the fire underneath; and when | the fire is burnt up, she takes her basket and picks up the barnacle-stones and puts them | into the basket; but she only puts into the basket those that have many | barnacles on them. When she thinks that the basket is heavy, she carries it | and pours out
- 35 (the contents) close to the fire for heating stones; || and she continues picking up the barnacle-stones. She only stops when she has | gathered many; and as soon as she finishes, she takes two pieces of

- 15 x'īdēxa q'lāq'lēxēmē lāxēs k'wēdats!ēyē ts!āts!ag'ima. Wā, g'il-
mēsē hēlōlēxs laē wīqūlisasēs k'wēdats!ēyē ts!āts!ag'ima qa's lax-
sēq. Wā, lā L!āsta qa's hānxensēlēxa dēmsx'ē 'wāpa. Wā,
g'il'mēsē dōx'walelaxa q!āēdzasa t!ēst!āla laē āx'ēdxēs q!ēltsemē
qa's q!ēlstendēs lāxēs k'ōdlē q!ax'widēlaxa lāla naenxseg'ilalislaxa
- 20 x'āts!axela. Wā, lā k'!āk'!ēx'mōtilaxa lemwx'a k'wa'xlāwa. Wā,
g'il'mēsē elāq lemwxwalisē k'wēdats!ēs ts!āts!ag'imxs laē āx'ēdxa 'wā-
las nagats!ā qa's tsē'stendēs lāxa dēmsx'ē. Wā, g'il'mēsē qōt!axs
laē āem dālaq. Wā, g'il'mēsē hāng'alisexs laē dawūq. Wā, g'il-
mēsē lemwxwalisē yā'yats!ūsēxs laē mōltōdxa q'lāq'lēxēmē. Wā, lā gē-
- 25 galisasa g'ibālasa legwīslē. Wā, lā āx'ēdxa malts!aqē qa's k'āk'e-
denōdēs. Wā, laem k'āk'edenwa'yā. Wā, lā mōmāg'ōtsa āmema-
'yastowē lāx ēk'!alisasa g'ūlastoyiwē k'!āk'!ēx'mōta. Wā, lā g'ēkī-
yīntsa hā'yālastowē q'lēxal lāx ōkūyā'yasa k'āk'edenwa'yās. Wā, lā
menx'īdxa t!ēsemē lāx māg'īnwa'yās qa's xeqūyīndalēs lāq. Wā,
- 30 g'il'mēsē k'ōtaq laem hēl'axs laē mēnabō!ēq. Wā, g'il'mēsē x'īqo-
stāxs laē āx'ēdxēs lexayē qa's meng'ilisēxa t!ēst!āla qa's ments!ālēs
lāxēs lexayē, yixs lēx'amaē āx'ētsōsēda q!ēsgemalaēda t!ēsemāxa
k'!wēt!ayē. Wā, g'il'mēsē gwanāla lōx'sēs lexayāxs laē k'!ōqūlisāq
qa's lā gūgenōlisas lāxa māg'īnwalisasēs t!ēqwapa'yē. Wā, lā
- 35 hanal hē gwēg'ila menaxa t!ēst!āla. Wā, āl'mēs gwālēxs laē q!ē-
nemē q!ap!ayās. Wā, g'il'mēsē gwālēxs laē āx'ēdxa malts!aqē

driftwood, | each one fathom in length and generally | one short span | thick, and puts them down close to the || fire for heating 40 stones; and she takes two other pieces of the same thickness, | but only half a fathom long. When she | has finished this, the fire for heating stones is burnt out. | Then she takes a long thin piece of driftwood, and uses it to take out the firebrands | from the red-hot stones; and as soon as all the firebrands have been taken out, || she 45 takes one of the one-fathom pieces of round driftwood and | places it by the side of the red-hot stones; and she does the same with the | piece half a fathom in length. She places it across the end, and also | with the other one of the same length at the other end; and she takes | the one-fathom piece and puts it down || on the ends of the 50 two short ones; and after she has done so, | she takes a long thin piece of driftwood and levels down the top of the red-hot | stones, so that they are level, and so that they fill the corners of the | driftwood enclosure all around the place for steaming the barnacle-stones. As soon | as she finishes, she puts the barnacle-stones on the red-hot || stones; and she heaps up the barnacle- 55 stones on top, so that they are quite | thick. Then  she takes the old mats and spreads them alongside of the place; | and when they are all ready, she takes the large

ʿnālʿnemp!enkʿ lāxens bālāqē āwāsgemasas. Wā, lā, q!ūnla 37
ʿnālʿnemp!enkʿ lāxens ts!exʿts!ānaʿyaxsens q!wāq!waxʿts!ānaʿyēx
yīx āwāgwidasasa q!lēxalē qaʿs kʿat!ālīsēs lāx māgʿinwalisāsēs tlē-
qwapāʿyē. Wā, lāxāē ētlēd āxʿēdxa malts!aqaxat! hēem āwāgwita 40
gālē āxānems. Wā, lāḷa.āem neq!ēbōdē āwāsgemas s. Wā, gīl-
mēsē gwālexs laē q!ūlxʿidē lexk!wēdzemas tlēqwapāʿyas. Wā,
lā āxʿēdxa wilē gīlt!a q!lēxāla qaʿs k!wāk!wēt!eqewēxa gūltā
lāxa xʿixʿixsemāla tlēsēma. Wā, gīlʿmēsē ʿwīloqāwa gūltāxs laē
āxʿēdxa ʿnemts!aqē lāxa ʿnālʿnemp!enkʿē lēlxʿin q!lēxāla qaʿs 45
kʿadenōlisē lāxa xʿixʿixsemāla tlēsēma. Wā, lā ētlētsa ʿnemts!aqē
lāxa neq!ēbōdās āwāsgemasē qaʿs gēbendēs lāq. Wā, lā ētlētsa
hēmaxat! ʿwāsgem lāxa āpsbaʿyasa gīltagawaʿyē. Wā, laxāē āxʿēd-
xa ʿnemts!aqē ʿnemp!enkʿs ʿwāsgemsē lāxens bālax qaʿs kʿat!ē-
dēs lāx ēpsbaʿyasa ts!ēlts!ekwagawaʿyē. Wā, gīlʿmēsē gwālexs 50
laē āxʿēdxa gīlt!a wīlto q!lēxāla qaʿs gōlxʿidēs lāxa xʿixʿixsemāla
tlēsēma qa ʿnemākʿiyas. Wā, hēʿmis qa lēlgaēs lāxa ēwanēqwasa
ēemxēnwaʿyē q!lēxal lāx āwīʿstāsa ʿnegraslaxa tlēst!āla. Wā, gīl-
mēsē gwālexs laē tlāqeyundālāsa tlēst!āla lāxa xʿixʿixsemāla tlē-
sēma (fig.). Wā, gīlʿmēsē lā bōleyālēda tlēst!āla lāq qaēs laēnʿyē 55
wāk!wa; wā, lā āxʿēdxa k!āk!obanē qaʿs lēbenōlisēs lāq. Wā,
gīlʿmēsē la ʿnāxwa gwālalāxs laē āxʿēdxa ʿwālasē nagats!ē qōt!a-

- 58 bucket filled | with salt water and pours it over it, and she | quickly takes up the old mats and spreads them over what is being
 60 steamed. || When it is covered over on top and on the sides, | she takes a rest. It may be half an hour according to the watch | when they are done. Then she takes off the mat covering; and | when it is all off, she waits for them to get dry and also to | cool off. Then she
 65 takes her large baskets and washes them || in salt water, until the sand comes off. When it is | all off, she carries them up and puts them down by the side of the place where the | barnacle-stones have been steamed. She sits between the two large baskets. | She takes the barnacle-stones and she pulls off the barnacles, and she | throws
 70 away the stones when the barnacles are all off; and she || puts the barnacles into the baskets carefully, so as not to break them | when she puts them in. She continues doing this with the whole number; | but, even if she takes the barnacles quickly off the stone, | generally the tide rises to the place where she is steaming the barnacle-stones, for steaming in this way is slow. | When they are all off, she carries
 75 the basket of barnacles || and puts them on board the old barnacle-canoe. | As soon as they are all in, she puts aboard her old mats and the large | bucket; and when they are all aboard, she goes home to her house. | When she arrives at the beach of her house, she | gets out of the old canoe, which she lands stern first. Then she takes the
-
- 58 lälēxa demsxē 'wāpa qa's lā tsādzeleyints lāq. Wā, lā ha'na-kwila āxēdxā k'āk'lobana qa's LEPEYINDALĒS lāxēs 'NEK'ASE'wē.
 60 Wā, g'il'mēsē 'wīla nādzekwē ōsgema'ya LE'wēs ēwanā'yaxs laē x'ōs'ida. Wā, hāyāqxent'lēx nexsēg'ilela lāxens q'laqlalak'layaxens 'nālāxs laē L'ōpa. Wā, la'mē nāsōdxā nayīmas. Wā, g'il'mēsē 'wīlāxs laē ēsela qa lemlemx'stōx'widēs. Wā, hē'mis qa k'ōx'widēsēxs laē āx'ēdxēs āwāwē lāelxa'ya qa's lā ts'ōx'wideq
 65 lāxa demsxē 'wāpa qa lāwāyēsa ēg'itsēma'yas. Wā, g'il'mēsē 'wīlāxs laē dālaq qa's lā MEXENŌLISAS lāx āpsānā'yasēs 'NEK'ASE'wē t'lēst'lāla. Wā, lā k'iwāk'wagawēxa ma'tsemē āwā laelxa'ya. Wā, lā dāx'idxā t'lēst'lāla qa gēlqālēxa k'iwēt!ā'yē lāxa t'lēsemē qa's ts'lēqelēxa t'lēsemāxs laē 'wīlāwa k'iwēt!ā'yē lāq. Wā, lā
 70 aēk'ilāxs laē āxts!ōtsa k'iwēt!ā'yē lāxa lēxa'yē qa k'lēsēs tētepsalāxs laē g'ēts'lā. Wā, lā hēx'sāem gwēg'ilāq lāxēs 'wāxaasē. Wā, lāla mamaḡūlq'lāxs laē āxālaxa k'iwēt!ā'yē lāxa t'lēsemē qaxs q'lūnālāē 'yaxānēma 'NEK'āxa t'lēst'lālāxs āwābalaēda 'NEK'āx gwēx's-dēmas. Wā, g'il'mēsē 'wīlāxs laē k'lōqūlīssa k'iwēdats'lē lēxa'ya
 75 qa's lā k'lōgūxsēlas lāxēs nanak'lānts'lāxa k'iwēt!ā'yē ts'lāts'ag'ima. Wā, g'il'mēsē 'wīlxsāxs laē mōxsaxēs k'āk'lobana LE'wa 'wālasē nagats'lā. Wā, g'il'mēsē 'wīlxsēxs g'āxaē nā'nakwa lāxēs g'ōkwē, wā, g'il'mēsē lāg'aa lāx L'ēma'isāsēs g'ōkwāxs laē hēx'idaem lōltālāxēs ts'lāts'ag'īmē lāxēs ālaxlālaēna'yē. Wā, la'mēsē dabēx

end || of the anchor-line of the old canoe, goes up the beach, and ties | 80
 the end to a stone on the beach. She goes into her house, | and imme-
 diately she eats; and her husband clears up the house | and spreads
 mats around the floor. When he has done so, he invites his | tribe
 to come and eat the barnacles. When they come in, || the host takes 85
 long narrow mats to eat from, | and he spreads them down in front
 of the barnacle-eaters; | and he takes cedar-sticks, which he splits
 into thin pieces, | and he breaks them into pieces four finger-widths
 in length. | He distributes these, one stick || to each one of the 90
 barnacle-eaters, to pull out the | edible part of the barnacles. As
 soon as each has one, he goes down to the | place where the old canoe
 of his wife is, and he carries on his back the basket with bar-
 nacles. | He carries them into the house and puts them down by
 the side of the | door of the house. Then he goes down again, and
 carries on his back the || other large basket of barnacles; and he goes 95
 and carries them into his house; | and he walks right back to the rear
 of the house, and pours them on the | mats from which the barnacles
 are to be eaten. Then he pours them out all along in front of those
 who | are to eat the barnacles; and he takes the other basket of
 barnacles | and goes and pours them out. Then the barnacle-
 eaters || take up the barnacles with the left hand, and with the | 100
 right hand they hold the cedar-stick and push at the "eye" | of the

q!eldzanâ'yases ts!äts!ag'imaxs laē lāsdesela qa's mōx'semlēs 80
 ōbā'fyas lāxa megwīsē t!ēsēma. Wā, lā laēL lāxēs g'ōkwē.
 Wā, hēx'ida'mēsē L!exwa. Wā, lāla lā'wūnemas ēx'wīdxēs g'ōkwē
 qa's Lepsē'stalilēlā lēl'wā'yē. Wā, g'il'mēsē gwālexs laē lē'lāxēs
 g'ōkūlōtē qa g'āxēs t!esaxa k!wet!a'yē. Wā, g'il'mēsē g'āx 'wī'laē-
 laxs laēda k!wētēlāxaxa k!wēt!a'yēxa begwānemē āx'ēdxa g'ilsgilde- 85
 dzowē lēl'wā'ya qa's lā Lepdzamōlilas lāxa t!esālaxa k!wēt!a'yē.
 Wā, lā ēt!ēd āx'ēdxa k!wā'xlāwē qa's xōxox'sendēq qa wīswelto-
 wēs. Wā, lā k'ōk'ex's'endēq. Wā, laem maēmōdenē āwāsgemasas
 lāxens q!wāq!wax'ts!āna'yēx. Wā, lā ts!ewanaēsasa 'nā'f'nemts!aqē
 lāxa 'nā'l'nemōkwē lāxa t!esālaxa k!wēt!a'yē qa L!enxsālayōsēxa 90
 hāhāmastā'yasa k!wēt!a'ya. Wā, g'il'mēsē 'wīlxtōxs laē lents!ēs lāxa
 ha'nēdzasas ts!ag'ōlasēs genēmē qa's ōxlōtōdēxa k!wēdats!ē lexa'ya
 qa's lā ōxlaēlelas lāxēs g'ōkwē qa's lā hāng'alilas lāxa āwīlēlās t!e-
 x'ilāsēs g'ōkwē. Wā, lā ētēnts!ēs qa's ēt!ēdē ōxlex'ēdxa 'nemsgē-
 mē 'wālas k!wēdats!ē lexa'ya qa's lā ōxlaēlelaq lāxēs g'ōkwē. 95
 Wā, lā hēg'iyōlilelas lāxa ōgwīwalilē qa's lā gūgedzodālas lāxa t!e-
 dzedzōwē lē'wā'ya. Wā, laem gūgē'nakūlas lāx L!āsex'dzamālilas
 t!esālaxa k!wēt!a'yē. Wā, lā āx'ēdxa 'nemsgēmē k!wēdats!ē le-
 xa'ya qa's lā gūgūgēqas lāq. Wā, hēx'ida'mēsēda t!esālaxa k!wē-
 t!a'yē dāg'ililaxa k!wēt!a'yē yīsēs gemxōlts!āna'yē. Wā, lā dālasēs 100
 hēlk'lōts!āna'yē lāxa L!engayowē k!wā'xlāwa qa's L!el!enxstowēs

2 barnacles, so that the edible part comes out; and after they have pushed out | the edible part, they pinch the shell teeth of the barnacles, and bite off the | lower end and eat it; and they all do the same ||
 5 while they are eating the barnacles. They eat them very quickly; | and after they have eaten them, the host who is giving the barnacle-feast draws some water and | gives it to the feasters. They rinse their mouths so as to | remove the salt taste from the inside of the mouth; and when the salt taste is out of the mouth, | they drink a
 10 little water. Then || they go out of the house; and the host gathers | the empty shells, puts them into a mat, and throws them | out of his house. That is all about this. |

Another Way of preparing Barnacles.—Burning barnacles on | level sandstone. When the | woman gets ready to go and start a fire over the barnacles, she | first takes her large basket; and she takes a
 5 short, broad board and || splits it in pieces the thickness of a finger. | She ties them up with cedar-bark, and she also takes her yew-wood | clam-digging stick and matches, and she carries her | large basket. She carries the split cedar-sticks on her shoulder, | and in one hand she carries the yew-wood clam-digging stick, and she walks down the
 10 rocky || beach in front of her house at Fort Rupert. Then she looks for | a sheet of barnacles; and as soon as she finds a large patch of

2 lāxa k'wēt!a'yē qa lāx'sālēs hāmts!āwas. Wā, g'il'mēsē L!enx'sōd-xa hāmts!āwasēxs laē ēp!ēdex q!ēg'īmasa k'wēt!a'yaxs laē q!ēk'ō-dex ōxsde'yas qa's hāmx'īdēq. Wā, lā 'nāxwaem hē gwēg'ilaxs
 5 k'wētk!wataaxa k'wēt!a'yē. Wā, lā hālabālaemxs hā'māpaaq. Wā, g'il'mēsē 'wīflaxs laē āx'ēdēda k'wētēlāxa k'wēta'yēxa 'wāpē qa's lā tsēx'īts lāxēs k'wētēlag'ilē. Wā, lax'da'xwē ts!ēwēL!EXōda qa lawāyēs demp!aēL!EXawa'yas. Wā, g'il'mēsē 'wīlāwē demp!aēL!EXawa'yasēxs laē xāL!EX'īd nāx'īdxa 'wāpē. Wā, hēx'īda'mēsē
 10 'nāxwa hōqūwēlsa. Wā, laxaēda k'wētēlax'dē hēx'īdaem q!ap!ē-g'ilīlxa t!asmotē qa's k'lāts!ōdēs lāxa lexa'yē qa's lā k'lōdes lāx L!āsanā'yasēs g'ōkwē. Wā, laem gwāl lāxēq.

1 **Another Way of preparing Barnacles.**—Ānāxa k'wēt!a'ya lāxa k'wēdek!wa t!ēsēma lāxa 'nēmaa de'nāxek!wa. Wā, hē'maaxs laē xwānalēlēda ts!ēdāqaxs lālē ānāxa k'wēth'a'yē, wā, hē'mis g'il āx'ētsō'sēs 'wālasē lexa'ya. Wā, lā āx'ēdxa ts!āts!ax'sēmē
 5 qa's xōxō'sendē qa yiwēs āwāgwītens q!wāq!wax'ts!āna'yēx. Wā, lā yīlōyōtsa denasē lāq. Wā, hē'misa L!emq!ēk'linē k'!ilākwa; wā, hē'misa k'ēdzayowa. Wā, lā ōxlāxēs 'wālasē lexa'ya. Wā, lā wik'ilaxa mendzaakwē k'wa'xlāwa. Wā, lā dāk'lōtelaxēs L!emq!ēk'linē k'!ilākwaxs laē lets!eyāla lāx
 10 L!ēma'isasēs g'ōkwē lāx'ga Tsāxēsēk'. Wā, lā alēx'īdex 'nemxsa-aāsa k'wēt!a'ya. Wā, g'il'mēsē q!āxa lēxeya tasāla k'wēt!a'ya,

barnacles | (that is what the old Indians call a sheet of barnacles), | 12
 then she puts her cedar-sticks down on the rock, and also her clam-
 digging stick, | and she carries her basket on her back as she is going
 up the beach where she goes to get || eel-grass at high-water mark. 15
 She puts it into her basket. | When it is full, she goes down again to
 the rocky beach where she left | her split cedar-sticks, and she puts
 down the | basket of eel-grass. She takes out the eel-grass, and |
 scatters it over the barnacles. She does not put it on thick when she
 scatters the || eel-grass. After she has done so, she splits up | into 20
 small pieces one of the cedar-sticks to start her fire. | After she has
 done so, she takes her matches and lights them. | With them she
 burns the end of the cedar-stick for starting the fire. She puts it | on
 the middle of the scattered eel-grass, places the || split cedar-sticks on 25
 it, and scatters them all over. As soon as it is burnt up, | she sits
 down on the rocks and waits for the | split cedar-sticks to burn up.
 When they are burnt, | the woman takes her clam-digging stick,
 sweeps away the eel-grass and | the ashes of the burnt wood, and,
 when they have all been removed, she pries off the barnacles with her
 digging-stick. || The cooked barnacles come off in large cakes, as they 30
 are in | cakes. Then the woman breaks them into smaller pieces |
 and puts them into her basket; and when all that has been cooked is
 off, | she carries the barnacle-basket on her back and goes to her

hēm gwe^ʔyōsa gālē bāk'lūm 'nemxsaaatsa k'wēt^ʔla^ʔyēda hē gwālē, 12
 wā, la āxālōdxa mendzaakwē k'waxlāwa, wā, hē^ʔmesēs k'fīlākwē.
 Wā, lā ōxlōsdēsēlaxēs lex^ʔa^ʔyaxs laē lāsdēsēla q^ʔa^ʔs lā āx^ʔēd lāxa
 ts!āts!ayimē lāxa 'ya^ʔx^umutē q^ʔa^ʔs hēxts!ōdēs lāxēs lex^ʔa^ʔyē. Wā, 15
 g'fīlmēsē qōt!axs laē xwēlaqents!ēs lāxa L'emayaa lāx g'iyānsa-
 sēs mendzaakwē k'wa^ʔxlāwa. Wā, lā ōxleg^ʔaalōtsēs ts!ayats!ē
 lex^ʔa^ʔya. Wā, lā āx^ʔwūts!ōdxa ts!āts!ayimē lāxa lex^ʔa^ʔyē, q^ʔa
 bēfeyindālēs lāxa k'wēt^ʔla^ʔyē. Wā, k'lēst!a wāk!waxaē LEXEYaya
 ts!āts!ayimē lāq. Wā, g'fīlmēsē gwālexs laē hēlox^ʔsend xōxōx^u- 20
 sendxa 'nemts!aqē lāxa mendzaakwē k'waxlāwa q^ʔa^ʔs g'ālastoyā.
 Wā, g'fīlmēsē gwālexs laē āx^ʔēdxēs k'ēdzayowē q^ʔa^ʔs k'ēs^ʔēdēq.
 Wā, lā mēx'bendxa g'ālastoyowē k'wa^ʔxlāwa. Wā, lā āxeyints
 lāx naq!eq!a^ʔyasa lā hēx^ʔa ts!āts!ayima. Wā, lā k'āteyindālāsa
 mendzaakwē k'wa^ʔxlā lāq q^ʔa gwēlēs. Wā, g'fīlmēsē x'iqōstāxs lē 25
 k'wūg'aāla lāxa t!ēdzek!wa. Wā, laem ēsēla q^ʔa q'ūlx^ʔēdēsa
 mendzaakwē k'wa^ʔxlāwa. Wā, g'fīlmēsē q'ūlx^ʔēdexs laē āx^ʔēdēda
 ts!ēdāqaxēs k'fīlākwē q^ʔa^ʔs xox^ʔwidēs lāxa ts!āts!ayimē Lē^ʔwa
 q!ūq!wālemōtē. Wā, g'fīlmēsē 'wī^ʔlaxs laē k'wēt^ʔelalasēs k'fīlākwē
 lāxa k'wēt^ʔla^ʔyē. Wā, ā^ʔmisē la qwāk!ūg'fīlālēda la L!ōp k'wēt^ʔla^ʔya 30
 lāxēs āwādzewēna^ʔyē. Wā, ā^ʔmēsa ts!ēdāqē la hēlox^ʔs'alālā wewex^ʔ-
 sālaq q^ʔa^ʔs āxts!ālēs lāxēs lex^ʔa^ʔyē. Wā, g'fīlmēsē 'wī^ʔlāwa la L!ōpexs
 laē ōxlex^ʔēdxā k'wēdats!ē lex^ʔa^ʔya q^ʔa^ʔs lā na^ʔnakwa lāxēs g'ōkwē.

35 house. | Then she calls her husband and her children, or, if || she has no children, she calls her friends, to come and eat | barnacles. When they come and sit down, she spreads | mats in front of those who are to eat the barnacles. Then the woman goes down to the | beach of the house and picks up stones and carries them up. | She carries them
40 into the house and puts them down || where she sits down, and she gives to those who are to eat the barnacles, each two stones. | Then she pours out the barnacles in front of those | whom she invited. Then those who are to eat the barnacles put | one of the stones down on the floor. That is the one on which they will break the barnacles; |
45 and they take a barnacle in the left hand and put it on || the stone on which it is to be broken; and they take the hammer- | stone in the right hand and strike the barnacle and break its | shell. Then they eat the edible part. They keep on | doing so as they are eating the barnacles; and | when they have finished, they do just as I have told
50 before, || when I talked about the way they do when the guests finish eating barnacles at a barnacle-feast. | That is all about this. |

1 **Cryptochiton.**—As soon as the tide is low, (the woman) takes her | small basket and her digging-stick for cryptochiton and she goes down to the | rocky beach. Then she looks under stones on the rocky beach; | and when she sees a cryptochiton, she pushes the crypto-

Wä, hēx¹ida^mmēsē lē^lälaxēs lā^wünēmē lē^wis sāsemē. Wä, g'il-
35 ^mmēsē k'leās sāsemxs laē lē^lälaxēs ⁿnēmōkwē qa g'āxēs t^lesaxa k'wēt^layē. Wä, g'il^mmēsē g'āx k'lūs^lalilexs laē lēpdzamōlilema lē^wayē lāxa t^lesälaxa k'wēt^layē. Wä, lēda ts^ledāqē lents^les lāxa l^lema^sisāsēs g'ōkwē qa^s xex^uwidēxa t^lesēmē qa^s lā xex^usdēsēlaq. Wä, lā xegwilelaq lāxēs g'ōkwē qa^s lā xex^uwalilas lāxēs
40 k'waēlasē. Wä, lā ts^lāsa maēmaltsemē t^lesēm lāxēs k'wētōlag'ilaxa k'wēt^layē. Wä, lā gügedzōtsa k'wēt^layē lāx l^lāsex^ldzamā^syasēs lē^lānemē. Wä, hēx¹ida^mmēsa k'wētk'watlaxa k'wēt^layē mēxwalilasa ⁿnemsgēmē t^lesēma qaxs hē^smaē t^lesdema^lxa k'wēt^layē. Wä, lā dāx^litsēs gemxōlts^lāna^syē lāxa k'wēt^layē qa^s āxsemdēs lāxa
45 t^lesdema t^lesēma. Wä, lā dāx^litsēs hēlk^lōts^llāna^syē lāxa t^lāyowē t^lesēmxs laē t^les^lits lāxa k'wēt^layē. Wä, hē^smis lā tep^lēdāmasxa xālaēsasa k'wēt^layē. Wä, lā hām^xidex hām^slāwas. Wä, āx^ssā^mmēsē hē gwēgilaxs k'wētk'wataaxa k'wēt^layē. Wä, g'il^mmēsē gwālexs laē āem la negeltewēxen g'ālē wāldemxg'in lā gwāgwēx-
50 s'āla laqēxs laē gwāl k'wētk'wata lē^lānemasa k'wētēlāxa k'wē^tl^layē. Wä, laem gwāl lāxēq.

1 **Cryptochiton.**—Wä,¹ g'il^mmēsē x'āts^lāēsēxs laēda gēnemas āx^sēdxēs lālxamē lē^wis q^lenyayāxa q^lanasē. Wä, lā lents^leyāla lāxa l^lemayaa. Wä, lā hēx¹idaem dōdegūpaxa ^mmex^lmek^lwa t^lesēma. Wä, g'il^mmēsē dōx^lwalelaxa q^lanasē laē l^lenqelōtsēs q^lenyayowē

¹ Continued from p. 151, line 21.

chiton digging-stick || under it; and when it is turned on its back, 5 she takes it and throws | it into her cryptochiton basket. She continues doing this | as long as she finds cryptochitons; and when her little basket is full, | she goes up the beach into her house. |

Then she takes her small kettle and washes it out with water. || When this is done, she pours fresh water into it, until it is | half full, 10 and she puts it over the fire. When it | begins to boil, she takes her cryptochiton basket and pours the | chitons into the boiling water. When they are all in, | she takes her tongs and stirs them with them, so that they stop boiling, for the || chitons are cold. Therefore the 15 water stops boiling at once. | She keeps on stirring it while the cryptochitons are in the kettle; and | as soon as the water boils up again, she takes the | kettle off the fire. She takes a dish and quickly | pours fresh water into it. Then she takes a large ladle, || and with 20 it she takes out the cryptochitons she is cooking and puts them into the | dish with water in it. When they are all in, she calls | her husband to come and eat the boiled cryptochitons. | Then he goes and sits down by the side of the dish with cryptochitons; | and he takes out one, peels the shell off its back, and || throws it into the kettle. 25 He pulls out the | entrails and throws them into the kettle; and when they have | "berries" on the back,—these are of red color and soft,—

lāx āwābā'yas. Wā, g'il'mēsē NELElaxs laē dāx'ideq qa's ts!ex- 5 ts!ōdēs lāxēs q!enyats!ē lālaxama. Wā, āx'sā'mēsē hē gwēgi-laxēs q!ūsewē q!anasa. Wā, g'il'mēsē qōt!ē q!enyats!ās lālaxa-maxs laē lāsdēsa qa's lā laēL lāxēs g'ōkwē.

Wā, hēx'ida'mēsē āx'ēdxēs ha'nēmē qa's ts!ōxūg'indēsa 'wāpē lāq. Wā, g'il'mēsē gwālexs laē gūxts!ōtsa 'we'wāp!ēmē lāq qa 10 negoyoxsdālēs. Wā, lā hānx'lents lāxēs legwīlē. Wā, g'il'mēsē medelx'wīdexs laē āx'ēdxēs q!enyats!ē lālaxama qa's gūxstendēsa q!anasē lāxa maemdelqūla 'wāpa. Wā, g'il'mēsē 'wīla'staxs laē āx'ēdxēs ts!ēslāla qa's xwēt!ēdēs lāqēxs laē gwāl medelqūla qaēda q!anasax 'wūdaē lāg'ilas hēx'idaem gwāl medelqūlē. Wā, lā 15 xwētax'sāemqēxs laē g'ēstalēda q!anasē lāxa hānx'lanowē. Wā, g'il'mēsē ēt!ēd medelx'wīdexs laē hēx'idaem hānx'sendxa hānx'lanowē lāxa legwīlē. Wā, lā āx'ēdxa lōq!hwē qa's hālabalē gūxts!ōtsa 'we'wāp!ēmē lāq. Wā, lā āx'ēdxa 'wālasē k'ats!ēnaqa qa's xalōstendēs lāxa q!ānsēlāsēda q!anasē qa's lā xelts!ōts lāxa 20 'wābets!ālēlē lōq!wa. Wā, g'il'mēsē 'wīlosexs laē hēx'ida Lē'la-laxēs lā'wūnemē qa g'āxēs q!ensq!asxa hānx'laakwē q!anasa. Wā, hēx'ida'mēsē la k!wāg'ūgelīlxa q!ensq!ayats!ē lōq!wa. Wā, lā dāx'idxa 'nemsgemē q!anasa qa's sex'ālēx xeldzēg'a'yas qa's ts!exts!ālēs lāxa q!ensēlats!ē hānx'lanowa. Wā, lā gelx'ūqōdex 25 yix'yig'ila qa's ts!exts!ōdēxaas lāxa hānx'lanowē. Wā, g'il'mēsē

he puts them into his mouth | and eats them; and he washes the
 30 clean cryptochitons in | the dish; and after washing them, he || eats
 them. Some Indians call this "cryptochiton-eating;" | and when
 one has been eaten, they take another one | and clean it, as they did
 the first one, before; | and after it has been cleaned and washed,
 they | eat it; and the one who eats the chitons does this with every
 35 one of them; || and as soon as he has finished, water is given to him
 He rinses | his mouth; and after rinsing his mouth, he drinks a |
 very little water; and after doing so, he sits still. | That is all about
 this. |

1 **Baked Cryptochiton.**—The woman also takes | a small basket of
 cryptochitons. She takes a handful and throws them under her |
 fire, at the side-logs, scraping out some of the hot ashes. | When she
 5 throws the chitons into the ashes, she takes her || tongs and stirs the
 ashes about, so that they will be scattered, and she continues stirring
 them. | She does not leave them there a long time; and when they
 are burnt black, she | pulls them out with her tongs and puts them
 down by the side of the | fire. She takes her small dish and pours
 some water into it | until it is half full. Then she picks up the
 10 roasted cryptochitons and || puts them into the dish with water in it,
 and she stirs them round with her | hand; and when all the ashes are

27 q!emdzegwēk'ilaxa L!ax^ustowē telkūxs laē ts!ōq!ūsa lāxēs sēmsē
 qa's hāmx'īdēq. Wā, lā ts!ōx'wīdxa sēnkwē q!anasa lāxa
 q!ensqlayatslē lōq!wa. Wā, g'il'mēsē gwāl ts!ōxwaqēxs laē
 30 hāmx'īdēq. Wā, lā 'nēkēd'a waōkwē bāk'lūma q!ensqlasēdxa
 q!anasē. Wā, g'il'mēsē 'wēlaqēxs laē ēt!ēd dāx'īdxa 'nēmsgemē
 q!anasa qa's ēt!ēdē sēx'īdēq lāxēs g'ālē gwēg'ilasxēs g'ālē sēx'a-
 sē'wa. Wā, g'il'mēsē sēnkūxs laē ts!ōx'wīdēq. Wā, lāxaē
 q!ensqlas'ēdēq. Wā, lā 'nāxwaem hē gwēg'ilaxs q!ensqlasaē.
 35 Wā, g'il'mēsē gwālexs laē tsēx'ītsō'sa 'wāpē. Wā, lā ts!ēwēl!ē-
 xōda. Wā, g'il'mēsē gwāl ts!ēwēl!ēxōdexs laē xāl!ēx'īd nāx'ēd-
 xa hōlalbida'wē 'wāpē. Wā, g'il'mēsē gwālexs laē āem k!ūs'ālīda.
 Wā, laem gwāl lāxēq.

1 **Baked Cryptochiton.**—Ts!ēdzek^u q!anas, yīxs hē'maē āx'ēdēda ts!ē-
 dāqaxa q!anasēs lālxamē. Wā, lā k'!ōlts!ōdēq qa's k'!aābōlīsēs lāxēs
 lēgwīlē lāxa k'āk'edenwa'yas yīxs laē gōlx'aakwēda ts!ēlqwa gūna'ya.
 Wa, g'il'mēsē la k'!ag'ilisa q!anasē lāxa gūna'yaxs laē āx'ēdxēs ts!ēs-
 5 lāla qa's gōl'ilālēq qa gwēl'īdēs. Wā, la hēmen'ēm gol'ēlgēq. Wā,
 k'!ēst!a ālaem gaēsēxs laē k'!wēk'lūmēlsēm'ida. Wā, ā'mēsē
 gōlx'sentsēs ts!ēs!ālā lāq qa g'āxēs k'!anālēs lāx māg'īnwalīsāsēs
 lēgwīlē. Wā, lā āx'ēdxēs lālogūmē qa's gūxts!ōdēsa 'wāpē lāq.
 Wā, la negoyoxsdālaxs laē k'!āg'ilīlxa ts!ēdzekwē q!anasa qa's
 10 lā k'!āstents lāxa 'wābets!āwasa lōq!wa. Wā, lā xwētelgentsēs
 a'yasowē lāq. Wā, g'il'mēsē 'wēl'āwē gwēg'ūnēsgēma'yasēxs laē

off, | she pours away the dirty water; and she pours more water into 12
it so as to | change it, and she again stirs it with her hand, and again |
she pours off the dirty water. Now they are clean. || She pours 15
more water on them, and she peels off the shell from the back, as she
did in the case | I first talked about when I talked about | boiling
cryptochitons, and she does the same as she does when | eating
them. That is all about this. |

Winkles.—The woman just takes her small basket and || goes down 20
to the rocky beach of her house at low tide, about | the time when
the Indians are going to Knight Inlet; for that is the time when |
winkles gather to spawn, and that is what the woman searches for. |
As soon as she finds them, the woman just puts her small basket under
the place where there are many winkles, | and she scrapes the
winkles into her small basket; and as soon as || the small basket is 25
full, she comes up from the rocky beach carrying the winkle- | basket
in her hands, and she puts it down by the side of the fire. Then she
takes her small | kettle and puts it down by the side of the winkle-
basket. She takes it | and pours the winkles into the small kettle.
When they are all in, she | takes the water and pours a little into it.
She takes an || old piece of matting and tucks it in. Then she puts 30
the kettle on the fire, | and it stays on the fire a long time boiling.
It takes about | four hours according to the watch before they are

gŭqōdxa nēqwa ēwāpa. Wā, lā etlēd gŭq!eqasa ēwāpē lāq qa's L'ā- 12
yōdēq. Wā, laemxaē xwētelg'intsēs a'yasowē lāq. Wā, lāxaē ētlēd
gŭqōdxa nēqwa ēwāpa. Wā, laēmē ēx'semx'ida. Wā, laxaē ētlēd
gŭq!eqasa ēwāpē lāq. Wā, lā sēx'ālux xeldzēg'a'ya lāxēs g'wēg'i- 15
lasaxen g'ālē wāldemx'g'in lāk g'wāgwēx's'ālalak'ēxs laē q!ensq!as-
xa hānx'Laakwē q!anasa. Wā, laem āem neqemg'iltewēqēxs laē
hā'māpeq. Wā, laemxaē gwāl lāxēq.

Winkles (G'ēlayo).—Āemlēda ts!edāqē āx'ēdxēs lālaxamē qa's lā
lents!ēsela lāxa L'ēmāyaūsēs g'ōkwaxa x'āts!aēsē lāxs laē mem- 20
wāēl'enx lax Dzāwadē qaxs hē'maē la q!ap!ēx'īdex'demsa g'ē-
layowē lāxēs wasēlasLē. Wā, hē'mis la ālāso'sa ts!edāqē. Wā,
g'il'mēsē q!āqēxs laē āem hānābōtsēs lālaxamē lāx q!ayasasa g'ē-
layowē qa's golt!ōdēsa g'ēlayowē lāxēs lālaxama. Wā, g'il'mēsē
qōt!ē lālaxamāsēxs g'āxaē lālsdeyala k'!ōxk'!ōtelaxēs g'ēlayoats!ē 25
lālaxama qa's lā hā'nōlilas lāxēs lēgwilē. Wā, lā āx'ēdxēs ha'nē-
mē qa's hā'nōlilēs lāxēs g'ēlayoats!ē lālaxama. Wā, lā dādanōdeq
qa's gŭqōsēsa g'ēlayowē lāxa ha'nēmē. Wā, g'il'mēsē w'iflaxs laē
āx'ēdxa ēwāpē qa's xal!aqē gŭq!eqas lāq. Wā, lā āx'ēdxa k'lā-
k'lobana qa's dzōpeyindēs lāq. Wā, lā hānx'lents lāxēs lēgwilē. 30
Wā, la gēx'lāla lāxa lēgwilē yāla maemdelqūla. Wā, laxentē
mōts!agēlelag'ila lāxens q!āq!alak'!ayaxens ēnālāxs laē L'ōpa. Wā,

33 done. | Then she takes them off and pours off the water; and when
all the | liquid is off, she takes out the old mat that she tucked in,
35 and || she takes two stones to break the winkles. She uses | the mat
to break them on, and spreads it out outside of her seat. | Then she
takes the winkle-kettle and pours the | winkles on the mat on which
they are to be broken. She takes up one of the stones | and puts it
40 on the mat to break them on it. In her || right hand she takes the
other hammer-stone, and she takes up | one of the winkles, puts it on
the one stone, and | strikes it with the hammer-stone. Then the |
shell of the winkle breaks to pieces. She takes out the | edible part
45 and eats it, and she does the same with the others. || After she has
eaten all, she rinses her mouth, so that the salt taste comes out, | and
she drinks a little water; and she gathers the | broken shells, puts
them into her mat on which they were broken, and she | goes out and
throws them away outside the house, for these are not given at a
50 feast to | many tribes,—winkles, cryptochitons, and chitons. || Only
chiefs and their children eat winkles. | I do not know why they are
the only ones to eat them. That is all | about this, for there is only
one way of cooking them. |

1 Eel-Grass (Twisting off eel-grass).—In springtime, | when the
winter is past, then all the women get ready to | twist eel-grass. . . .

33 lä hānx'sendeq qa's x'ats!ex'īdē 'wāpalās. Wā, g'il'mēsē 'wī'lāwē
'wāpalāsēxs laē laweyōdex dzōpeya'yas k'!āk'!obanē. Wā, lä
35 āx'ēdxa maltsemē t'lēsema qa's t'lāyoxa g'ēlāyowē. Wā, lä āx'ēd-
xa t'lēdzā lē'wa'ya qa's lep'lālilēs lāxēs l'lāsalihasēs k'!waēlasē.
Wā, lä āx'ēdxa g'ēlayots!āla hānx'lanowa qa's gūgedzōdēsā g'ēla-
yowē lāxa t'lēdzā lē'wa'ya. Wā, lä āx'ēdxa 'nemsgemē t'lēsema
qa's 'negūdžōdēs lāxa t'lēdzā lē'wa'ya. Wā, lä dālasēs hēk'!ō-
40 ts!āna'yē lāxa 'nemsgemē t'lāyo t'lēsema. Wā, lä dāx'īdxa 'nemsgemē
g'ēlayo qa's 'mē'x'semdēs lāxa t'esdema t'lēsema. Wā,
lä t'es'ēdeq yīsēs dāsgemēsē'wē t'lāyō t'lēsema. Wā, hē'nis la
tetepsaatsa xeltsema'yasa g'ēlayowē. Wā, lä āx'ēdex hāmts!ā-
was qa's hām'x'īdēq. Wā, ā'misē hē gwēg'ilaxa waōkwē. Wā,
45 g'il'inēsē 'wī'laxs laē ts!ewil!exōda qa lawāyēs demp!aēl!exawa-
'yas. Wā, lä xal!ex'īd nāx'īdxa 'wāpē. Wā, lä q!ap'lēg'ilixēs
t'lasēsawa'yē qa's lä 'wī'ladzōts lāxēs t'lēdzā lē'wa'ya qa's lä
k'!āts lāx l'lāsanā'yasēs g'ōkwē, yixs k'!ēsaē k'!wēladzem lāxa q'lē-
nemē lēlqwāla'yaxa g'ēlayowē lē'wa q!anasē lē'wa k'!enōtē.
50 Wā, lāla lēx'ama g'īg'igāma'yē lē'wis sāsēmē hāmāpxa g'ēlayowē.
Wā, len k'!ēs q!ālelax hēg'ag'ilmas hāmāpeq. Wā, laem gwāl
lāxēq qaxs 'nemx'īdālāmaē hāmēx'silāēna'yaq.

1 Eel-Grass (K'l'ipāxa ts!āts!ayimē).—Wā, hē'maaxs laē q!waxenxa
laas hāyāqaxa ts!āwūnxē laē xwāna!īdēda 'nāxwa ts!ēdaqa qa's

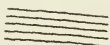
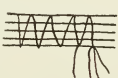
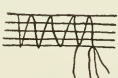
The man's wife | who is going to twist eel-grass first takes her eel-grass twisting || paddle and her anchor-line of cedar-bark rope, and 5 also her | eel-grass twisting hat, for generally they wear a hat when they twist | eel-grass, because generally sea-water splashes into their faces | when the women pull up the twisting-stick with the eel-grass twisted around | its end. Then it splashes into their faces || when 10 they wash the eel-grass; and therefore (the woman) wears an eel-grass twisting hat. | She carries down every thing as she goes down to the beach | to her little old canoe for twisting eel-grass, and she also | carries her bailer and her eel-grass twisting-stick. She launches | her small old canoe, and puts into it what I have named. || When it is all aboard, she sits in the stern of the small eel-grass 15 twisting | canoe. She takes up her eel-grass twisting paddle and paddles, | and she goes to a place where she knows that there is thick eel-grass and that the eel-grass is growing in soft sand. | When she arrives at the place where the eel-grass is, | she takes the cedar-bark rope and ties the || stone to its end and throws it into the water; and 20 when it touches the bottom so that it is vertical, | she ties it to the stern-seat. After doing so, she | takes her twisting-stick and puts the tip into the water. | She pushes it down into the sea-water and strikes the sandy bottom where | there is much eel-grass. Then she

k'!lpēlxa ts!āts!ayimē.¹ . . . Wā, laem lālē GENEMASA begwā- 3 nemē k'!lpālxa ts!āts!ayimē. Wā, hē'mis g'il āx'ētsō'sēs k'!lpsa-yasē sēwayowa lē'wēs q'eldzana'yē DENSEN denema. Wā, hē- 5 'misēs k'!lpemlē LETemla qaxs hēmenāla'maē LETemālēda k'!lpāxa ts!āts!ayimē qaxs hēmenāla'maē kūsx'EGemālaxa demsx'ē 'wa-pexs laē nēxōstōdēda ts!Edāqaxēs k'!lba'yāxs laē x'ilk!ūtba'ya ts!āts!ayimē lāx ōba'yas. Wā, hē'mis lā kūsx'EGemālatsēxs laē ts!ōts!EXōdxa ts!ātsayimē. Wā, hēem lāg'ilasa k'!lpemlē LETem- 10 la. Wā, lā 'wī'la dents!ēselaqēxs laē lents!ēsela lāxa L!ema'isē lāx hā'nēdzasasēs k'!lbat!ēlē ts!āg'ōl xwāxwagūma. Wā, hē-misēs tsālayowe lē'wis k'!lba'yowaxa ts!āts!ayimē. Wā, lā wīx'-stendxēs ts!āg'ōl xwāxwagūma. Wā, lā āx'ālexselaXen lā lēlēqela-se'wa. Wā, g'il'mēsē 'wīlxsexs laē k'!waxlēndxēs k'!lbat!ēlē xwā- 15 xwagūma. Wā, lā dāx'ēdxēs k'!lpsayasē sēwayā qa's sēx'widē qa's lā lāxēs q!ālē wāx'us ts!āts!ayimē. Wā, hē'misa telgwēsas ēg'isē q!waxasasa ts!āts!ayimē. Wā, g'il'mēsē lāg'aa lāxa k'!lbadaxa ts!āts!ayīmāxs laē āx'ēdxa DENSENē denema qa's mōx'ubendēsa t!ēsēmēlāq qa's q!elstēndēs. Wā, ā'mēsē a'wenenselaxs laē mōx- 20 'wa!exsas lāxa LEXEXstewēlexsē. Wā, g'il'mēsē gwālalexsexs laē dāg'ilēxsxēs k'!lba'yowē qa's mētsendēs wīlba'fas qa's mē-dēnsēs lāxa demsx'ē 'wāpa qa's L!ENxalisēs lāxa ēg'ēdzegwisē lāx q!ayasasa ts!āts!ayīmāxs laē k'!lp!īda. Wā, la'mēda ts!āts!ayimē

¹ Continued on p. 155, line 19, to p. 156, line 45.

25 begins to twist it. Then the eel-grass || is twisted around the twisting-stick. When she cannot turn the | twisting-stick any more, she pulls it up. The twisting woman pulls up the twisting-stick. | As soon as the eel-grass comes in sight, she untwists | it to get it off from her twisting-stick, and then the eel-grass comes off; | and she squeezes
 30 one span around it, || beginning at the head-end. That is what we refer to as the roots. | She washes it in salt water, so that the sand comes off. | When it is all off, she measures two spans | from the upper end of the roots, and she breaks off the lower end. | When it is
 35 all off, she puts it in front of herself, || and she puts the twisting-stick back into the water, and she does the same | as she did before. When she has much of it, the tide rises, | for they only twist at spring tide. As soon as the tide | comes up, she hauls up the anchor and goes home; | and when she arrives at the beach of her house, she gets
 40 out of her || old canoe for twisting eel-grass. She takes out her anchor and carries it up; | and when the anchor-line gets taut, she puts it down. | Then she sends her husband to go and invite his tribe | to come and peel eel-grass. The man immediately obeys |
 45 his wife. He invites his tribe. || When he comes back, he clears out his house, | and spreads the mats around for those who are going to peel the eel-grass to sit down on. | As soon as he has done so, he takes

25 la k'lip!enēxa k'ilbayowē. Wā, g'il'mēsē gwāl se'x'ts!a k'ilpe-
 lēda k'ilbayāxs laē nēxōstodēda k'lip!ēnoxwē ts!edāqxēs k'ilba-
 yowē. Wā, g'il'mēsē g'āx nē'ēdēda ts!āts!ayimaxs laē aōdzaaqa
 qwēlk'!ewēsēdxēs k'ilbayowē. Wā, hē'mis la lāwīyatsa ts!āts!a-
 yimē. Wā, lā q!wēs'idxa 'nemp!enk'ē lāxens q!wāq!wax'ts!āna-
 30 'yēx g'āg'ilela lāxā ōgūma'yas yixens gwe'yōwē L!ōp!ek's. Wā,
 lā ts!ōx'weltālaq lāxa demsx'ē 'wāpa qa lawāyēsa ēg'isē. Wā,
 g'il'mēsē 'wī'lāxs laē bāl'idxa malp!enk'ē lāxens q!wāq!wax'ts!ā-
 na'yēx g'āg'ilela lāx āwanā'yasa L!ōp!ek'asēxs laē p!ōqālaq ēwaxsda-
 'yēs. Wā, g'il'mēsē 'wīwūlx'sexs laē g'īg'aalex's lāxēs nalēlexsē.
 35 Wā, lā xwēlaqa mēdensasēs k'ilbayowē. Wā, ā'mēsē neqemg'il-
 tewēxēs g'ālē gwē'ilasa. Wā, g'il'mēsē q!eyōlexs laē 'yixwa
 qaxs lēx'a'maē k'lipdema 'wālasē x'ats!a'ya. Wā, g'il'mēsē k'wī-
 yōsdēsa 'yixwāxs laē denx'idxēs q!eltsemē qa's lā nā'nakwa.
 Wā, g'il'mēsē lāg'alis lāx L!ema'sisasēs g'ōkwaxs laē lōttāla xēs k'il-
 40 batslē ts!ag'ōla qa's dāg'il'exsēxēs q!eltsemē qa's lā dāsdēselāq.
 Wā, g'il'mēsē lek'lūt!ēdē q!eldzaanāyasēxs laē 'mex'wālisaq. Wā,
 hēx'ida'mēsē 'yālqaxēs lā'wūnemē qa lās Lē'lāla xēs g'ōkūlōtē qa
 g'āxēs sēx'axā ts!āts!ayimē. Wā, hēx'ida'mēsē nānagēg'a'ya be-
 gwānemax wāldemasēs genēmē. Wā, lā Lē'lāla xēs g'ōkūlōtē.
 45 Wā, g'il'mēsē g'āx aēdaaqaxs laē hēx'ida'ēm ēx'wīdxēs g'ōkwē
 qa's Lēpsē'stalilēlā lēl'wa'yē lāq qa k!wadzōsa sēx'alaxa ts!ā-
 ts!ayimē. Wā, g'il'mēsē gwālalilēxs laē āx'ēdxēs ts!ēts!ēbatslē

his oil-dishes | and oil and brings them, so that they are ready. 48
 Then those who are to peel the | eel-grass come in; and when they
 are all inside, the man asks the || young men of his numaym to go and 50
 carry up the eel-grass. | Immediately the young men go and carry it
 up. They | carry it into the house and put it down in front of those
 who are to peel it. | The man takes the oil and pours it into the |
 oil-dishes; and when the oil is in every one, (the young men) place
 them in front || of those who are to peel the eel-grass, at the outer side. 55
 There are four | men to each oil-dish. Then the eel-grass is scattered
 in front of | those who are to peel it. When this is done, the | men
 take up four pieces of eel-grass and pluck off | the small roots. When
 they are all off, they peel off the || leaves of the tail-end. They begin 60
 at the upper end of the thick | root; and when they have peeled it as
 far as the soft part in the middle of the | eel-grass, they do the same
 with the other three pieces. When | this has been done with all of
 them, they put the roots together so that they are | three finger-
 widths in length, and then they  break || them off; 65
 and they break them off again so  that they are all
 the same length, | in this manner: Then there are
 eight pieces in all. They  tie | them together with
 the leaves, in this manner, and they hold them at | 1.
 Then they dip (the bundle) into the oil and eat it,
 and | all the others do the same. After they have

LE'wa L'lē'na qa g'āxēs g'wālila. Wā, g'āxē hōgwīlēlēda sēx'ālaxa 48
 ts!āts!ayimē. Wā, g'il'mēsē 'wi'laēLEXs laēda begwānemē hēlaxa
 hā'yāl'āsēs 'ne'mēmōtē qa lās gemx'ūsdsēsa ts!āts!ayimē. Wā, 50
 hēx'ida'mēsē lāx'da'xwēda hā'yāl'a qa's lā gemx'ūsdsēsa qa's lā
 gemxēLElaq qa's lā gemxēmlilēlas lāx ōx'dzamālilasa sēx'alaq.
 Wā, lā āx'ēdēda begwānemaxa L'lē'na qa's klūnxts!ālēs lāxa ts!ē-
 ts!ēbats!ē. Wā, g'il'mēsē q!walxots!ewakūxs laē k'ax'dzamolihas
 lāxa sēx'ālaxa ts!āts!ayimē lāx L!asālilas. Wā, lā maēmālēda bē- 55
 begwānemaxa 'nāl'nēmēxla ts!ēts!ēbats!ā. Wā, lāla gwēfemalilēda
 ts!āts!ayimē lāxa sēx'alaq. Wā, g'il'mēsē gwāl'alilēxs laē hēx'ī-
 da'ma bēbegwānemē dāx'īdxa maēmots!aqē ts!āts!ayima qa klūl-
 wālēxa ām'āma'yē L'lōp!ek's. Wā, g'il'mēsē 'wi'lāxs laē sēx'ālaxa
 wiwakūya'ya ōgwida'yas ōxsda'yas g'āg'ilelēlāx āwānā'yasa L'ekwē 60
 L'lōp!ek's. Wā, g'il'mēsē lāg'aa sēx'a'yas lāx teltelq!ūqla'yasa
 ts!āts!a'yimaxs laē ōt!ēd hē gwēx'īdxa yūdux'ts!aqē. Wā, g'il-
 'mēsē 'wi'la la hē gwēkūxs laē q!ap!ōx'ēidex L'lōp!ek'asēxs laē yaē
 dux'den lāxens q!wāq!wax'ts!āna'yēx yix āwāsgemasasēxs laē k'ō-
 k'EXsendeq. Wā, lā ōt!ēd k'ōk'EXsendeq qa 'nemēs āwāsgemasa 65
 g'a gwālēg'a (*fig.*). Wā, lā hāmalgūnalts!aqālaxs laē yītsemits qwē-
 qūL!EXsda'yas lāq g'a gwālēga (*fig.*). Wā, hē'mis la dālasōsēda
 (1) axs laē ts!ēptēts lāxa L'lē'na qa's ts!āsts!es'ēdēq. Wā, 'nā-

- 70 finished eating, || they pick up what they did not eat and go out of the house; and they go into | their houses and put down in front of their | wives the eel-grass that they have taken along. They never drink water before they go out | and when they go into their houses. That is the eel-grass peeling feast given to | many tribes, for it is the
- 75 food of the first people || in the time of the first Indians of the mythical period. Therefore | an eel-grass feast is a valuable feast given by a man. | That is all that is to be said about eel-grass, for there is only one way | of eating it and of getting it. |
- 1 **Seaweed.**—When the visitors have finished | eating dried salmon, the woman takes her seaweed | and tears it into strips; then she gives it to each of the young men. | And some take an adz and put
- 5 the seaweed || on a block of hemlock-wood made on purpose: it is a span | and a half long and three | spans around, and it stands on the floor of the | house. Then they lay the seaweed flat on it, and the young men cut it with the adz; | and some of the young men chew
- 10 it and put it || into a large dish. As soon as enough of the seaweed has been chewed, | they stop chewing, and the others stop chopping it with the adz. | Then a kettle is taken, and water is poured into it | until it is half full. Then the chewed | seaweed is put into it. Then

- xwaem hē gwēgilē waōkwas. Wā, g'il'mēsē gwāl ts'lāsts!esexs laē
- 70 āem gēmxelilxēs k' lēts!a'yawayē qa's lā hōqūwelsa. Wā, lā hōgwīl lāxēs g'ig'ōkwē qa's gēgēmxe mlilēlēsēs mamutē ts'lāts!ayīm lāxēs gēgenēmē. Wā, laem hēwāxa nāx'idex 'wāpaxs laē hōqūwelsa lōxs laē hōgwīl lāxēs g'ig'ōkwē. Wā, hēem sēx'ilag'ilaxa ts'lāts!ayīma qlēnemē lēlqlwālala'ya qaxs hēmawalaasa g'alē begwānema
- 75 g'ālaōlex bekūmg'alisa 'nāxwa nux'nemisa. Wā, hē'mis lāg'ilas awilax'sēlakwa ts'lāts!ayīmxs ts'lāsēlaēda begwānemē. Wā, laem g'wāla ts'lāts!ats!alāxa ts'lāts!ayīmē qaxs 'nemx'idāla'maē ts'lāts!ets'lēna'yaq lē'wa lālelaēna'yaq.
- 1 **Seaweed** (lēqaxa lēq!estē'nē).—Wā, hē'maaxs la'ē gwāl hā'ma'pa k'lwē'laxa xamā'sē, wa, la āx'ē'dēdats!edā'qaxēs lēq!estē'nē qa's k'lūlk'ūlpsa'lēq. Wā, lā ts!awanaqas lā'xa hā'ya'l'a. Wā, lēda waō'kwē āx'ē'dxa k'lmīlayowē qa's pā'xbendēsa lēq!estē'nē
- 5 lā'xa hēkwila'yē tē'mk'!ewē ql'waxasa. Wā, lae'm ē'seg'eyō la'xens ql'wā'ql'wax'ts!āna'yēx. Wā, lā yū'dux'p!enx'sēsta lā'xens ql'wā'ql'wax'ts!āna'yēx yix wa'g'idasas. Wā, lā lāēl lā'xa g'ō'kwaxs la'ē pagētālilēda lēq!estē'nē la'qēxs la'ē tsetsex'salēda hā'yā'l'āq. Wā, lēda waō'kwē hā'yā'l'a mā'lekwaq qa's āxts!ā'lēs
- 10 lā'xa 'wā'lasē lō'ql'wa. Wā, g'il'mēsē hēl'ē'da malēg'ekwē lēq!estē'nxs la'ē gwāl malē'kwa lē'wa waō'kwaxs tsek'aa'sa k'līm-layo. Wā, lae'm āx'ē'tsē'wēda hānx'lanowē qa's gūxts!ō'tsē'wēsa 'wā'pē qa 'negoyā'lēs. Wā, la k'!esta'nowēda malēg'ekwē lēq!estē'nē lāq. Wā, lā xwē'tasa g'elt!exlā'la k'ats!ēna'qē lāq.

they stir it with a long-handled ladle, || and they watch it so that it 15
 does not become too thick when it is | on the fire. They keep on
 stirring it while it is on the fire; | and after it has been boiling for a
 long time, oil | is poured on the seaweed. It is stirred again a long
 time, | so that it becomes well mixed. When it is really mixed, ||
 the kettle is taken off the fire. Then it is done, | when the oil 20
 disappears from the top of the seaweed. Immediately | a food-mat is
 taken and is spread before | those who are to eat the seaweed. Then
 spoons are given to the | guests. Then the small kettles are lifted
 by the handle, and || are put down at the outer edge of the food-mat, 25
 and they begin to eat with spoons | the seaweed. They do not drink
 water before they eat it, | because they drank water before they ate
 dried salmon. | After they have finished eating with spoons the
 seaweed, they cool themselves | by drinking fresh water; and after they
 have finished they go out. || They eat seaweed at all times, in the morn- 30
 ing and at | noon and in the evening; but only in the morning they
 eat | dried salmon first; and when there is no dried salmon, then they
 eat | dried halibut in its place: They do not eat dried salmon first,
 at | noon and in the evening. ||

Powdered Seaweed.—(The powdered seaweed) is only taken when 1
 the owner wants to eat some of it; | and they do it in the same way
 when it is cooked | as they do with the chopped and chewed seaweed.

Wā, la dō'qwaḷaq qa hēlā'les genk'alaēna'yasēxs la'ē hā'nx'lents 15
 lā'xa legwī'lē. Wā, lā hē'menala'g'ililēm xwētē'da hā'nx'lāla.
 Wā, hē'tla la gē'g'ilil māe'mdelqūlaxs la'ē āx'ē'tse'wa lē'ēna qas
 k'lūq!egēmē lā'xa leq!este'nē. Wā, lā'xaa ē'tlēd gē'g'ilil xwē'-
 tase'wa qa lelgowēs. Wā, g'il'mēsē la ā'lak'lāla le'lgoxs la'ē
 hā'nx'sanō lā'xa legwī'lēda hā'nx'lanowē. Wā, lae'm lō'pexs 20
 la'ē x'is'i'dēda lē'ēna lāx ō'kūya'yasa leq!este'nē. Wā, hē'x'id-
 mēsē āx'ē'tse'wa hā'madzowē lē'ēwa'ya qas lē lepdzamolilas
 lā'xa lexla'qlē. Wā, la ts!awanaē'dzema k'ak'ets!ēna'qē lā'xa
 klwē'lē. Wā, lā k'ō'kūlilase'wa hēha'nēmē qas lē hānemg'ā'lilem
 lāx lā'senxa'yasa ha'madzowē lē'ēwa'ya. Wā, lax'daxwē 'yō's- 25
 'idxēs lexla'qse'wē. Wā, lae'm k'lēs nanaqalgiwalax 'wā'pa
 qaxs la'mē'x'dē nā'qaxa 'wā'paxs lē'x'dē hā'mā'pxa xa'ma'sē.
 Wā, g'il'mēsē gwāl 'yō'saxēs le'xlexse'waxs la'ē k'ō'xwaxōd nā'-
 x'idxa a'lta 'wā'pa. Wā, g'il'mēsē gwā'lexs la'ē hō'qūwelsa.
 Wā, k'leā's k'lēs hā'mā'pdemxa leq!este'nē lē'ēwa gaā'la lē'ēwa 30
 'neqā'la lō'ma gā'nulē. Wā, lē'x'a'ma gaā'la ha'ha'malgiwala-
 tsēxa xa'masē. Wā, g'il'mēsē k'leā's xa'masexs la'ē hē'dēda
 k'la'wasē hā'mā's. Wā, lā k'lēs hahā'malgiwalaxa xa'masaxa
 'neqā'la lē'ēwa dzā'qwa.

Powdered Seaweed.—Wā, ā'mēsē la āx'ē'clausexs lexlaqlēxsdaēda 1
 āxnōgwadās. Wā, la hē'emxat! gwē'g'ilasōxs la'ē hā'mēx'sila-
 se'wē gwē'g'ilasaxa tseg'ekwē lē'ēwa malē'g'ekwē. Wā, g'il'mēsē

As soon as | the seaweed gets cold quickly, the guests who eat it ||
 5 take tongs, and red-hot stones are taken | and put into a small
 kettle. Then it | keeps warm for a long time while they are eating
 it. Seaweed is never | boiled in a large kettle, but they use a | small
 10 kettle, for they eat it out of it; and || not once is it put into a dish, |
 for it is not good when it gets cold, and it is only good | when it is
 hot. That is all about this. |

Salmon-Spawn with Seaweed.—I have | forgotten this. When two
 15 spoonfuls of scattered || dog-salmon spawn are boiled, when they are
 nearly done, | the kettle is taken off from the fire, and then cold water
 is poured | into it until the kettle is more than half full. | Then
 chopped seaweed is put in and is stirred. | When it is just the right
 20 thickness, the kettle is put back || on the fire. Then it is left to boil
 for a long time; and | it is taken off again, and oil is poured into it. |
 This is eaten with spoons when it is done. |

Clams with Seaweed.—And also four large (small) | clams are
 25 taken and are opened. Then || the sand is picked off; and when it
 is all off, they are put into the | kettle. When this is done with
 four | large clams, water is poured on, but not very | much water. |

ha'labala 'wūdex'ī'dēda lēq!este'naxs la'ē lēxla'qa k'lwē'axs la'ē
 5 āx'ē'tse'wa k'lip'lā'la qa's k'lip!eda'yuwē lā'xa x'ī'xsemāla tlē'-
 sema qa's lē k'lipsta'no lā'xa ha'nēmē. Wā, hē'x'ida'mēsē la
 gā'la ts!ē'lqwaxs la'ē 'yō'sēda lēxla'qē. Wā, hē'mēsēxs k'lē'saē
 hē hā'mēx'silats!ēda 'wā'lasē hānx'lano lā'xa lēq!este'nē hē'ē
 hā'nx'lendaa'ts!ēda em'ema'yē hā'nx'lanāq qaxs hē'maē ha'ma-
 10 ats!ēq qaxs k'lē'saē 'ne'mp!ena lō'xts!oyo lā'xa lō'q!wēda lēq!es-
 te'nē, qaxs k'lē'saē ē'k'exs 'wūda'ē yīxs lē'x'a'maē ē'g'asexs
 ts!ē'lxtaē. Wā, la'e'mxaa g'wāl lā'xēq.

Salmon-Spawn with Seaweed (Lē'q!ēqelaxa gē'nē).—Hē'den L!ē-
 lē'wēsē'wa gē'nāxs hā'nx'lentse'waēda mā'lēxla gwē'lēdzē gē'nēsa
 15 gwa'xnīsē lā'xa k'ā'ts!ēnaqē. Wā, g'ī'l'mēsē elā'q L!ō'pexs la'ē
 hā'nx'sanowēda hā'nx'lanowē lā'xa legwī'lē. Wā, gūq!ēqasōsa
 'wūda'sta 'wā'pa qa ē'k'!ōldza'yēs lā'xa hā'nx'lanowē. Wā, lē
 k'la'stanowēda tseg'ekwē lēq!este'n lāq. Wā, lā xwē'tase'wa.
 Wā, g'ī'l'mēsē hē'lālē gē'nk'alaēna'yasēxs la'ē xwē'laqa hā'nx'len-
 20 dayo lā'xa legwī'lē. Wā, la'mēsē gē'g'ilīl qa's ma'e'mdēlqūlaxs
 la'ē hā'nx'sanō lā'xa legwī'lē. Wā, lā k'lū'nq!ēqasōsa L!ē'na.
 Wā, ā'mēsē la 'yō's'itsōxs la'ē L!ō'pa.

Clams with Seaweed.—Wā, hē'mēsa mō'sgemē awā' g'ā'wēq!ā-
 nema yīxs āx'ē'tsewaē. Wā, lā k'!ō'x'witse'wa. Wā, la men-
 25 wā'lase'wēda ē'g'isē. Wā, g'ī'l'mēsē 'wī'lāxs la'ē āxts!ō'yo lā'xa
 hā'nx'lanowē. Wā, g'ī'l'mēsē 'wī'ēla la hē gwē'kwēda mō'sgemē
 āwā' g'ā'wēq!ānema la'ē gūq!ēqasōsa 'wā'pē. Wā, la k'lē's ā'laem
 q!ē'nema 'wā'pē.

The woman takes with her hands the meat || of the cleaned clams and 30 squeezes it, and she only stops squeezing it | when the water is quite milky. Then | she puts the kettle over the fire, and she lets it boil a long time. | Then she pours oil into it. When it is | done, she takes it off the fire. Then she pours || cold water into it, until the kettle 35 is more than half full. | Then she takes chopped seaweed and puts it in, and | she stirs it until it is the right thickness; and she puts the kettle back | on the fire, and she lets it boil for a long time, and she puts more | oil into it. Then she takes the kettle off the || fire, 40 and it is done; and it is only eaten with spoons. | That is all about this. |

Fern-Root (1).—After she has (dug the fern-roots) the woman takes 1 the basket on her back | and goes home. On the following day, as soon as day comes, when the weather is good, | she takes a large mat and spreads it out on the ground in front of the | house. Then she goes back into her house and takes the || basket of fern-roots. Then 5 she goes out with it and pours the fern-roots on the | spread mat, and she scatters the fern-roots over it. Now she | dries them, so that they may become dry, and she turns them over again; | and when they all become dry, the woman | takes a piece of cedar-stick and measures it so that it is the size of one || span, and half the thickness 10

Wā, lē'da ts'edāqē dā'x'ētsēs ē'eyasōwē lā'xa ē'lg'ekwē g'a-wēq'lānema qa's q'wē'q'ūlts'lālēq. Wā, a'f'mēsē gwāl q'wē'q'ūl- 30 ts'lālaqēxs la'ē ā'ēm la dze'mx'stowēda 'wā'pas. Wā, lē hā'nx'-lentsa hā'nx'lanowē lā'xa legwī'lē. Wā, lē g'ē'g'ililē'ēm la mae'mdelqūlaxs la'ē k'lū'nq!eqasa L'lē'ēna lāq. Wā, g'il'mēsē gwā'lexs la'ē hā'nx'sendeq lā'xa legwī'lē. Wā, la'xaē gūq!eqasa 'wūda'sta 'wāp lāq, qa ēk'lō'ldza'yēs lā'xa hā'nx'lanowē. Wā, lē 35 āx'ē'dxēs tseg'ekwē' lēq!estē'na qa's k'lā'stendēs lāq. Wā, lē xwē'taq qa hē'lālēs genk'alaē'na'yas. Wā, lē hā'nx'-lents la'xēs legwī'lē. Wā, lē gē'g'ililē'ēm mae'mdelqūlaxs la'ē ē't'lēd k'lū'nq!eqasa L'lē'ēna lāq. Wā, lā'xaē hā'nx'sendxa hā'nx'lanowē lā'xa legwī'lē. Wā, lae'm L'lō'pa. Wā, ā'ēmēs la 'yō's'itse'wa. Wā, 40 lae'm gwāl lā'xēq.

Fern-Root (1).—Wā, lā gwālexs laē ōxlex'idxēs tsāg'ats'lē lexa'ya 1 qa's lā nā'nakwa. Wā, g'il'mēsē 'nāx'idxa la lēnsa yixs ēk'aēda 'nāla, la āx'ēdxa 'wālasē lē'wa'ya qa's lā lep'elsas lāx L'lāsanā'yasēs g'ōkwē. Wā, la xwēlaqa laēl lāxēs g'ōkwē qa's āx'ēdēxēs tsāg'ats'lē lexa'ya. Wā, la lawelsas qa's lā gūgedzōlsasa tsāk'usē lāx 5 lep'esē lē'wa'ya. Wā, lā gwēldzōlsasa tsāk'usē lāq. Wā, laem x'ilāq qa lemlemx'semx'idēs. Wā, la xwēlaqelaem lēx'idēq. Wā, g'il'mēsē 'nāxwaem la lemlemx'semx'idēxs laēda ts'edāqē āx'ēdxa k'lwa'xlāwē qa's mēns'idēq qa 'nemp'lenk'ēs 'wāsgemasas lāxens q'lwāq!wax'ts'lāna'yēx. Wā, la k'lōdenē wāgwasas lāxens 10

- 11 of a finger, | and it is one finger-width wide; | and she whittles down
the end of it until it is thin. As | soon as she has finished this, she
takes the root and holds it bottom up in her | left hand; and the woman
15 holds the cleaner, the cedar-stick, in the middle || and scrapes off
the dirt that is on the fern-root, and the | small roots that are on its
surface. As soon as | the dirt and the roots that were on the out-
side of the fern-root are all off, she | puts them on the mat again;
and she only stops doing so when | all the fern-roots have been
20 cleaned. As soon as this is done, she takes || her basket and puts the
cleaned fern-roots into it; | and when they are all in, she takes up the
basket of fern-roots and hangs | it up in the rear of the house, behind
the fire. They are kept twelve | days drying in the rear of the house.
When this is done, the woman | gets some fire-wood, and makes every-
25 thing ready. When she || has the fire-wood, the woman takes a rest
and when the fern-roots have been drying for eleven | days, the
woman takes her large basket | and looks for good hemlock-branches
and also wet leaves; that is to say, the | leaves of the salmon-berry
bush and of the thimble-berry bush. These are referred to by the
Indians as "wet leaves." | As soon as she finds them, she puts the
30 wet leaves into her basket; || and when it is full, she breaks off hem-
lock-branches and carries them under her arms; | and she carries the

- 11 q!wāq!wax'ts!āna'yēx. Wā, la 'neimdenē 'wādzewasas lāxens
q!wāq!wax'ts!āna'yēx. Wā, la k'ōxbendeq qa pexbās. Wā, g'il-
'mēsē gwālexs laē āx'ēdxa tsāk'usē qa's dālēsēs gemxōlts!āna la-
qēxs laē ēk'laxsdāla. Wā, lā q!wēdzoyāyēda ts!edāqaxēs k'imda-
15 yāxa k!wa'xlāwaxs laē k'imtālux dzex'sema'yasa tsāk'usē lē'wa
L!ōp!ek'menēxwē lāx ōsgema'yas. Wā, g'il'mēsē 'wīlāwēda dzex-
sema'yas lē'wa L!ōp!ek'axs laē ēx'sema tsāk'usē. Wā, la xwē-
laqa āxdzōts lāxa lē'wa'yē. Wā, la āl'em gwāl hē gwēg'ilaxs laē
'wī'la la k'ēk'imdekwa tsāk'usē. Wā, g'il'mēsē gwālexs laē āx'ēd-
20 xēs lexa'yē qa's xex'ts!ōdēsa la k'ik'imdek' tsāk'ōs lāq. Wā,
g'il'mēsē 'wī'laxs laē k'lōqūlsxēs tsāg'ats!ē lexa'ya qa'sl ā tēx'wa-
līlaq lāxa ōgwiwēwalīlases legwil. Wā, laem malēxsag'iyogwilalxa
'nāla x'ilēlālēlāl lāxa ōgwiwalilē. Wā, g'il'mēsē gwāla laē ānē-
x'ēdēda ts!edāqaxa leqwa qa g'āxēs gwālila. Wā, g'il'mēsē g'āxēda
25 leqwāxs laē x'ōs'idēda ts!edāqē. Wā, g'il'mēsē 'nēmxsag'iyowē
'nālāsa tsāk'use la x'ilalaxs laēda ts!edāqē āx'ēdxēs 'wālasē lexa'ya
qa's lā ālāx ēk'a q!wāxa. Wā, hē'mēsa leq!emsē yīx māmā-
mamōtasa q!wālmēsē lē'wa tsegelmesē, gwe'yāsa bāk'lūmē leq!-
emsa. Wā, g'il'mēsē q!lāqēxs laē mōts!ālasa leq!emsē laxēs lexa'yē.
30 Wā, g'il'mēsē qōt'laxs laē L!ex'wīdxa q!waxē qa's gemxelēq. Wā,

basket with wet leaves on her back and goes home. | Then she puts 32 the basket down from her back in the house.¹ . . .

In the morning, as soon as day comes, she lights the fire under the stones; | and as soon as it blazes up, she takes her large basket || and 35 goes and plucks off seaweed and puts it into her basket. When | her basket is full, she carries it on her back, and she puts it down | close to the place where she is going to bake the fern-root; and she also takes two | large buckets, and she goes and draws fresh water. As soon as | she comes, she puts them down near the place where she is going to bake; || and she also takes tongs made on purpose to use 40 with the red-hot stones. | She puts them down where she put down the two buckets, | and she also takes an old mat and puts it down. Then she takes | her digging-stick of yew-wood and puts it down. Now everything is | ready.² . . . ||

And when all the fire is out of the hole, she takes with the tongs 45 the red-hot stones and puts them into the fire in the middle. Eight | stones she puts into the fire in the middle, for she puts into a heap on the floor of the house the | fire that she has taken out with her tongs from the place where she is going to bake. Then she levels down the | stones in the place where she is going to bake. ||

g'āxē ōxlalaxa leq'emdazdē lexā'yaxs g'āxaē nā'nakwa. Wā, 31 lā ōxleg'alilaxēs lexā'yē.¹ . . .

Wā, g'il'mēsē 'nāx'īdxa gaālāxs laē tsēnabōtsa gūlta laxēs tlē-qwapa'yē. Wā, g'il'mēsē x'iqostāxs laē āx'ēdxēs 'wālasē lexā'ya qā's lā k'ūlg'ilaxa l'esl'ekwē qā's āxts'lālēs laxēs lexā'yē. Wā, g'il- 35 'mēsē qōt'lē lexā'yasēxs laē ōxlex'īdeq qā's lā ōxleg'alilaq lāxa neḡwāla laxēs kūnyaslaxa tsāk'usē. Wā, laxaē āx'ēdxa maltsemē āwā naengats'lā qā's lā tsēx'īts lāxa āltā 'wāpa. Wā, g'il'mēsē g'āxexs laē hāng'alilēlas lāxa neḡwāla laxēs kūnyaslē. Wā, laxaē āx'ēdxa k'īplāla hēkwēlē qā k'īpelēxa x'ix'ixsemāla tlēsema. 40 Wā, lā āx'ālilās lax la hēnelatsa maltsemē naengats'lā. Wā, laxaē āx'ēdxa gēmasē lē'wa'yā qā g'āxēs g'aēla. Wā, laxaa āx'ēdxēs l'emq'leklinē k'ilākwa qā g'āxēs g'aēla. Wā, laem 'wī'la la gwāliiā.² . . .


Wā, g'il'mēsē 'wī'lōlts'āwēda gūltāxs laē k'īplēdxa x'ix'exsemala 45 tlēsema qā's lā k'īplents lāxa la lāqawalīa. Wā, mālgūnāltse-mēda tlēsemē la xex'lalalil lāxa lāqawalilē qaxs laē q'lap'lēsgemilēda gūlta yix k'īpwūlts'lāyās laxēs kūnyaslē. Wā, lā 'nemāk'iyindxa tlēsemē lāx ōts'lāwasēs kūnyaslē.

¹ Then follows the description of the oven (see Publications of the Jesup North Pacific Expedition, Vol. V, p. 408).

² Then follows remarks on the taking out of stones from the fire (see *ibid.*, p. 408).

- 50 As soon as she has done so, she takes a large clam-shell | and scrapes up the soil with it, and she puts it over the red-hot | stones; and she only stops doing so when (the soil) is four fingers | thick on top of the red-hot | stones. Then she takes the seaweed and throws
 55 it on top of the soil, || and it is of the same thickness as the soil; and she takes | hemlock-branches and puts them on the seaweed, and she puts them carefully | on top of the seaweed so that none of it shows. | Then she takes the wet leaves and puts them on top of the hemlock-
 60 branches, | and these are also four finger-widths thick. || Then she takes the fern-root and puts it among the wet leaves. She | places (the fern-roots) bottom upward, and they are close together. | First they are put on the right-hand side of the hole, turning the face to the | rear of the house. And when they are all in, the woman | takes wet
 65 leaves and throws them over the fern-roots; and || these are also the same thickness as the thickness of those underneath the fern-roots, namely, four | finger-widths. As soon as this has been done, she levels down the top. | Then she takes hemlock-branches and places them over them, the | same amount as was first put into the hole. Then she takes seaweed | and throws it on top of the hemlock-
 70 branches, and this is also four || finger-widths in thickness. Then she takes an old mat | and spreads it over the seaweed. Then she takes her

- 50 Wā, g'il^εmēsē gwālexs laē āx^εēdxa 'wālasē xalaētsa met'lāna'yē qa's xelx^εidēs lāxa dzeqwa. Wā, la k'!ak'iyindālas lāxa x'ix'ix-semāla t'lēsema. Wā, āl^εmēsē gwālexs laē mōden lāxens q'!wāq'!wax-ts'lāna'yēx yix wāgwasasa dzeqwa lax ōkūya'yasa x'ix'ixsemāla t'lēsema. Wā, lā āx^εēdxa L!ESL!Ekwē qa's lexeyints lāxa dzeqwa.
 55 Wā, hēemxaawisē wākwē wāgwasasa dzeqwa. Wā, laxaē āx^εēdxa q'!waxē qa's LEXwūyindēs lāxa L!ESL!Ekwē. Wā, laem aēk'!a LEXwas lāx ōkūya'yasa L!ESL!Ekwē qa k'!eāsēs la nēlālas. Wā, lāxaē āx^εēdxa LEq!Emsē qa's lex^εēdēs lāx ōkūya'yasa q'!waxē. Wā, laemxaē mōden lāxens q'!wāq'!wax'ts'lāna'yēx yix wāgwasas.
 60 Wā, lā āx^εēdxa tsāk'usē qa's k'!ūts!eqelēs lāxa LEq!Emsē. Wā, laem ēk'!axsdālaxs laē āxts'lālayā. Wā, laxaa tasāla. Wā, la hēemxat! g'il k'!wats'lōdaatsa tsāk'usa hēlk'lōdenōx'ts'lā gwēg'imāla lāxa ōgwiwalilasēs g'ōkwē. Wā, g'il^εmēsē 'wiltslāxs laēda ts'lēdaqē āx^εēdxa LEq!Emsē qa's lexeyōdālēs lāxa tsāk'usē. Wā, laxaē
 65 hēem wākwē wāgwasasa bena'yasa tsak'usaxs mōdenaē lāxens q'!wāq'!wax'ts'lāna'yēx. Wā, g'il^εmēsē gwālexs laē 'nemāk'iyindeq. Wā, laxaē āx^εēdxa q'!waxē qa's LEXūyindēs lāq. Wā, laxaē hēem waxē waxaasasa g'ilx'dē latsloyos. Wā, lā āx^εēdxa L!ESL!Ekwē qa's lexeyindēs lāxa q'!waxē. Wā, g'il^εemxaawisē mōden lāxens
 70 q'!wāq'!wax'ts'lāna'yaqē wāgwasasēxs laē āx^εēdxa gēmasē lē'wa'yā qa's LEpeyindēs lāxa L!ESL!Ekwē. Wā, lā āx^εēdxēs L!Emq!Ekl'linē

yew-wood | digging-stick and pokes it down in the middle of what is 72
 being baked by her. | She pokes it through the middle of the mat;
 and after she has done so, | she takes a large clam-shell, scrapes up
 some soil with it, || and throws it on top of the mat. When this is 75
 level with the | floor of the house, she calls a woman who has had just
 one husband, | and whose husband is still alive, and who has never
 been | a widow, and whose monthly period terminated at least eight
 days before. | This woman is called to come and stamp down the
 soil || on top of what is to be baked. The woman continues for a long 80
 time to tread down the soil, | and she only stops when the soil on top
 of the baking-place is very hard. | Then the owner of the fern-roots
 takes her tongs | and takes the red-hot stones which she had put into
 the | fire in the middle of the house, and puts four of them into ||
 each of her buckets. As soon as she has done so, the | water in the 85
 buckets gets hot. When this has been done, | the woman again
 throws soil upon the baking-place which has been stamped down;
 and she | only finishes throwing soil on it when it
 is piled up over the baking-place, in this manner: |  90
 Now the root-digger stands out from it. After this
 is done, || she takes up the buckets by the handles,
 and she puts the two buckets | containing the hot water near to
 the baking-place. Then she pulls out the | root-digger and puts

k'îlâkwa qa's L'ENxbetendês lâx neqeya'yasês kûnsasowê. Wâ, 72
 laem L'ENxsôdex negedzâyasa lê'wa'yê. Wâ, g'il'mêsê gwâlexs
 laê âx'êdxa 'wâlasê xâlaêtsa met!âna'yê qa's xelx'îdês lâxa dzeqwa
 qa's k'lâk'iyîndâlês lâxa lê'wa'yê. Wâ, g'il'mêsê 'nemâkiya LE'wa 75
 âwînagwilasa g'ôkwaxs laê L'êlalaxa hêem âlês 'nemôkwê lâ'wû-
 nemasa ts!edâq yîxs hê'maê âlês q!ûlê lâ'wûnemas, yîxs k'îsaê
 aemyôla. Wâ, hê'mêsêxs laê malgûnâlexsê 'nâlâs gwâl êxenta.
 Wâ, hêem L'êlâlasô'sêda ts!edâqê qa g'âxês t!êpaxa dzeqwa lâx
 ôkûya'yas kûnsase'was. Wâ, lêda ts!edâqê g'êg'ilil t!êpaxa dze- 80
 qwa. Wâ, âl'mêsê gwâlexs laê plês'êdêda dzeqwa lâx ôkûya'yasa
 kûnyasê. Wâ, lâlêda âxnôgwadâsa tsak'usê âx'êdxês k'îplâla
 qa's lâ k'îplêdxa x'îx'îxsemâla t!êsem, yîx âxlâlayôx'dâs lâxa
 laqawalîlâsa g'ôkwê, qa's lâ k'îpstâlâsa maêmôsgemê lâxa 'nal-
 'nemsgemê nagats!â. Wâ, g'il'mêsê gwâlexs laê tsêts!elx'stêda 'wî- 85
 'wâbets!âwasa naengats!ê. Wâ, g'il'mêsê gwâlexs laê êt!êdêda
 ts!edâqê k'lâk'iyîntsa dzeqwa lâxa la t!êbek' kûnyasa. Wâ,
 âl'mêsê gwâl k'lâsa dzeqwâxs laê tenk'iyâlêda kûnyasê ga gwâ-
 lêga (fig.). Wâ, laem lak'eyalîlxak'îlâkwê. Wâ, g'il'mêsê gwâlexs
 laê k'îokûlîlxa nagats!ê qa's lâ hânôlîlêlâsa maltsemê ts!êts!elx'- 90
 sats!âla naengats!êxa 'wâpê lâxês kûnyasê. Wâ, lâ lêx'êwdxês
 k'îlâkwê qa's k'at!alîlês. Wâ, la âx'êdxa 'nemsgemê nagats!â

- 93 it down on the floor of the house; and she takes one bucket | and
pours the water into the hole on the top of the baking-place, where
the | root-digger had been standing; and as soon as it is emptied,
95 she takes the || other bucket and empties it also into the hole on top; |
and when it is emptied, she covers up the hole on top with soil. | It is
evening when she finishes; and as soon as it gets dark, | she takes her
tongs and lifts the fire from the middle of the house with her tongs, |
100 and puts the firebrands on top of the baking fern-roots; || and when
it blazes up, she puts some wet fire-wood on top, | so that it may last
until the morning. |

When she has finished, she asks the people who live in the same
house to abstain | from sexual intercourse during the night. In the
morning, when day comes, | the woman gets up, and she goes to look
5 at what is being baked by her. || As soon as the fire on top is all
burned out, she digs | it up; and when it is not burned out, she
extinguishes | the fire on top of it, and she waits for the soil to get
cool before | she digs into it. As soon as she reaches, in digging,
the | mat that has been spread on top, she takes it by the corners
10 and she lifts it up with everything on it, and || takes it out. Then
she takes her tongs and takes out | the seaweed and the hemlock and
the wet leaves. As soon as | the fern-roots show, she takes her large
basket and | puts it down by the side of the baking-place. Then she

- 93 qa's qepts!ödēsa 'wāpē lāxa kwaḡyā'yasa kūnyasē yix lāla-
asdāsa k'!ilākwē. Wā, g'il'mēsē 'wīl'g'ilt!āxs laē ēt!ēd āx'ēdxa
95 'nemsgēmē nāgatslē qa's lāxa qepts!ōts laxaaxa kwaḡyā'yē. Wā,
g'il'mēsē 'wīl'g'ilt!āxs laē dzeḡstōtsa dzeqwa lāxa kwaḡyā'yē.
Wā, laem dzāqwaxs laē g'wāla. Wā, g'il'mēsē p!ēdeg'!nakūlaxs
laē āx'ēdxēs k'!iplāla qa's k'!iplidēs lāxa lāqawalilē qa's lā k'!i-
peyendālāsa gūlta lāx ōsgema'yasēs kūnsasē'wēda tsāk'usē. Wā,
100 g'il'mēsē x'ik'ustāxs laē āxlālāsa klūnqē leqwa lāq qa 'nag'ilisLES
x'iqelāl.

- Wā, g'il'mēsē g'wālexs laē hāwaxelaxēs 'nemaēlwūtē qa k'!eā-
sēs nexwālas Lē'wēs gegēnēmaxa ganolē. Wā, g'il'mēsē 'nāx'idxa
g'āālāxs laē lāx'widēda ts!ēdāqē qa's lā dōx'widxēs kūnsasē'wē.
5 Wā, g'il'mēsē 'wī'la q!ūlx'īdēda leqūya'yasēxs laē hēx'īda'em 'lā-
p!eqōdeq. Wā, g'il'mēsē k'!ēs q!ūlx'īdexs laē hēx'īdaem k'!il-
x'idxa leqūya'yas. Wā, la ēselaemq qa k'ōx'widēsa dzeqwāxs
laē 'lāp!eqōdeq. Wā, g'il'mēsē lāg'aē 'lāpa'yas lāxa lepeya'yē lē-
'wa'yā laē āem dādenxēdeq qa's 'nemāg'ilt!ōdē wēx'īdeqēxs laē
10 āx'wūlts!ōdeq. Wā, ā'mēsē la āx'ēdxēs k'!iplāla qa's k'!ipwūlts!ālēs
lāxa L!ēsl!ēkwē Lē'wa q!wāxē Lē'wa leq!ēmsē. Wā, g'il'mēsē 'wī'la
la nēēltsemx'īdēda tsāk'usaxs laē āx'ēdxēs 'wālasē lexa'yā qa's
lā hānōlīlas lāxēs kūnyasē. Wā, lā dādesgēmasēs ē'eyasowē lāxa

takes out the fern-roots with her hands | and puts them into the basket; and when they are all out, || then she fills up with earth again 15 the hole in which she had been baking. She | just throws the soil on top of the stones; but she throws out of the house the seaweed | and the hemlock-branches and the wet leaves which were on top of the fern-roots. | Now the fern-roots are done. That is the | end of this. ||

Eating Fern-Roots.—Four days after | the fern-roots have been in 20 the house and have been cooked, | the people are invited. Often the chiefs of the tribes eat the fern-roots, | for it is really a valuable food. | When the guests have taken their seats, the woman || takes 25 a food-mat and spreads it in front | of those who are going to eat the fern-root. Then she pours oil into oil-dishes; | and when all the oil has been poured into oil-dishes, | she takes dry spawn of the silver-salmon and she puts it | on the food-mat. Then she puts the oil-dishes || before her guests; and she takes fern-roots and | puts them 30 down, two for each man. | The guests at once take up one, and | begin to clean off what can be plucked from the lower end of the root; and | when they get off all the black bark, they dip it into the oil and || eat it; and if others prefer to eat it with dried | spawn, they 35 mix it, and they do not dip it into oil. | When they eat all the pieces

tsāk'usaxs laē āxts!lālas lāxa lexā'yē. Wā, g'ī'ēmēsē 'wī'lōlts!lāxs laē xwēlaqa dzemts!ōtsa dzeqwa laxēs kūnyasdē. Wā, laem āem 15 dzemēg'intsa dzeqwa lāxa t!ēsemē. Wā, lāla k!ātsa L!ēsl!ekwē L!ē'wa q!wāxē L!ē'wa L!eq!ēmsē yix ēk!ēlts!lāx'dāsa tsāk'usē lāxa L!āsanā'yasēs g'ōkwē. Wā, laem L!ōpēda tsāk'usē lāxēq. Wā, laem g'wāla laxēq.

Eating Fern - Roots. — Wā, g'ī'ēm mō'p!ēnxwāsē 'nā'lāsa 20 tsā'k'usē la āxē'l lā'xa g'ō'kwaxs la'ē L!ō'pa. Wā, lē Lē'ēlalayoem lā'xa g'ō'kūlōtē. Wā, la hē q!ūnala mek'a'xa tsā'k'usēda g'ī'g'īgāma'yasa lē'lqwāla'ayē qaxs ā'laē lā'wēnē hē'maō-masa. Wā, hē'ēmaaxs la'ē k!ūs'ā'līla Lē'ēlanemē lā'da ts!edā'qē āx'ē'dxa ha'ēmadzowē lē'ēwa'yā qā's lē L!epdza'molīlas lā'xa me- 25 k'a'Laxa tsā'k'usē. Wā, lā k!ū'nxts!odālxēs ts!ē'ts!ēbats!āsa L!ē'ēna. Wā, g'ī'ēmēsē 'wī'ēla k!ū'nxts!ēwakwa ts!ē'ts!ēbats!āxs la'ē āx'ē'dxa lallemwēts!aakwē gē'nēsa dza'wū'nē qā's lē āxdzō'ts lā'xa ha'ēmadzowē lē'ēwa'yā. Wā, lē k'a'xdzamōlī'lēlasa ts!ē'ts!ēbats!ē lā'xēs Lē'ēlanemē. Wā, la āx'ē'd lā'xa tsa'k'usē qā's lē 30 xex'wālī'lēlasa maē'maltsemē qaē'da 'nā'lēnemōkwē bē'begwānēma. Wā, hē'x'īda'mēsēda k!wē'lē dā'x'ēdxa 'nā'lēnemsgēmē qā's sē'x'ēdēxēs la k!ūlpōyo lāx ō'xsda'yasa tsā'k'usē. Wā, g'ī'ēmēsē lā'wāyēda ts!ō'la xex'wūnē'sēxs la'ē ts!ēplē'ts lā'xa L!ē'ēna qā's hām'x'ē'dēq. Wā, g'ī'ēmēsa wāō'kwē hē āx'ē'tsē'wa lēmō'kwē 35 gē'nā, wā, la hē ma'yīmsē. Wā, la k!ēs ts!ēpa'xa L!ē'ēna. Wā,

38 of fern-root, then the inner part is just | held by the chief, who often
does not eat it. He just gives it | to the one to whom he wishes to
40 give it; for the Indians say, that, if || a chief eats the inner part of a
fern-root, he will always | waver in his mind about giving away
blankets, for one side of his mind will | forbid him to give away
blankets. Therefore the inner part of fern-root is not eaten by the |
head chiefs. When the guests | have all eaten two fern-roots each,
45 they drink water, and || the woman gives each man two fern-roots to |
take home to his wife. Then the guests go out of the house. | That is
all about this. |

1 **Fern-Root (2).**—As¹ soon as she enters the house, she puts the bundle
of fern-roots down by the side | of the fire. She builds up a large
fire; | and as soon as it begins to burn low, she unties the root | with
which the bundle of fern-root has been tied, and she spreads them out
5 so that they are straight. || Then she puts them on the fire, and | turns
them over so that the whole outer side of the fern-root is charred. |
When the whole fern-root is charred, she takes it off | from the fire;
and when they are all off, she takes a | short wedge and a piece of
10 fire-wood and her fish-knife, and || she puts them down at the place
where she charred the fern-roots. Now | the fire in which she charred
the fern-roots has gone out, and she takes the long | charred roots

37 lā 'wī'élāwē q!wa'sgema'yasa tsā'k'usē la'ē ā'em la meg'ē'sē da-
akwasa g'i'gāma'yē la q!ūnā'la k'lēš hā'mx'ī'deq. Wā, ā'ēmisē ts!ās
la'xēs gwē'yō' qas ts!ewats qaxs 'nē'k'āēda bā'k!ūmaqēxs g'ī'l'maē
40 hā'mā'sa g'ī'gāmaēda meg'ē'sasa tsā'k'usē, wā, la'ēlaē hē'menalaem
mā'g'isi'lālē nā'q'a'yas qa's p!es'ī'dē loxs bela'ē āpsa'nēgwisē nā'qē's
qa's k'lē'sē p!es'ī'da. Wā, hē'ēmēs lā'g'ila k'lēš hā'māsa xa'mage-
ma'yē g'ī'gāma'ēda meg'ē'sasa tsā'k'usē. Wā, g'ī'l'mēsē 'wī'ēlēda
k!wē'laxa maē'maltsemē tsā'k'usēxs la'ē nā'x'īdxa 'wā'pē. Wā,
45 lā'da ts!edā'qē ē't!ēd ts!ewanaēsasa maē'maltsemē tsā'k'usa qa
mō'dōlts qaēs gegene'mē. Wā, hē'x'īda'mēsē hō'qūwēlsēda
k!wē'lē lā'xēq. Wā, lae'm gwāl lā'xēq.

1 **Fern-Root (2).**—Wā,¹ g'ī'l'mēsē laēl lāxēs g'ōkwaxs laē g'enolisas
lāx legwilasēs g'ōkwē. Wā, lā leqwēlax'īd qa L!agawaslalisēs
legwile. Wā, g'ī'l'mēsē q!wāla'nākūlaxs laē qwēlōdxa L!ōp!ek'ē
qenōyowēs sāgwanemas sāgumaxs laē dāl'īdeq qa naenqelēs.
5 Wā, lā k'at!endālas lāxa q!ūq!wālemōtas legwilas. Wā, lā
lēx'īlālaq qa 'nema'nakūlēs k!ūmēlx'īdē ōgwida'yasa sagumē.
Wā, g'ī'l'mēsē 'naḡwa k!ūmēlx'īdē ōgwida'yasēxs laē āxsendeq
lāxa q!ūq!wālemōtasēs legwile. Wā, g'ī'l'mēsē 'wī'laxs laē āx'ēdxa
ts!ek!wa LEMg'a'yā hē'misa leqwa; wā, hē'misēs xwālayowē qa's
10 lā g'ī'yimg'alilas lāxa mag'īnwalisas L!enāsasēxa sāgumē, yīxs la-
'maalal k'īl'x'ēdē L!ex'damasēs legwile. Wā, lā dāx'īdxa g'īlt!a
L!enk' sāguma qa's gwānax'ēdēq. Wā, lā k'at!ents lāxa leqwa

¹ Continued from p. 516, line 63.

doubled in two, and puts them on the fire-wood, | holding them with 13
 her left hand. Then she takes the sharp point of the | wedge and
 strikes the charred fern-root with the top of the wedge. || She does 15
 not strike it very hard, going along the whole length | while she is
 striking it. As soon as the fern-root has been pounded flat, she |
 takes her fish-knife and puts the handle between the big toe | and the
 other toes, turning the edge of the knife upward. | Then she takes the
 pounded charred fern-root and measures a piece three || finger-widths 20
 long. Then she | presses it against the sharp edge of the knife which
 is turned upward, | and cuts it off. She continues cutting that way;
 and as soon as all the roots have been cut in pieces, | she takes her
 oil-dish, puts some oil in it, | and begins to eat the pounded charred
 fern-root, || dipping it into oil every time she takes a piece, and put- 25
 ting it into her mouth. For a long time | she chews it and sucks at
 it; and when all that is good has been sucked out, | she spits out the
 fibrous part inside of the fern-root; and | she takes another piece of
 pounded charred fern-root, cuts it in pieces, and dips it | into oil.
 She puts it into her mouth, || chews it for a long time, and sucks at it, 30
 and spits out what is left after sucking. | She continues doing this
 while she is eating the cut pieces of charred fern-root. | As soon as she
 has eaten enough, she puts away what is left over, and she drinks |
 water. That is all about the fern-roots, for there is only one way of |

dālasēs gēm̃xōlts!ānaʼyē lāq. Wā, lā dāxʼidex ēxʼbaʼyasa 13
 LEMgʼâyāxs laē t!El̃xwits ōxtāʼyas lāxa L!Enkwē sāguma lāxēs
 kʼl̃ets!ēnaʼyē eāltsēlaxs t!El̃xwaaq, la lābendālaʼx ʼwasgemasas t!Elō- 15
 ʼnākūlaq. Wā, gʼil̃mēsē lā pexʼēna t!Elōkwē L!enkʼ sāgumxs laē
 āxʼēdxēs xwālayowē qaʼs gʼapōdēs ōxlaʼyas lāxēs qōmaxʼsīdzaʼyē
 ʼEʼwēs q!wāq!waxʼsīdzaʼyē lāx ēkʼ!EXʼālaēnaʼyasa xwālayowē. Wā,
 lā āxʼēdxa t!Elōkwē L!enkʼ sāguma qaʼs mēnsʼidēsa yūdūxʼdenē
 lāxens q!wāq!waxʼts!ānaʼyēx lāxa t!Elōkwē L!enkʼ sāgumaxs laē 20
 Laxxwālabents lāxa ēkʼ!EXʼāla xwālayowa. Wā, laʼmē t!ōts!ēndeq.
 Wā, āʼmis lā hē gwēgilaxa waōkwē. Wā, gʼil̃mēsē ʼwīla la t!Ewē-
 kūxs laē āxʼēdxēs ts!ēbats!ē qaʼs kʼ!ENxts!ōdēsa L!ēʼna laq. Wā,
 lā sāxʼsēxʼwidxa t!Elōkwē L!enkʼ sāguma. Wā, laEM q!wālxoEM
 ts!Ep!ēts lāxa L!ēʼna qaʼs ts!ōq!ūsēs lāxēs sēmsē. Wā, lā gēgʼlil̃ 25
 malēkwaq qaʼs k!ūmtēq. Wā, gʼil̃mēsē ʼwīla k!ūmtālaʼx ēgʼimas
 laē kwēsōdxēs k!wāxʼmote yix dōdeq!ūgaʼyasa sāgumē. Wā, laxaē
 ēt!ed dāxʼidxa t!Ewekwē t!elokʼ L!enkʼ saguma qaʼs ts!Ep!ēdēs
 lāxa L!ēʼna. Wā, laxaē ts!ōq!ūsas lāxēs sēmsē. Wā, laxaē gēgʼlil̃
 malēkwaq qaʼs k!ūmtēq. Wā, laxaē kwēsōdxēs k!wāxʼmotē. Wā, 30
 āxʼsāʼmēsē hē gwēgilaxs sāxʼsekwaaxa t!Ewekwē L!enkʼ sāguma.
 Wā, gʼil̃mēsē pōl̃idēxs laē gʼēxaxēs ānēxʼsāʼyē. Wā, lā nāxʼidxa
 ʼwāpē. Wā, laEM gwa! lāxa sagumē qaxs ʼnemxʼidālaʼmaē hā-

cooking it, and it is not good when eaten raw. They are not ||
35 given at feasts, for only old people eat them. |

- 1 **Fern-Root (3).**¹—She² takes the fire-tongs and piles the fire-brands | together by the side of the fire. She takes the | fern-roots out of her basket and throws them on the | fire, where she turns them over with
5 the fire-tongs, so that they are || scorched all over. When they are brittle, they are done. | She takes them out with her tongs, and does the same with | the others. When all the roots are done, | she takes her small dish, washes it out, and when it is clean, | she breaks the roasted roots into short pieces into the small dish. She breaks the
10 roots into pieces || one finger-width long. When she | has broken up enough, she takes oil and pours it over them, | and she does not stop pouring oil over them until they are all covered. Then she takes | a spoon and begins to eat the scorched roots with oil. | She eats the
15 oil and the roasted roots with a spoon. || After she has finished, she puts away what is left over, and | she drinks a little water, for she does not want to vomit. Because | she has taken much oil, she does not take much water. | There is only one way of cooking the fern-
20 roots. | They are not eaten raw by the tribes. When a || hunter goes hunting, he holds a fern-root in his mouth in order | not to get

‘mēxːsilaēnaːyaq, yixs kːlēsāē ēkː lāx kːlilxːkːlaxːsēwē kːlēs kːlwē-
35 ladzema qaxs lēxːaːmaē sāxːsekwa qːlūsqːlūlyakwē.

- 1 **Fern-Root (3).**¹—Wā,² lā āxːēdxēs tsːlēsłāla qaːs kːełtsːlālēxa gūłta qa gːāxēsē qːlapːlēsgemlēs lāxa onālisasēs lēgwilē; wā, lā LEXːūłtsːlōdxa lēkːwaːfē lāxēs lēgwatsːlēyē lēxaːya qaːs LːLEXːLēndēs lāxēs LːLēnasē lēgwīla. Wā, lā kːēlːlālāsēs tsːlēsłāla lāq qa ēkːēs kːlūm-
5 laːnakūlaēnaːyas. Wā, gːilːmēsē Lːlēlːlēdexs laē Lːlōpa. Wā, lā kːełtsːlēndeq lāxēs LːLEXːdema lēgwīla. Wā, lā hānał hē gwēgːi-laxa waōkwē. Wā, gːilːmēsē ːwīːlala Lːlēnkwa lēkːwaːyaxs laē āxːēdxēs lālōgūmē qaːs tsōxūgːlndēq. Wā, gːilːmēsē ēgːigːaxs laē āxːēdxa Lːlēnkwē lēkːwaːya qaːs pːlōxtsːlālēs lāxa lālōgūmē.
10 ːnālːnēmdenē āwasgēmasas pːlōqwaːyasēda lēkːwaːyē. Wā, gːilːmēsē hēlːē pːlōqwaːyasēs laē āxːēdxa Lːlēna qaːs kːlūnqːlēqēs lāq. Wā, ālːmēsē gwāl kːlūnqːlēqēs laē tːlēpːlēgelisa. Wā, lā āxːēdxa kːatsːlēnaqē qaːs lēxːaːxːwīdēxa tːlēpːlēgelisē Lːlēnkːu lēkːwaːya. Wā, laēm ːyōsasa kːatsːlēnaqē lāxa Lːlēna lːēːwa Lːlēnkwē lēkːwa-
15 ːya. Wā, gːilːmēsē gwāla laē gːēxaxēs ānēxːsāːyē. Wā, lā xālːLEXːːid ːnaxːːidxa ːwāpē qaxs gwaqːlēlaē tsːlēnkːlūːlida qaxs qːlēkːlēsaxa Lːlēna lāgːilas kːlēs qːlēkːlēsxa ːwāpaxs laē nāxːida. Wā, laēmkaē ːnemxːːidālaːmē hāːmēxːsilaēnaːyaxa lēkːwaːyē. Wā, lāxaē kːlēs kːlēwēladzema lāxa lēlqwaːlaːyē. Wā, gːilːmēsē hāna-
20 Lːlēda hānenLːlēnoxwē laē hāmsgēmēxa kːlilxːē lēkːwaːya qaːs

¹ *Dryopteris spinulosa*.

² Continued from p. 197, line 31.

hungry and thirsty, and also | those who vomit blood keep it in the mouth. That is all about this. |

Cooking Clover.—Now ¹ I will talk about the cooking of | clover. 1 First of all, the husband of the woman | goes to get fire-wood to cook the clover. When | he has filled his small canoe, he goes home and || throws down the fire-wood that he has obtained. After he has thrown 5 it out | of the canoe, he carries it on his shoulders and throws it down | in his house. After the fire-wood has all been taken up, he | takes his wife's basket and goes down to the beach and | puts stones into it. When this has been done, he || carries them on his back up 10 the beach and into his house, and he puts them down | by the side of the fireplace in the middle of the house. He only stops | when he thinks that he has enough. Then he takes the fire-wood and | puts one log down at the rear end of the fireplace in the middle of the house; and he | takes one of medium size and puts one end on the first one, the || other one resting on the floor of the house; and he 15 does the | same on the opposite side. Then he splits dry fire-wood and | places it between the two side-pieces; and when it is even with the top | of the side-pieces, he takes some medium-sized | fire-wood and places it crossways over the side-pieces, putting them close together. || After this has been done, he picks up the stones and 20

k'lēse pōsq'a lōē qa's k'lēse naqlēxsdxa ēwāpē. Wā, lāxaē 21 hām̄sgemēsō'sa Elkwāla. Wā, laem g'wāl lāxēq.

Cooking Clover.—Wā,¹ la'mēsen g'wāgwēx's'alal laqēxs laē lēk'ē- 1 laxēs lēx'semē. Wā, hēm g'il āx'ētsō'sa la'wūnemasa ts'edāqaxs laē ānēqax leqwā qa's lēk'ēlax'demāxa lēx'semē. Wā, g'il'mēsē qōt'lē xwāxwagūmasēxs g'āxaē nā'nakwa. Wā, hēx'ida'mēsē sep'wūltōdxēs ānēganemē leqwa. Wā, g'il'mēsē 'wī'lōtāwēda leqwa 5 lāx xwāxwagūmasēxs laē hēx'idaem yilx'ūsdsēlaq qa's lā yilx'walilēlas laxēs g'ōkwē. Wā, g'il'mēsē 'wī'lōsdēsa leqwāxs laē āx'ēdxa lēxa'fayasēs genemē qa's lā lents'lēs lāxa l'ema'isē qa's lā xex'uts'lālasa t'lēsemē lāq. Wā, g'il'mēsē gwānāla lōkūsēxs laē 10 ōxlōsdēseq qa's lā ōxlaēlēlas laxēs g'ōkwāxs laē ōxleg'alilas lāx māg'inwalisasa laqwawalilasē. Wā, al'mēse g'wāl ōxlosdēselaxa t'lēsemāxs laē k'ōtaq laem hēlala. Wā, lā āx'ēdxa leqwa qa's k'at'lālilēsa 'nemtslaqē lāx ōgwiwalilasa laqwawalilas. Wā, laxaē āx'ēdxa hēlagitē qa's k'atbendēs āpsba'fayas lāq. Wā, lā xa'ma-stalilē āpsba'fayas lāxa āwinagwilasa g'ōkwē. Wā, laxaē hēm 15 gwēx'īdxa āpsanā'fayas. Wā, mendzīx'īdxa lem'xwa leqwa qa's k'ak'etōdālēs lāxa k'ak'edenwa'fye. Wā, g'il'mēsē 'nemāk'ī'yēda mendzaakwē lē'wa k'ēk'ak'edenwēxs laē āx'ēdxa hā'yaastowē leqwa qa's gēk'īyīndalēs lāxa k'ēk'ak'edenwas lāxēs qlasālaēna'fye. Wā, g'il'mēsē gwālēxs laē xex'wīdxa t'lēsemē qa's lā xeqūyīndālas 20

¹ Continued from p. 188, line 60.

21 places them on top. | When all the stones are on, he lights the fire underneath; | and when it blazes up, he sends some men of his | numaym to go and call the people. The messenger goes immediately | to call them; and as soon as he arrives at the door of the house of
 25 those whom he is to call, || he says, "I call you to come and eat the clover-root," | naming the man who sends the invitation. He continues | saying these words, going to the end of the village; and the one who gives the | clover-feast takes out the clover-baskets and puts them down | at the left-hand side of the door of the house; and
 30 he || takes a large steaming-box and places it in front of the | fire in the middle of the house, together with two long fire-tongs. | He also takes two large buckets, | a large cedar-withe basket, and old mats, and he sends | a second time the man who went first to invite. As
 35 soon as he goes, || he sends another man of his numaym to | get fresh water in the two large buckets, which is to be poured over the | clover when it is put on the red-hot stones. | As soon as the man who went to draw water comes back, he puts it down by the side of the | steaming-box. Now the guests who are going to eat the clover come
 40 in. || They go to the rear of the house and sit down. When | they are all in, they eat first scorched dried salmon. | When they eat the dried salmon, two men of the | numaym of the host take the tongs and | stand

21 lāq. Wā, g'il'mēsē 'wilk'eyĩntsa t'lēsemaxs laē menābodeq yīsa gūlta. Wā, g'il'mēsē x'iqostāxs laē 'yālaqas g'ayōlē lāxēs 'ne'mē-motē qa lās lē'lālaq g'ōkūlōtas. Wā, hēx'ida'mēsē lāda 'yāla-gēmē qa lē'lāla. Wā, g'il'mēsē lāg'aa lāx t'lex'īlāsēs lē'lālasē-
 25 'waxs laē 'nēk'a: "Lē'lalenlōl qa's laōs lex'lak'xa lex'semē lāx . ." ('nēx' lēx'ēdex lēgēmasēs lē'lalēlē). Wā, la hēx'sāem wāldemsēxs lābelselaaxa g'ōx'demsē. Wā, lālēda lex'ēlaxa lex'semē āxwūt lālilēlaxa lēlēg'atslē l'lāl'ebata qa's g'āxē āxstō-lilēlaq lāx gēmxtōstālīlas t'lex'īlāsēs g'ōkwē. Wā, lāxaē ētlēd
 30 āx'ēdxa 'wālasē qlō'latslā qa's hāng'alīēs lāxa obēx'lālilāsēs lāqawilāsēs g'ōkwē. Wā, hē'misa malts!aqe g'ilsg'ilt!a k'lip'lā-laa. Wā, hēemxaāwis āx'ētsōsēda maltsemē āwā naengatslā, hē'misa 'wālasē lex'a'ya lē'wa k'lāk'lek'lobanā. Wā, lā 'yālaqa ētlēd qa lās ētsē'stēda lax'dē g'il lē'lalelg'isa. Wā, g'il'mēsē lāxs
 35 laē 'yālaqasa ogū'lamaxat! g'ayōlē lāxēs 'ne'mēmotē begwānem qa lās tsēx'itsa maltsemē āwā nagatslē lāx 'we'wāp!ema qa tsayimltsa lex'ēlās lex'sema qō lāl lāg'aa! lāxa x'ix'ixsemāla t'lēsema. Wā, g'il'mēsē g'āxa tsāx'dāxa 'we'wāp!emaxs laē hā'nōlīlas lāxa qlō'latslē. Wā, g'āx'mē hōgwīlēlēda lex'lax'laxa lex'semē.
 40 Wā, lā hē'nakūlaem lāxa ogwīwalīlasa g'ōkwē qa's k'lūs'alīlē. Wā, g'il'mēsē 'wī'laēlexs laē hēm g'il hām-x'itsē'wa ts!enk'wē xa'māsa. Wā, g'il'mēsē xemsxas'idexs laē āx'ēdēda ma'lōkwē g'ayōlē lāx 'nemēmotasa lex'ēlāxa lex'sema āx'ēdxa k'lip'lālaa qa's lā

in readiness on each side of the steaming-box, and || both pick up the 45
red-hot stones and dip them quickly | into the water that has been
brought in in the two large buckets. They take the stones out
again | and put them into the steaming-box. They do this | in
order to wash off the ashes that stick on the stones; and they con-
tinue | to do so with all the red-hot stones. When || this has been 50
done, the woman takes the large basket and pours | some water over
it, so that it is wet. Then she takes a | square box, pours some fresh
water into it, not very much. | Then she throws the clover into it and
washes off the sand that sticks to it. | When all the sand is off, she
throws the roots into || the basket for steaming clover. When all 55
the | clover has been taken out of the square box and has been
washed, the two | men take hold of it, one on each side, and they put
it on the red-hot | stones which they have put into the steaming-box.
Then they press the clover-roots down in the | large basket so that
they are close to the red-hot stones. || When they have been pressed 60
down, the woman takes some old mats | and spreads them on each
side of the place where the clover is being steamed. | Then one of the
men lifts a large bucket, | draws fresh water, and, when he comes in,
he | immediately pours the fresh water over the clover which is ||
piled up at the place where it is being steamed. When the fresh 65
water has all been poured out of the | bucket, they take old mats

lāxumg'alil lāxa 'wāx'sanā'yasa q'ō'elats'ē. Wā, lā 'nemāx'īd
k'lip'ēdxa x'ix'exsemāla t'ēsema qa's lā hanax'wīd k'lipstents 45
lāx 'wābets'āwasa maltsemē āwā naengats'ā. Wā, lā xwēlaxūs-
tenda'mēsēq qa's lā k'lipstōts lāxa q'ō'elats'ē. Wā, hēt! hēg'ilt
gwēg'ilaq qa's ts'oxālēxa gūna'yē k'wēk'ūtsemēq. Wā, lā hēx'sāem
gwēg'ilaq lāxēs wāxaāsa x'ix'exsemāla t'ēsema. Wā, g'il'mēsē
'wī'laxs laēda ts'edāqē āx'ēdxa 'wālasē lexā'ya qa's gūgeltsem- 50
dēsa 'wāpē lāq qa k'lūnqēsē hamexsema. Wā, lā āx'ēdxa
k'limyaxlā qa's gūxts'ōdēsa 'wē'wāp'ēmē lāq, xa k'lēsē q'lēnema.
Wā, lā lexstālasa lex'semē lāq qa's ts'oxālēxa ēg'isē k'wēk'ūt'ē-
nēq. Wā, g'il'mēsē 'wī'lāwa ēg'isena'yasēxs laē lēxts'ālas lāxa
hēlosgema'yē lexāsa 'nek'axa lex'semē. Wā, g'il'mēsē 'wilt's'lowēda 55
lex'semē lāxa k'limyaxlā laē ts'ōkwa. Wā, lāda ma'ōkwē bēbe-
gwānem dādanōdeq qa's hānk'iyīndēs lāxa x'ix'exsemāla t'ēse-
maxa la xex'ts'ā lāxa q'ō'elats'ē. Wā, lā lāqwa:xts'ōdxa lex-
ts'āla 'wālas lexā'ya qa q'ēs'alēs lāxa x'ix'ixsemāla t'ēsema.
Wā, g'il'mēsē q'ēs'ālaxs laēda ts'edāqē āx'ēdxa k'lāk'lek'lobanē 60
qa's lā lep'lālilelas lāx 'wāx'sanā'yasa 'neg'ats'lāxa lex'semē,
laalasa 'nemōkwē begwānem āx'ēdxa 'nemsgemē 'wālas nagats'lā
qa's lā tsēx'īdex altā 'wē'wāp'ēma. Wā, g'il'mēsē grāxēs laē
hēx'īdaem tsādzeleyīntsa 'wē'wāp'ēmē lāxa lex'semaxs laē
l'āk'imlt's'ā lāxa 'neg'ats'lāq. Wā, g'il'mēsē 'wilg'ilt's'āwēda nāga- 65
ts'lāxa 'wē'wāp'ēmaxs laē āx'ēdxa k'lāk'lek'lobanē qa's nāse-

67 and cover it over. | They do not let the steam blow out. | They do
 not leave it there a long time, before the woman takes the short
 70 tongs | and lifts up one side of the covering of old mats. || She picks
 up some clover-roots and puts them into a small dish, and | she
 pinches them with her fingers; and if they break in two, | they are
 done. Then the man takes off the | old-mat covering and spreads
 the mats on each side of the steaming-box. | When this has been done,
 75 two men take up || each one clam digging-stick and push it through |
 each side of the clover-basket in which the clover has been steamed, |
 and they lift it up out of the | steaming-box. Then they put it
 down on the old mats which are spread | on the floor, and they pour
 80 it all out. When the clover is all out, || they put the basket down at
 the left-hand side of the house. | Then the woman spreads the hot
 clover over the | old mats, so that the steam comes out and so that
 they get cool. | After this has been done, the woman takes the dishes
 and | puts them down. Then the two men take the steamed ||
 85 clover-roots and put them into the dishes; and when all | the dishes
 are full, they begin at one end of the dishes and go to the other,
 breaking up | the roots with their hands. When all the clover-roots
 are in pieces in the | dishes, the woman takes oil and pours it over
 them; | and when they are covered over with oil, they mix (the roots

67 yîndēs lāq. Wā, la'mē k'!ēs hēlq!alaq k'ex"sālēda k'!ālela. Wā,
 k'!ēst!a ālaem geyaxs laēda ts!edāqē āx'ēdxa ts!ēsLāla ts!ek!wa
 qa's k!wētostōdēx āpsānā'yasa nayīmē k'!āk'!ek'!obanā. Wā, lā
 70 k'!ip!ēd lāxa LEX'sēmē qa's āxts!ōdēs lāxa lālōgūmē. Wā, lā
 ēp!ētsēs q!wāq!wāx'ts!ānā'yē lāq. Wā, g'il'mēsē hēx'ēdaem k'!ex"
 'sexs laē L!ōpa. Wā, hēx'ēda'mēsa begwānemē nās'ōdex nayīmas
 k'!āk'!ek'!obanā qa's Lep!ālilēlq lāx 'wāx'sanā'ilasa 'neg'atslē.
 Wā, g'il'mēsē gwālexs laēda ma'lōkwē bēbegwānem āx'ēdxa 'nāl-
 75 'nemts!aqē k'!ilākwa yix dzēg'ayāxa g'āwēq!ānemē qa's L!enxsōdēs
 lāx 'wāx'sānā'yasa helōsgema'yasa la L!ōp 'neg'ek' LEX'sema.
 Wā, lax'da'xwē k!wāk!wēdāanōdēq qa's k!wēt'wūlts!ōdēq lāxa
 'neg'ats!āxa LEX'sēmē qa's lā k!wēdēdzōts lāla la Lebēl k'!āk'!e-
 k'!obanā. Wā, lā qēbedzōts lāq. Wā, g'il'mēsē 'wī'lōlts!āxs lāē
 80 hānstolitsa lexa'yē lāx gemxōtstā'ilasa LEX'lagratslē g'ōkwa.
 Wā, lālēda ts!edāqē lēndzodālasa ts!elqwa LEX'sēm lāxa Lebīlē
 k'!āk'!ek'!obanā qa lawālēsa k'!ālela. Wā, hē'mis qa k'ox'wīdēs.
 Wā, g'il'mēsē gwālexs laēda ts!edāqē āx'ēdxa lōelq!wē qa's g'āxē
 mēx'alilēlaq. Wā, lā āx'ēdēda ma'lōkwē bēbegwānenixa 'neg'ekwē
 85 LEX'sēm qa's lā lēxts!ālas lāxa lōelq!wē. Wā, g'il'mēsē 'wī'wel-
 ts!ewakūxs laē g'ābēndxa lōelq!wē qa's p!ōp!oxsalēxa LEX'se-
 masēs e'eyasowē. Wā, g'il'mēsē 'wī'la la p!ōgekwa LEX't!ālāsa
 lōelq!wāxs laēda ts!edāqē āx'ēdxa . L!ē'na qa's k!ūnq!eqēs laq.
 Wā, g'il'mēsē la t!ep!egēlisxa L!ē'nāxs laē xwētelg'intēs e'eya-

and the oil) with their hands; || and when (everything) is mixed, it 90
is like mush. When | this is done, they carry the clover to those
who are to eat it. Four men | eat out of one dish of clover. Those
who | eat the clover take it with their hands. After | they have
eaten, two men take soft || cedar-bark and give to each of those who 95
have eaten the clover a piece (with which) to | wipe off the oil from
their hands. | After they have done this, they drink fresh water.
Then | they go out. The steamed clover is given at a great feast to
many tribes, | and those who eat steamed clover always try to eat it
all. || This is all about one way of cooking it. | 100

Another Way of cooking Clover.—This is another way of | cooking 1
clover. The woman takes a small kettle and | puts it down by the
place where she is sitting. She takes a cedar-stick and | splits it into
thin pieces. She measures the size of the bottom || of her small 5
kettle with the split cedar-sticks, and | breaks the cedar-sticks in
pieces and puts them in the bottom of the kettle. As soon | as they
are all in the bottom of the kettle, she places others across them,
in this | way: After this has been done, she takes her
clover-basket | and puts it down at the place where she
is sitting; and she takes a small dish || and places it by 10
the side of the clover-basket, and also a bucket of water. |



sowē lāq. Wā, g'il'mēsē lelgoxs laē genk'a. Wā, g'il'mēsē 90
gwālexs laē k'aēsas lāxa LEX'LAX'LAXA LEX'SEMē. Wā, maēmālēda
LEX'LAK'AXA 'nāl'nemēXLA lōq!wa. Wā, laem xāmax'ts!ānalēda
LEX'LAK'AXS laē LEX'LAX'īdxa LEX'SEMē. Wā, g'il'mēsē gwāl
LEX'LAK'AXS laēda ma'lōkwē bēbegwānem āx'ēdxa q!ōyaakwē
k'āddekwa qā's lā ts!ēwanaēsas lāxa LEX'LAX'dāxa LEX'SEMē qa 95
dēdenx'wēdēsēXēs ē'eyasowaxs q!ēlq!ēlts!ānalaē. Wā, g'il'mēsē
gwālexs laē nagek'ilaxa ālta 'wāpa. Wā, g'il'mēsē gwālexs laē
hōqūwelsa. Wā, hēm k!wēladzem lāxa q!ēnemē lēlqwālaLā'ya
'neg'ikwē LEX'SEMA. Wā, lā 'wā'wīlaasōxs LEX'LAX'SE'wāēda
'neg'ikwē LEX'SEMA. Wā, laem gwāla 'nemx'īdāla hā'mēx'silaēnēq. 100

Another Way of cooking Clover.—Wā, g'a'mēs 'nemx'īdāla hā'mē- 1
x'silaēnēxa LEX'SEMēg'a yīxs āx'ēdaēda ts!ēdāqaxa ha'nemē qā's
hāng'alilēs lāxēs k!wāēlasē. Wā, laxaē āx'ēdxa k!wāXLāwē qā's
xōxōx'sendēq qa wīswūltowēsē. Wā, lā mens'īdex 'wādzeq!EXSDA-
asasa ha'nemē, yīsa xōkwē k!wāXLāwa. Wā, hē'mis la k'ōk'oxs'ā- 5
latsēxa k!wāXLāwē qā's k'at!EXLēndalēs lāxa ha'nemē. Wā, g'il-
'mēsē la hamēlq!EXSDēq lāē galōteyīndālasa wāōkwē lāq g'a gwā-
lēg'a (fīg.). Wā, g'il'mēsē gwālexs laē āx'ēdxēs Lēg'ats!ē Lābata
qā's g'axē hāng'alilās lāxēs k!wāēlasē. Wā, lāxaē āx'ēdxa lālogūmē
qā's g'āxē hā'nōlilās lāxa Lēg'ats!ē Lābata. Wā, hē'mesa 'wābets!āla 10

- 11 Then she unties the string of the clover-basket, so that it comes off | and that she can take out the roots. She takes out the clover and puts it | into the small dish; and when she thinks it is enough to go into the kettle, | she pours some water into it and she
 15 washes off the sand. || When all the sand is off, she places (the clover-roots) on top of the | cedar-sticks in the bottom of the small kettle. She does not press them down, | for she wishes (them) to lie loosely inside of the kettle, so that | the steam can pass through easily. When (the kettle) is full, she takes soft cedar-bark, | dips it into
 20 water, and covers the roots with it. || After she has tucked it in all round the small kettle, she pours a little | water all round the covering, perhaps half a teacupful, | which forms the liquid of the clover. Then she puts (the kettle) on the fire. | She does not let it boil long, before she takes it off of the fire of her house, | and leaves it on the floor while it is getting done,—while it is staying there and the steam
 25 is passing through it. || As soon as it stops steaming, the woman takes off | the top covering. She takes her small dish and puts it down by the side | of the clover-kettle. She takes her tongs, and with them she takes out the | boiled clover and puts it into the small dish. |
 30 When it is all in the dish, she takes her oil-dish and puts some || oil into it. Then she calls her husband and her children to | come and sit down; and when they sit down, she puts before them the | whole

- 11 nagatslā. Wā, lā qwēleyindxa ɽegʷatslē Llābata qa lāwāyēs tʰe-makʷyaʷyas. Wā lā ɽexʷwultsʰōdxa ɽexʷsemē qaʷs lā ɽextsʰōts lāxa lalogūmē. Wā, gʷilʷmēsē kʷōtaq laem hēʷatslā lāxa haʷne-maxs laē gūqʷeqasa ʷwāpē lāq qaʷs tsʰoxālēxa ēgʷisē lāq. Wā,
 15 gʷilʷmēsē ʷwēlāwēda ēgʷisʷenaʷyasēxs laē ɽexeyindalas lāxa hēlotsʰāwē kʷaʷxlā lāx ōxsdaʷyasa haʷnemē. Wā, lā kʷēs laqwaɽa ɽexʷsemē qaxs ʷnēkaē qa hasdēxwālēs lāx ōtsʰāwasa haʷnemē qa lālaqēsa kʷlālela. Wā, gʷilʷmēsē qōtʰaxs laē āxʷēdxa qʷoyaakwē kʷadzekwa qaʷs tʰākʷeyindēsēxs laē hāpstaakʷ lāxa ʷwāpē. Wā, gʷilʷmēsē
 20 gʷwāl dzōpʷlālax āwēʷstāsa haʷnemaxs laē xālʷexʷid gūxsēʷstālasa ʷwāpē lāxa āwēʷstāsa tʰākʷyaʷyē wālaanawisē ɽoʷ negoyāla dēda-gaatslē ʷwāpalāsa ɽexʷsemaxs laē hānxʷlanō lāxa ɽegwīla. Wā, lā kʷēs gēgʷilʷl medelqūlaxs laē hānxʷsanō lāxa ɽegwīlasēs gʷōkwē. Wā, āʷmēsē la hāʷnēla qa hēʷmis la Lʰōbeʷnākūlayōsēxs laē kūnya-
 25 tasa kʷlālela. Wā, gʷilʷmēsē gʷwāl kʷlālelaxs laēda tsʰēdāqē āxōdxa tʰākʷyaʷyas. Wā, lā āxʷēdxēs lalogūmē qaʷs haʷnōlītēs lāxēs ɽekʷē-latslē haʷnema. Wā, lā āxʷēdxēs tsʰēsLāla qaʷs kʷlʷlʷlēs lāxa hānxʷlaakwē ɽexʷsema qaʷs lā kʷlʷlʷlēs lālas lāxa lalogūmē. Wā, gʷilʷmēsē ʷwēlōsēxs laē āxʷēdxēs tsʰēbatslē qaʷs kʷlūnxʷtsʰōdēsa
 30 Lʰēna laq. Wā, lawēsʷlē Lʰēlālaxēs lāʷwūnemē ɽēʷwis sāsemē qa gʷāxēs klūsʷālīla. Wā, gʷilʷmēsē klūsʷālīlēxs laē kʷagēmlītša sen-yenkʷlənālatslālāxa hānxʷlaakwē ɽexʷsem lalogūm laxʷdaʷxwaq

clover-roots in the small dish, | and the oil in the oil-dish. Then they | take some clover-roots and dip them into the oil and || put 35 them into the mouth; and they continue to do so, eating it. | After they have eaten, they drink water, after eating | the boiled clover. The married couple and | their children alone eat boiled clover. It is not given | at feasts to many tribes. That is all about || boiled 40 clover. |

Baked Clover-Root.—Now I will talk about clover baked in | hot 1 ashes. When the woman and her husband have nothing to eat | and they have no kettle, when they are camping out | in bad weather and their food is all gone, || then, since there is no place where clover does 5 not grow, the woman goes to find | the leaves of the clover. When she finds them, she | digs out (the roots); and when she has many, she goes to a place where there is water, | carrying the clover. She washes (the roots) so that the sand comes off. | When all the sand is off, she goes back || to her camp, carrying the clover, and she sits 10 down by the side of | the fire. Then she sends her husband inland to get | skunk cabbage, and, if there is no skunk-cabbage, to get dry fern-fronds. | When he gets the skunk-cabbage, he brings back two leaves and gives them | to his wife. The woman takes them and puts the || clover-roots into the skunk-cabbage leaves, which she 15

LE^éwa ts!Ebats!ála L!é^éna lāx L!āsaliḥas. Wā, hēx^éidax^éda^éx^u- 33
 mēsē dāx^éid lāxa LEX^éSEMē qa^és ts!Ep!idēs lāxa L!é^éna qa^és ts!ō-
 q!ūsēs lāxēs SEMsē. Wā, āx^ésā^émēsē hē g^éwēg'ilaxs laē LEX^éLak^éa. 35
 Wā, g'il^émēsē wī^élaxs laē nāg'ik'elaxa wāpaxs laē g^éwāl LEX^éLak^é-
 k'āxa hānx^éLaakwē LEX^éSEMA, yīxs lēx^éa^émaēda hayasek'āla LEX^éwis
 sāSEM LEX^éLāk'ā hānx^éLaakwē LEX^éSEMA. Wā, la k'!ēs k'!wēla-
 dzem lāxa q!ēNEMē lēlq^éwālaLā^éya. Wā, laem g^éwāl lāxa hānx^éLa- 40
 akwē LEX^éSEMA.

Baked Clover-Root.—Wā, la^émēSEN ēdzaqwaḥtsa d^ézamēdzekwē lāxa 1
 ts!elqwa gūna^éyaxa LEX^éSEMē. Wā, hē^émaaxs k!ēāsāē hā^éma^éya
 ts!edāqē LEX^éwis lā^éwūNEMē lōxs k!ēāsāē hānāgēxs g^éayag'iliselaē,
 yīxs yāx^ésā^émaēda nāla, wā, hē^émis la g^éōlelose^éwatsēxēs g^éiwūl-
 kwē, wā la k!ēās k!ēs q!wāxatsa LEX^éSEMē. Wā, lā alēx^éidēda 5
 ts!edāqaxa LEX^éānowasa LEX^éSEMē. Wā, g'il^émēsē q!lāqēxs laē lāxa wāpē
 hānqelaxēs LEX^éSEMē qa^és lā ts!ox^éwūltaḥa q^é lawāyēs ēg^é-
 sēna^éyas. Wā, g'il^émēsē wī^élāwē ēg^ésēna^éyasēxs laē nā^énak^u
 lāxēs g'ig^éō^ék!waḥ hānqelaxēs LEX^éSEMē. Wā, lā k!wanōlisaxēs 10
 legwīlaxs laē yālaqasēs lā^éwūNEMē qa lās lāxa āL!ē āx^éēDEX
 k!āōk!wā. Wā, g'il^émēsē k!ēās k!āōk!wāxs laē hē āx^éSE^éwēda gēms.
 Wā, g'il^émēsē lōḥa k!āōk!wāxs g^éāxāē dāḥaxa malēxs qa^és ts!āwēs
 lāxēs gēNEMē. Wā, lāda ts!edāqē āx^éēDEq qa^és lēxdzōdēsa LEX^é-
 SEMē lāxa k!āōk!wē. Wā, lā q!ēNēpSEMts lāq. Wā, g'il^émēsē 15

16 folds around them. As soon as she | has done so, she takes split cedar-sticks and digs a hole in the hot | ashes just under the fire. When the hole is deep enough, she | takes the clover wrapped up in skunk-cabbage and puts it into it. | She takes the split cedar-sticks
 20 and she scrapes the hot ashes || over the clover that she is going to bake. When | it is covered thick with hot ashes, she piles fire over it. | When this is done, she waits for it to be baked. After a short while | she thinks that it is done. Then she takes up the split cedar-sticks, scrapes | away the fire and the ashes, and digs out the clover
 25 wrapped up in || skunk-cabbage leaves. She opens the leaves and spreads them on the floor, | and the baked clover-roots are piled up in the middle | of the leaf. They use the leaf as a dish, and eat it without oil | when they eat the baked clover. The woman only eats
 30 it | with her husband; and they drink a little water after || eating it, as the white men do when they drink tea. After they have | eaten enough, they drink much water. That is all about this. |

Raw Clover-Root.—Now I will talk about | those who eat raw clover. Not all Indians eat it | raw. Generally it is eaten raw by
 35 the woman who is || digging it, when she gets hungry, and she does not wish to lose time by going to | eat in her house. Then she just eats raw | clover. That is the only time when it is eaten raw. | These are all the ways of eating clover. |


16 gwālexs laē āx'ēdxa xōkwē k'wa'xlāwa qa's 'lāp'lēdēxa ts'elqwa gūna'ya lāx āwābalisāsēs legwīlē. Wā, g'il'mēsē hēf'abetalisexs laē āx'ēdxa q'ENēpsemālāxa k'laōk'wē LEX'sema qa's 'mex'ts'lōdēs lāq. Wā, lā āx'ēdxa xōkwē k'wa'xlāwa qa's gōlēš lāxa ts'elqwa gūna'ya
 20 qa's gōlgēmdālēs lāxēs dzamēsase'wē LEX'sema. Wā, g'il'mēsē wāx'semālāxa ts'elqwa gūnēxs laē mōsgēmdālāsa gūlta lāq. Wā, g'il'mēsē gwāla laē ēsela qa L'ōpēs. Wā, k'lēst'la ālaem gālāxs laē k'ōtaq laem L'ōpāxs laē āx'ēdxa xōkwē k'wa'xlāwa qa's gōlaxelēxa gūlta L'ēwa gūna'yē. Wā, lā k'lwēt'leqālisaxa q'ENēpsemālāxa
 25 k'laōk'wa LEX'sema. Wā, lā dza'x'semdeq qa's LEP'lāhīlēq. Wā, ā'misē la mōdzāya dzamēdzekwē lāxa ts'elqwa gūnē lāx negedzā'yasa k'laōk'wa. Wā, laem hamadzōno'x'sēxs laē wēlwa'f'idexs laē LEX'lax'f'idxa dzamēdzekwē LEX'sema. Wā, la'mē āem LEX'lax'f'idēq L'ēwis lā'wūnemē. Wā, lax'da'xwē āem nāxnaqaxa 'wāpāxs
 30 LEX'lak'aē hē gwēg'ilēda dēdag'āxa dēyēxa māma'fa. Wā, g'il'mēsē pōl'f'idexs laē ālax'f'id nāx'f'idxa 'wāpē. Wā, laem xaē gwāla.

Raw Clover-Root.—Wā, la'mēsen ēdzaqwal gwāgwēx's'alāl lāxa k'ilix'k'lax'axa LEX'semē yīxs k'lēsaē 'nāxwēma bāk'lūmē k'ilix'k'lak'ēq. Wā, hēt'la q'lūnāla k'ilix'k'lax'qēda ts'elēdaqāxs laē ts'lō-
 35 saq yīxs laē pōsq'LEX'f'ida qāxs k'lēsaē hēlq'lala Lāk'imx'f'ida qa's lā hām'x'f'id lāxēs g'ōkwē. Wā, hē'mis āem la k'ilix'k'lax'f'ida-atsēxa LEX'semē; lēx'aem hā'māpdemxa k'lelx'ē LEX'semēq. Wā, laem 'wīla gwāla gwayi'f'lālasaxa LEX'semē.

Cinquefoil (1).—Now I shall talk about the man who | cooks cinque- 1
foil-roots for his tribe. First he takes a | large square box, which is put
down at the right-hand side inside of | the house-door; and he takes
cedar-wood that splits well, || and splits it into pieces of the size of the 5
little finger; | and when he thinks he has enough, he takes the cedar-
bark and | splits it in narrow strips and long. When he | thinks he
has enough, he takes cedar-sticks and | measures them off so that they
are of the length of the inside of the square box. || Then he takes his 10
knife and he cuts them; and he takes another | cedar-stick and
measures off the width of the inside of the square box, | and he cuts
that also. Then he takes the other | cedar-sticks and measures them
off according to the length of the square box. He measures | them
with the cedar-stick, takes his knife, and cuts them off || so that they 15
are all of the same length. When he thinks he has enough, | he takes
the measure of the width of the box and measures off another |
cedar-stick, and cuts it accordingly. There are only | two sticks for
the width of the box. Then he | takes one of the cedar-sticks which
he has measured according to the length of the || box, and 20
one of those which he has measured | according to the width
of the box, and he puts the two ends crosswise, in this | way.¹
He takes the split cedar-bark and ties them together. | When
they have been tied, he takes another one that has been |

Cinquefoil (1).—Wä, la^mmēsen gwāgwēx's^eālāl lāxa begwānēmāxs 1
laē t!eqwēlaxa t!EX^ssōsē qaēs g'ōkūlōtē. Wä, hēem g'il āx^eētsoṣēda
ēwālasē k'limyaxlā qa g'āxēs haⁿnēla lāx hēlk'!ōtstālilasa āwēlēlās
t!EXⁱlās g'ōkwās. Wä, lā āx^eēdxā ēg'aqwa lāx xāse^wwē k'wa^x-
lāwa qa^s xōxōx^sēndēq qa yūwēs āwāgwītens selt!ax^ts!āna^yyēx. 5
Wä, g'il^mmēsē k'ōtaq laem hē^faxs laē āx^eēdxā denasē qa^s dze-
dzexs^eālēq qa ts!ēlts!eq!astowē lō^e g'ilsg'ildēdzowa. Wä, g'il^mem-
xaāwisē k'ōtaq laem hē^faxs laē āx^eēdxā k'wa^xxlāwē qa^s men-
sⁱdēs lāx ēwāsgēmāsas ōts!āwas g'ildōlasasa k'limyaxlā. Wä, lā
āx^eēdxēs k'!āwayowē qa^s k'limts!ēndēq. Wä, laxaē āx^eēdxā ōgū- 10
ēla^mmē xōk^u k'wa^xxlāwa qa^s mensⁱdēx ts!eg'ōlās ōts!āwasa k'lim-
yaxlā. Wä, laxaē k'limts!ēndēq. Wä, lā āx^eēdxā waōkwē
k'wa^xxlāwa lē^wis menyayōx g'ildolasasa k'limyaxlā qa^s mensēs
lāxa k'wa^xxlāwē. Wä, lā āx^eēdxēs k'!awayowē qa^s k'limk'limts!a-
lē^s lāq qa ēnēⁿemasgēmēs. Wä, g'il^mmēsē k'ōtaq laem hē^faxs laē 15
āx^eēdxēs menyayowaxa ts!eg'ōla. Wä, lā mensⁱts lāxa ōgū-
ēla^mmē k'wa^xxlāwa laxaē k'limts!ēntsēs k'!awayowē lāq. Wä, laem
malts!aq^mmēda ts!eg'ōla k'wa^xxlāwa qaēda k'limyaxlā. Wä, lā
āx^eēdxā ēnēmts!aqē lāxa menēkwē k'wa^xxlāwa qaēda g'ildōlāsa
k'limyaxlā. Wä, hē^misa ēnēmts!aqē lāxa menēkwē k'wa^xxlāwa 20
qaēda ts!eg'ōlāsa k'limyaxlā qa^s k'āk'etōdēx ōba^yasg'a gwālēg'a.¹
Wä, lā āx^eēdxā dzexēkwē denasa qa^s yālōdēs lāq. Wä, g'il^m-
mēsē elg'aalela yilāyasēxs laē ēt!ēd āx^eēdxā ēnēmts!aqē g'a^yōl

¹ So that the ends form a right angle.

- measured according to the length of the box, and places it at the
 25 end of the one || that he tied on first; and he continues | doing
 so until he comes to the end of the crosspiece; and when he has
 filled it to the end, he takes the | other cedar-stick that had been
 measured for the other end (the width of the box), and he ties
 it on with | cedar-bark; and when he has finished with his frame for
 red-hot stones on which cinquefoils are cooked, | it is in this way:
 30  He places it inside the bottom of the square box. || Then
 he takes up a medium-sized basket and goes into the
 woods to look for | dry fern-fronds. When he finds them,
 he pulls them out and puts them into his | basket. When
 it is full, he carries the | dry fern-fronds on his back into his |
 35 house, and puts them down next to the square box. || After he has
 done so, he takes a stout and long cedar-bark rope, | coils it up,
 and dips it into the water on the beach. | When the kinks are all out,
 he takes it back | into the house and ties it around the square box, |
 40 the whole height of it, and as tightly as possible, || so that the box
 may not burst when they begin to put red-hot | stones into it, for
 very often the square boxes burst | when the host who gives a cinque-
 foil-root feast fails to put a rope around it. | After this has been done,
 they do the same as they do when they | build a fire in the middle
 45 of the house | for clover and put stones on it. || When (the stones)

- lāxa menēkwē qaēda g'ildolāxs laē k'ādenōdzents lāxa g'ilx'dē
 25 yil'āLElōdayosēxs laaxat! yil'āLElōts. Wā, ā'mēsē la hē gwē'nā-
 kūlas lābendālaxa gēba'yē. Wā, g'il'mēsē q'ilbaxs laē āx'ēdxa
 menēkwē k'!wa'XLāwa qaēda āpsba'yē. Wā, laxaē yil'āLElōts yīsa
 denasē lāq. Wā, g'il'mēsē gwāla t'lak'!alē 'neg'idzōxa t'!ex'sōsaxs
 laē g'a gwālē'ga (*fig.*). Wā, lā pāq'!EXLents lāxa k'!emyaxlā. Wā,
 30 hē'mis lā ēt'lēd āx'ētsō'sēda hēl'ēa lex'a'ya qa's lā lāxa āl'lē ālāx
 gēmsa. Wā, g'il'mēsē q'lāqēxs laē k'!ūlx'īdeq qa's dzopts lālēs lāxēs
 gāgēmyaats'lē lex'a'ya. Wā, g'il'mēsē k'ōt!axs laē ōxLEX'īdxēs
 gēmdzats'lē lex'a'ya qa's lā ōXLōt'lālaq qa's lā ōxLāēLElaq lāxēs
 g'ōkwē qa's lā ōxLEG'alīlaq lāx māg'īnwalīlāsa k'!īmyaxlā. Wā,
 35 g'il'mēsē gwālēxs laē āx'ē'dxa Lēkwē densem denemāsa g'ilt'la.
 Wā, lā q'lēlxwalaq qa's lā hāpstendeq lāxa 'wapasa L'!emā'sisē.
 Wā, g'il'mēsē 'wī'lāwē q'!ek'!elsās laē xwēlaqaem la q'lēlxwalaq
 qa's lā laēl lāxēs g'ōkwē. Wā, hēx'īda'mēsē qEX'semts lāxa k'!īm-
 yaxlā qa hamēlxsemayēsēq lāxēs ālaēna'yē lēk'lūtālēda denemē
 40 qa k'lēsēs yīmxsēda k'!īmyaxlā qō lāl k'līpts'lālayola x'ix'EXSE-
 mālā t'lēsēm lāq qaxs q'lūnālāē yīmxsēda k'!īmyaxlāxs q'lēmq'lēm-
 dzaakwēlaē qEX'semdēda t'lēqwēlāxa t'lEX'sōsē. Wā, g'il'mēsē
 gwāla begwānEMaxs laē āem neqemg'iltewēx gwēg'ilasasa lā laqō-
 līla qaēda LEX'sēmē, Lē'wa t'lēsEMaxs laē ts'lāts'lēlq'lwase'wa. Wā,
 45 g'il'mēsēla 'nāxwa 'mē'menttēmx'īdēda t'lēsEMaxs laē āx'ētsē'wēda

arē all red-hot, | two men take two long pairs of tongs, which they | use as 46
walking-sticks, and go out of the house in which the cinquefoil-roots are
being cooked. | They are going to invite the tribe to come and eat
cinquefoil-roots. They go into | each house and stand inside the door. ||
As soon as they have gone all through the village, they go back and call 50
again. | When they come back to the house in which the roots are being
cooked, | they spread mats for the guests to sit down on. After | they
have done so, the guests come in; and when they are in, | the two men
take the square box and put it || down by the side of the fire in the 55
middle of the house. Another man takes | two large buckets and
goes to draw | fresh water; and when the one who went to draw water
comes back, | another man takes the frame out of | the bottom of the
box and puts it up against the side of the box, || behind it, away from 60
the fire in the middle of the house. When | this has been done, each
takes a bucket, and, | standing at each end of the square box, carry-
ing in the hand | the fire-tongs and the bucket, they put it down at
the | left-hand side. Then they take off || the burning fire and put 65
it down at each end of the fireplace. When it has all been taken off, |
they put the ends of the tongs into the | buckets which contain the
water. | and keep them in this way until the ends are wet. | That is

malts!aqē g'ilsg'ilt!a k'lek'!Eplālaa yīsa ma'lokwē bēbegwānem 46
qa's sēk'!aganowaxs laē hōqūwēla lāxa t!eqwēlats!ē g'ōkwa. Wā,
laem lāl lē'lālaxēs g'ōkūlōtē qa g'āxēs t!ext!aqwa lāxēs q!wāl-
xoēnē'mē la lāxaxstōlts!ax t!ēt!ex'ilās g'ig'ōkwasēs g'ōkūlōtē.
Wā, g'il'mēsē lābelsaxa g'ōx'demsaxs g'āxaē aēdaaqa ētsē'sta'na- 50
kūla. Wā, g'il'mēsē laēl lāxa t!eqwēlats!ē g'ōkwa laē hā'nākwēla
LEplālilēlaxa k'wālaxa t!ext!aq'!axa t!ex'sōsē. Wā, g'il'mēsē
gwālexs laē hōgwīlēlēda lē'lānemē. Wā, g'il'mēsē 'wī'wālēlexs laē
hēx'ida'ma ma'lokwē bēbegwānem āx'ēdxa k'limyax!a qa's hā'nō-
lisēs lāxa laqwawalīlaxa t!eqwēlats!ē g'ōkwa. Wā, lā āx'ēdēda 55
'nemōkwē begwānemxa maltsemē āwā naengats!ē qa's lā tsēx'ī-
dex āltā 'wāpa. Wā, g'il'mēsē g'āxa tsāx'daxa 'wāpaxs laēda
'nemōkwē begwānem āxwūlts!ōdxa k'litk'!edēsē paq!EX!ēxa
k'limyax!a qa's tsāgenōlilēs lāxa k'limyax!a lāx ālanāhīlaxa
k'limyax!a lāxa laqwawalīlaxa t!eqwēlats!ē g'ōkwa. Wā, g'il'mēsē 60
gwālexs laē āx'ēdxa 'nāl'nemsgemē naengats!ē lāxēs ma'lokwēnā'ya
bēbegwānemē lā lāx'LEwīl lāx 'wāx'sanāhīlaxa k'limyax!a dedālaxa
'nāl'nemts!aqē klīplālaa. Wā, hē'misē hāng'alīlaxa naengats!ēs
gēgemxagawalilē. Wā, la hēm g'il āx'ētsō'sēxs laē 'wax'sē'stēndxa
gūlta qa lās āxēl lāx 'wax'sbalīlaxa lēgwīlē. Wā, g'il'mēsē 'wīlx'- 65
saxs laē 'nemāx'īd'ma k'lek'!ipēl'gīsē bēbegwānem L'ENxstēnts
ōba'yasēs k'lek'!īplālaa lāxa naengats!ē lāxēs 'wī'wābets!ālā-
nā'yaxa 'wāpē. Wā, āx'sā'mēsē hē gwaēlē qū LEX'ēdēs ōba'yas.
Wā, hē'mis la āx'ēdaatsa begwānemaxa hēlagitē dēnsen dēnema

- 70 the time when the man takes a fairly stout cedar-bark rope || and winds it around the square box so that it may not burst open when | they put the red-hot stones into it. Generally | the rope is put around the square box before the guests come in. | When this has been done, the two men who are to pick up the red-hot stones | take the tongs out
 75 of the water and pick up the red-hot || stones and put them into the square box; | and when the end of the tongs begins to burn, they | push them at once into the water; and when the ends are wet again, | they pick up more red-hot stones. During this time | the wife of the host who is to give a feast of cinquefoil-roots takes a new, smooth mat
 80 and || spreads it out behind the box in which the cinquefoil-roots are to be cooked. She takes | one of the cinquefoil-baskets, unties the top, | and takes out the roots, which she throws on the mat. | She pulls them apart so that they lie loosely on the mat. She does this
 85 with | four cinquefoil-baskets. When the roots are all || piled up loosely, she takes one of the baskets of long roots | and a new mat, which she spreads out. | She unties the top and takes them out very carefully, | puts them on the mat, | and pulls them apart carefully,
 90 because she does not want them to break, for they are all long. || As soon as they have been pulled apart, she takes the dry fern-leaves and | puts them down on the floor of the house near by. She takes old mats | and puts them down next to the square box. | After this

- 70 qa's qex'sē'stendēs lāxa k'limyaxlā qa k'lesēles yimxsāl 'wifal k'lipstōyola x'ix'exsemāla t'lesēm lāq. Wā, la q'lūnāla geyōl qex'semtse'wa k'limyaxlāxs k'les'maē hōgwila lē'lānemē. Wā, g'il'mēsē gwālexs laēda ma'lōkwē k'lek'lepelg'is bēbegwānem āxwūstendex ōba'yasēs k'lek'liplālaa qa's k'liplidēs lāxa x'ix'ex-
 75 semāla t'lesema qa's lā k'lipstālās lāxa t'leqwēlats'lē k'limyaxlā. Wā, g'ilnaḡwa'mēsē x'ix'ēdē ōba'yas k'liplālaasēxs laē hēx'idaem L'ēnxstents ōba'ya lāxa 'wāpē. Wā, g'il'mēsē k'lūnx'ēdē ōba'ya-sēxs laē ēt'led k'liplēt's lāxa x'ix'exsemala t'lesema laalasa gēne-masa t'leqwēlaxa t'ex'sōsē āx'ēdxa ēg'īdzowē eldzō lē'wa'ya qa's
 80 lep'lālilēs lāx ālanālilasa t'leqwēlats'lē k'limyaxlā. Wā, lā āx'ēdxa 'nemsgēmē t'legwats'lē l'lābata qa's qwēleyīndēx t'emāk'iyā'yas. Wā, lā belx'ūlts'lōdeq qa's lā belxedzōts lāxa lebelē lē'wa'ya. Wā, lā bēl'ēdeq qa hasdēḡwaḡēs. Wā, 'nāḡwaem hē gwēx'īdēqēxs mōsgemaēda t'let'legwats'lē l'lālelābata. Wā, g'il'mēsē 'wifla la
 85 bēlkwaxs laē āx'ēdaxaaxa 'nemsgēmē lāxabats'lē l'lābata. Wā, hē'misa eldzōmaxat lē'wa'ya. Wā, lā lep'lālilasa lē'wa'yē. Wā, laxaē qwēleyīndēx t'emāk'iyā'yas. Wā, laxaē aēk'ilaxs laē bel-x'ūlts'lōdeq qa's lā belxedzōts lāxa lē'wa'yē. Wā, laxaē aēk'ilaxs laē bēl'ēdeq qaxs gwaq'elaaq aēlts'lāla qa senālēs lāxēs āwāsge-
 90 masē. Wā, g'il'mēsē 'wifla la bēlkwaxs laē āx'ēdxa gēmsē qa's g'āxē lēx'ālilās laxa neḡwāla lāq. Wā, laxaē āx'ēdxa k'lāk'lek'lo-banē qa g'āxēs āxēl lāx māg'īnwalilasa t'leqwēlats'lē k'limyaxlā. Wā,

has been done, the two men who have picked up the red-hot stones throw the | dry fern-leaves on the red-hot stones; and || after they 95 have done so, they take the frame and place it on top of the fern-leaves. | They take the short cinquefoil-roots and place them in the square box, | then they put the frame into the box; and when | all the short cinquefoil-roots are in, the woman gives four pieces of split | cedar-bark to the man, and he places them over the || short cinquefoil- 100 roots. Then he takes up the long cinquefoil-roots and throws them on top of the | short roots, and the four pieces of split bark are a mark between the short | and the long roots. As soon as the long roots have all been put in, | the woman takes old mats and spreads them | next to the square box. When they are all || ready, the two 5 men take each one of the | buckets, each standing on one side of the square box, | and they pour the water over the long cinquefoil-roots. | When the water has all been poured out of the buckets, they take hold of | the old mats at each corner and throw them over the box in which the roots are steaming; || and they only stop when many | old 10 mats have been put on as a cover, so that the steam can not come through. | After they have covered it, the woman goes into a room | in the corner of her house where the dishes are generally kept, | and


g'il'mēsē gwāla laēda ma'łōkwē k'łēk'!pelg'is bēbegwānem āx'ēdxa 93
gēmsē qa's lēxeyīmdālēs lāxa x'ix'exsemāla t'ēsēma. Wā, g'il-
'mēsē gwālēxs laē āx'ēdxa k'łitk'!idēsē qa's pāqeyīndēs lāxa gēmsē. 95
Wā, lā belx'īdxa t!EX'ūsōsē qa's lāxat! belxts!ālas lāxa k'łimya-
xla. Wā, laem belxedzōdalas lāxa k'łitk'!edēsē. Wā, g'il'mēsē
'wīlts!āwēda t!EX'ūsōsaxs laēda ts!edāqē ts!āsa mōts!aqē dzEXEk'
denas lāxa begwānemē. Wā, k'āteyīndālas lāx ōkwa'ya'yasa
t!EX'ūsōsē. Wā, lā belxelilaxa Laxabālisē qa's lā beixeyīndēs lāxa 100
t!EX'ūsōsē. Wā, laem āwūlgawa'ya mōts!aqē denatsa t!EX'ūsōsē
LE'wa Laxabālisē. Wā, g'il'mēsē 'wī'la la belxa'ya'ya Laxabālisaxs
laēda ts!edāqē āx'ēdxa k'łāk'!ak'!obana qa's lā LEp!ālilēlas lāxa
mag'īnwalilasa t!eqwēlats!ē k'łimyaXla. Wā, g'il'mēsē 'wī'la la
gwālilaxs laēda ma'łōkwē bēbegwānem k.lōqūlilaxa 'nāl'nemsgēmē 5
nēnagats!ā qa's lā lāx'walil lāx 'wax'sanālisasa t!eqwēlats!ē k'łim-
yaxlāxs laē tsādZELEYīntsa 'wāpē lāxa ōkūya'yasa Laxabālisē.
Wā, g'il'mēsē 'wīlg'īlts!āwēda 'wāpē lāxa nēnagats!āxs laē dādenxend-
xa k'łāk'!ek'!obanē qa's naseyīndēs lāx ōkwaya'yasa lā k'!āle-
yāla Laxabālisā. Wā, āl'mēsē gwāl nasaqēxs laē 'wī'lēda q!ēnemē 10
k'łāk'!ek'!obanē nās'īdayoq qa k'!ēsēs k'EX'sālēda k'!alēla lāq.
Wā, g'il'mēsē gwāl nasaqēxs laēda ts!edāqē lats!ālil lāxa ots!ālilē
lāx onēgwīlasēs g'ōkwē qaxs hē'maē q!ūnāla k'ax'k'āelatsa lōel-
q!wē qa's lā k'olts!ālilēlaq. Wā, lāda 'nemōkwē begwānem

- 15 she passes them out. One of the men || takes the dishes from her, and puts them down at the | left-hand side of the door of the house. Then the | other man counts how many dishes there will be, for there will | be one dish for each group of six guests. | As soon as he has
20 counted them, he names the number of dishes required; || that is, the number of dishes that the woman passes out of the room. | As soon as all the dishes are out of the room, the woman | takes one kelp bottle of oil for every two dishes; and when | the oil-bottles and dishes have all been taken out, one of the | men takes the fire-
25 tongs and with them strikes the mat covering of the || long cinquefoil-roots. If the cover sinks down, the roots are done. If it does | not stay down but jumps back, they are not done yet. (If they are done,) he takes off | the mat covering, and a new mat is spread out. | The two men take hold on each end of the strips | of cedar-bark that mark the level between the short and the long roots. They take them
30 all up and put them down || on the new mat that had been spread out. After (the men) have done this, they | take their fire-tongs and push them in. When the legs of the tongs spread open, | they press them together, and they lift out the short roots, and | they put them on another new mat that has been spread out; | and they only stop
35 taking out the roots when they are all out of the || box. Then the two men put down their | fire-tongs and sit down on each side of the

- 15 k'ak'alaxa lōelq!wē lāxa ts!edāqē qa's lā k'ag'alilēlaq lāxa gēmxtotstāliłasa t!EX'ilāsa t!eqwē!lats!ē g'ōkwa. Wā, lā!ēda 'ne-mōkwē begwānem gelpax 'wāxēXlaasas lōelq!wēda k!wēlē lāx q!lēq!al!alase'wa 'nāl'neMēXla lōelq!wāsa bēbegwānemē. Wā, g'il'mēsē gwāla gelpāxs laē Lēx'ēdex 'wāx'ēXlaasLasa lōelq!wē.
20 Wā, hē'mis 'wāx'ēXlēda lōelq!wa k'ōlt!alēlemsa ts!edāqē. Wā, g'il'mēsē 'wī'lōlt!alilēda lōelq!wāxs laē āx'ēdaxaēda ts!edāqaxa 'nal-'nemē 'wā'wadē L!ē'na qaēda maēmaEXla lōelq!wa. Wā, g'il'mēsē 'wī'lōlt!alilēda 'watts!āla L!ē'na Lē'wa lōelq!wāxs laēda 'nemōkwē begwānem āx'ēdxa k'lipLālaa qa's kwēxsemdēs lāxa nayemasa
25 laxabālisē. Wā, g'il'mēsē xūtayax'ēdexs laē L!ōpa. Wā, g'il'mēsē k'lēs xūta'yax'ēdexs laē k'īlx'a. Wā, lā hēx'ēdaem lētletse'wē naseya'yas. Wā, laxaē Lep!ālilema eldzōwē lē'wa'ya. Wā, ā'misa ma'lōkwē bēbegwānem dādebendex 'wāx'sba'yasa āwūlga-wa'yē denasa Lē'wa t!EX'sōsē qa's wēg'ilelōdēq qa's lā bēlxē-
30 dzōts lāxa Lebēlē eldzo lē'wa'ya. Wā, g'il'mēsē gwālexs laē āx'ēdxēs k'lek'lipLālaa qa's L!enq!eqēsēxs laē āqālē 'wax'sanōdzex-sta'yasa k'lipLālaāxs laē k'lip!lēts lāxa ts!elqwa t!EX'sōsa qa's lā k'lebedzōts lāxa ōgū'la'maxat! Lebēl eldzo lē'wa'ya. Wā, āl'mēsē gwāl k'lipwūlts!ālaqēxs laē 'wī'lōlts!āwēda t!EX'sōsē lāxa
35 k'īmyaxLā. Wā, lax'da'xwa ma'lōkwē bēbegwānem g'ig'alilaxēs k'lek'lipLālaa qa's klūdzenolilēx 'wāx'sanā'yasa t!EX'sōsaxs laē

short roots which are | on the new mat. Then they shake the steam 37
out of them, | taking up with both hands the short roots, and shaking
them while they are | holding them up. Then the short roots fall
down one by one, falling back || on the others; and before the two 40
men have done so a long time | the steam has all gone out. The
woman does the same with the long roots; | and when she has done
so, she takes the dishes and | puts the long cinquefoil-roots into them,
and the two men | put the short cinquefoil-roots into the dishes.
When they have done so, they || take the oil-bottles and pour the oil 45
into the dishes containing the long roots | and the short roots; and
they measure so that the | oil of one bottle is put into two dishes.
After they have done so, they place | the dishes of long roots before
the chiefs, one dish for | each six of them; and when the chiefs have
received theirs, || they put one dish before six of the common people. | 50
When they have been put down, the | chiefs tuck up the sleeves of
their shirts, | and after doing so they begin to eat. They take the |
long roots with the right hand, fold them up with the thumb, || and, 55
when they have been made into a ball, they put them into the |
mouth. They all do it in this way; and the common people | eat
the short roots in the same way as the long roots are eaten. | After
they have had enough, those who have eaten the long roots and |
those who have eaten the short roots take in their hands what is left

belxedzálíxa eldzowē lē'wa'ya. Wā, dōx'mē k'!ālōdex k'!ālelas. 37
Wā, laem dāx'ētsēs 'wāx'sōlts!āna'yē lāxa t!ex'sōsē qa's k'!lélēs laē
dzōxwālas. Wā, hē'mis la ts!ālts!anemk'ilatsa t!ex'sōsaxs laē tēq!e-
laxes waōkwē. Wā, k'!ēts!emēsē gēg'ilila ma'lōkwē bēbegwanemxs 40
laē g'wāl k'!ālela. Wā, lāla hē'ma ts!edāqē hē gwēg'ilāxa laxabā-
lisē. Wā, g'il'mēsē gwālexs laē āx'ēdēda ts!edāqaxa lōelq!wē qa's
bēlts!ālēsā laxabālisē lāq. Wā, lēda ma'lōkwē bēbegwānem bēl-
ts!ālāsa t!ex'sōsē lāxa lōelq!wē. Wā, g'il'mēsē 'wī'laxs laē āx'ētse-
'wēda 'watts!āla L!ē'na qa's k'lūngeleyīndālēxa laxapts!āla lōelq!wa 45
lē'wa t!ex'ts!āla lōelq!wa. Wā, laem menēkwa 'nemē 'wā'wadē
L!ē'na lāxa mālexla lōelq!wa. Wā, g'il'mēsē gwālexs laē k'ax'-
dzamōlilasa laxapts!āla lōelq!wa lāxa g'ig'igema'yē lāxēs q!ēq!a-
lalaēna'yaxa 'nāl'nēmēxla lōq!wa. Wā, g'il'mēsē 'wīlxtowa g'ig'i-
gāma'yaxs laē k'ax'itse'wa begūhida'yē; laemixaē q!ēq!alalāxa 50
'nāl'nēmēxla lōq!wa. Wā, g'il'mēsē 'wīlg'alīdēda lōelq!wāxs laē
hēx'ida'ma g'ig'igāma'yē L!ēp!ex'īdex ōbatts!āna'yaasēs q!ēq!ese-
na'yē. Wā, g'il'mēsē gwālexs laē dāxa, wā, la'mē dāsgemdxā
lāxabālisē yīsēs hēlk'!ōts!āna'yē. Wā, lā k'!ōk'!oxsemasēs qōma
lāq. Wā, g'il'mēsē lōxsema lāxabālisaxs laē tsōq!ūsas lāxēs 55
semsē. Wā, lā 'nāxwaem hē gwēg'ila lē'wa begūhida'yaxs laē
t!ex'tlak'xa t!ex'sōsē gwēg'ilasasa lēlāxapg'āxa lāxabālisē. Wā,
g'il'mēsē pōl'īdexs laē 'wī'la'ma lēlāxapg'āxa lāxabālisē lē'wa
t!ext!akwaxa t!ex'sōsē texsemdxēs ānēx'sā'yē qa's lā mōtēlaq

- 60 over and take it home || to their wives. Then they drink water in their houses. | That is all about this. The long and the | short cinquefoil-roots are given at great feasts to many tribes, for | they are counted when chiefs count their feasts in rivalry. |
- 65 (2) There is another way of cooking short and || long cinquefoil-roots—when they are boiled for a married couple and their children, | and when they invite their brothers or sisters. First, | the woman goes to get her | small kettle for cooking long and short cinquefoil-roots, for there is only one way of cooking them. She | washes out the small
- 70 kettle; and when it is clean, she takes split || cedar-wood and measures the size of the bottom of the kettle with the | split cedar-wood. She breaks the sticks and places them in the bottom, | six at the bottom of the small kettle, and she places the same number cross-wise over | those six which she first put in. After | she has put them in, they are in this way
- 75 kettle. || After she has crossed  in the bottom of the small the sticks in the bottom of the small kettle, | she takes her basket containing the long cinquefoil-roots, unties it, | takes a small dish and pours some water into it until it is half full. | She takes the long roots out of the basket and | puts them into the water in the
- 80 small dish, and she || washes them. After she has done so, she

60 qaēs *gegenemē*. Wā, āl^ēmēsē nāx^ēidxa ^ēwāpē lāxēs g^ēig^ēōkwē. Wā, laēm gwāl lāxēq. Wā, laēm k^ēwēladzema lāxabālisē *lē^ēwa t^ēlex^ēsōsē* lāxa ^ēwālasē k^ēwēlasxa q^ēlēmēmē lēlqwālala^ēya yīxs lāyāasa g^ēig^ēēgāma^ēyaxs lāp^ēlaasēs k^ēwēlats^ē!ets^ē!a^ēyē.

- (2) Wā, g^ēa^ēmēs ^ēnēm^ēx^ēidāla hā^ēmēx^ēsilaēnēxa t^ēlex^ēsōsē *lē^ēwa*
- 65 *laxabālisē*, yīxs hānx^ēlentsē^ēwaē qaēda hayasek^ēāla *lē^ēwis sāsēmē* lōxs lē^ēlālayā^ē lāxa ^ēnāl^ēnēmweyōtē. Wā, hēm g^ēil āx^ēētsō^ēsa ts^ē!edāqaxs laē āx^ēēdxēs *laxapē^ēlats^ē!ēlē* hā^ēnema lōxs t^ē!eqwē^ē!ats^ē!ēla hā^ēnēmē qaxs ^ēnemaē gwālaasas, yīxs laē aēk^ē!a ts^ē!ōxū-g^ēindxa hā^ēnēmē. Wā, g^ēil^ēmēsē ēg^ēig^ēaxs laē āx^ēēdxā xōkwē
- 70 k^ē!wa^ēxlāwa. Wā, lā mens^ēidex ^ēwādzeq^ē!exsdaasasa hā^ēnēmē, yīsa xōkwē k^ē!wa^ēxlāwa. Wā, lā k^ēōk^ēoxsendeq qā^ēs xūlxlēndālēsa q^ē!ēl^ē!ets^ē!aqē lāx ōxlā^ēyasa hā^ēnēmē. Wā, lāxaē gēk^ēiyindālāsā hēmaxat! ^ēwaxēda g^ēilx^ēdē xūlxlēndālayosēda q^ē!ēl^ē!ets^ē!aqa. Wā, lāg^ēa gwālaxs laē gwāla k^ē!aat^ē!exlā^ēyasa t^ē!eqwē^ē!ats^ē!ē hā^ēnema
- 75 (*fig.*). Wā, g^ēil^ēmēsē gwāla k^ē!aat^ē!exlā^ēyasa t^ē!eqwē^ē!ats^ē!ē hā^ēnema laē āx^ēēdxēs *lāxabats^ē!ē* l^ēlābata qā^ēs qwēleyindēx t^ē!emak^ēiyā^ēyas. Wā, lā āx^ēēdxā lālogūmē qā^ēs gūxts^ēlōdēsa ^ēwāpē lāq qa negoyoxs-dālēs. Wā, lā belx^ēūlts^ēlōdxa *lāxabālisē* lāxa *lāxabats^ē!ē* l^ēlābata qā^ēs belxstendēs lāxa ^ēwābets^ēlāwasa lālogūmē. Wā, lā bēlētālāqēxs laē
- 80 ts^ē!ōx^ēwīdeq. Wā, g^ēil^ēmēsē gwālexs laē belx^ēūstendeq qā^ēs lā bēl-

takes them out of the water and | puts them on the frame in the 81
bottom of the kettle for cooking the long roots. She only | stops
putting them into the small kettle when they are heaped up high.
She pours on very little | water, about half a cupful. | She takes a
piece of old mat and covers (the kettle) with it. || Then she tucks it in 85
all round so that it is tight, and so that not much steam | can come
out when (the water) begins to boil. After she has done so, | she
puts it on the fire; and when it begins to boil, she takes her | fire-
tongs and strikes the mat covering. When it | stays down and does
not jump back, she takes it off the fire, removes || the mat covering, 90
takes the small dish and puts it alongside of the | kettle. Then she
takes the fire-tongs and pushes them into the | cinquefoil-roots which
are now done, picks them out and puts them into the small dish. |
She only stops when they are all out of the kettle. Then she | takes
up the steaming long roots, holds them up, and shakes them, until ||
the steam comes out. As soon as they stop steaming, she takes an | 95
oil-dish, pours oil into it, and, after doing so, she | puts the dish with
the long roots in front of those who are to eat it. | She places the oil-
dish on the outer side of the small dish. | Then those who are to eat
the boiled roots begin to eat. || They take hold of them with the right 200
hand, and | press the roots with the thumb so as to make a ball.

dzōts lāxa k'laat!EXLāfyasa lāxapē!ats!ē ha'nema. Wā, ā!mēsē 81
gwāl belxts!ālaxa ha'nemaxs laē L!āk'emāla. Wā, lā xal!EX'id
gūq!Eqasa wālaanāwisē L!ō negoyālāda 'wāpē lāxa dēdag'aats!ē
k'wa'sta. Wā, lā āx'ēdxa k'!āk'lobanēdzēsē qa's nāsemdēs lāq.
Wā, laem dzōpax ewanā'yas qa āmxēs qa k'!ēsēs xēn!ela k'!altsā- 85
lēda k'!ālela lāq qō medelx'widelō. Wā, g'il'mēsē gwālexs laē
hānx'lents lāxa legwīlē. Wā, g'il'mēsē medelx'widexs laē āx'ēdxēs
ts!ēslāla qa's kwēxsemdēxa nāseya'yē k'!āk'lobanā. Wā, g'il'mēsē
xūteyax'īdexs laē hēx'īdaem hānx'sendeq lāxa legwīlē qa's nāsō-
dēx nāseya'yas. Wā, lā āx'ēdxa lālogūmē qa's hā'nōlilēs lāxa Laxa- 90
pē!ats!ē ha'nema. Wā, lā āx'ēdxa ts!ēslāla qa's L!ēnq!Eqēs lāxa
lā L!ōpa Laxabālisaxs laē k'!ip!ēdeq qa's lā k'!ipts!ōts lāxa lālo-
gūmē. Wā, ā!mēsē gwālexs laē 'wīlg'īlts!āwa ha'nemē, wā, lā
dāx'īdxa k'!ālela Laxabālisax qa's dzōx'ōstālisēxs laē k'!ilēlāq qa
lawālēsā k'!ālela laq. Wā, g'il'mēsē gwāl k'!ālelaxs laē āx'ēdxa 95
ts!ēbats!ē qa's k'!ūnxts!ōdēsā L!ē'na lāq. Wā, g'il'mēsē gwālexs laē
k'gēmlīlāsa Lāxapts!āla lālogūm lāxa Lēlaxapg'ilaxa Laxabālisē.
Wā, lā k'āgrālītsa ts!ēbats!ē L!ē'na lāx L!āsaxdza'fya lālogūmē.
Wā, hēx'īda'mēsē dāxwēda lāxapēlag'ilaxa hānx'Laakwē Laxa-
bālisā. Wā, lā dāx'ītsēs hēlk'!ōts!āna'yē lāxa Lāxabālisē qa's 200
k'!ōxwisēs qoma lāq. Wā, g'il'mēsē lōxsemx'īdexs laē ts!ēp!lēts

- 2 Then they dip (the ball) | into the oil and put it into the mouth. They keep on doing this | until they have had enough. Then they drink some | water after eating the boiled long roots. ||
- 5 There are only two ways of cooking the long and short cinquefoil-roots. | Only this teaches the common people their low station, | when it is given in a feast, for the long roots are given to the chiefs and the | short ones (to the others), for only chiefs eat the long roots | and the common men eat the short roots. || That is all about this.

1 **Erythronium.**—If the woman has many Erythronium plants, she takes a large dish | and puts it down at the place where she | always sits. With one hand she takes up the | flat-bottomed basket contain-
5 ing the roots and pours them into the large dish. || Then she goes to get water in her bucket, and pours it into | the large dish containing the roots, and she moves them with her hands so that the | earth comes off. She washes them; and | after moving them with her hands, she washes out the flat-bottomed basket. | When it is
10 clean, she takes the roots out of the water and || puts them back into the small-meshed flat-bottomed basket. When | the roots have all been taken out of the washing-dish, she takes up the | washing-dish at each end and pours out the dirty water outside of | the house; and she brings it back again and puts it down | where it was before.

2 lāxa Llē'na qas ts!ōq!ūsēs lāxēs semsē. Wā, āx'sāmēsē hē gwē-gilē. Wā, ālēmēsē gwālexs laē pōl'ida. Wā, laem nāx'idxa 'wā-paxs laē LELāxap'g'exa hānx'Laakwē Laxabālisā.

5 Wā, mālēdala'mē hāmēx'silaēna'yaxa Laxabālisē Lē'wa t!Ex'sōsē. Wā, laem lēx'aem q!āl'alelatsa begūlida'yaxēs āwālox'ūnasaxs hāmgehilāē Lē'wa g'īg'īgāma'yē lāxa Laxapēlaxa Laxabālisē Lē'wa t!Eqwēlāxa t!Ex'sōsē, qaxs lēx'a'maēda g'īg'īgāma'yē LELaxap'g'ixa Laxabālisē. Wā, lā t!Ext!aqwa begwūlida'yaxa t!Ex'sōsē. Wā,
10 laem gwāl lāxēq.

1 **Erythronium.**—Wā,¹ lā āx'ēdxa 'wālasē lōq!waxs q!EyoLaēda ts!E-dāqaxa x'aasx'entlē. Wā, g'āxē k'ag'alilas lāxēs hēmenāla'mē k!waēlasa. Wā, lā k'!ōqūlilaxa x'aasx'entlaatslē t!ōlt!ox'sem LE-q!Exsd lexā'ya qas lā qepōsasa x'aasx'entlē lāxa 'wālasē lōq!wa.
5 Wā, lā tsēx'idxa 'wāpē yīsēs nagatslē qas g'āxē gūq!eqas lāxa x'aasx'ent!ts!ālēda 'wālasē lōq!wa. Wā, lā golg'elgēq qa lawāyē dzēdzEXSEMā'yas. Wā, laem ts!ōxwaq lāxēs gwēg'ilasāq. Wā, g'ilēmēsē gwāl golg'elgeqēxs laē ts!ōx'semdxā LEq!Exsdē lexā'ya. Wā, g'ilēmēsē ēx'ts!āxs laē gōlostendālaxa x'aasx'entlē qas lā
10 k'lats!ālas lāxa t!ōlt!ox'semē LEq!Exsd lexā'ya. Wā, g'ilēmēsē 'wēlōstēda la ts!ōk' x'aasx'ent! lāxa ts!āts!āq laē dādebendxa ts!ātslē 'wālas lōq!wa qas lā gūqōdxa nēqwa 'wāpa lāx L'āsanā-
'yasēs g'ōkwē. Wā, g'āxē xwēlaqa k'aēLElaq qas lā k'āg'alilas lāx g'ilx'dē k'aēlats. Wā, laxaē gūxts!ōtsa 'wāpē lāxa ts!ātslē

¹ Continued from p. 198, line 22.

Then she pours some water into the || large washing-dish, and takes 15
up in one hand the basket containing the roots | and pours them into
the dish. She leaves them there | until she is ready to cook them.
She also changes the | water in which they have been washed for
clean water, and leaves the roots in it. Then she builds up | the fire
and goes down to the beach, || carrying in her hands a basket for 20
stones. She puts | stones into it; and when it is full, she carries it
on her back and puts the stones on the | fire. She continues doing
this if she has many roots. | When she has enough stones, she takes
her steaming-box | and places it ready by the side of the fire. She
draws fresh water || in her bucket and pours it into the steaming-box. 25
When | it is half full, she stops pouring in water. Then she goes |
with her bucket to draw more water, and puts it down by the side
of the steaming-box; | and after doing so, she takes her tongs and
puts them down. | Now everything is ready. When the stones of the
fire are red-hot, || she takes the fire-tongs, and also the bucket with 30
water | that stands by the side of the fire. She is going to dip the
red-hot | stones in it, and she takes up the red-hot stones with the
tongs. | She quickly dips them into the water in the bucket, until the |
ashes that stick on them come off. She puts them into the water in
the steaming-box, || and she continues to do so. As soon as the water 35

‘wālas lōq!wa. Wā, lā k!lōqūlilxa x’aasx’ent!aats!ē LEQ!EXSD LE- 15
xa’yā qa’s gūxstendēs lāxa lōq!wa. Wā, ā‘mēs la hē g’wēstālila
laē xwānāelax L!ōbaslas, yīxs lamaalal L!ayōdeq lāxa ēx’stowē
‘wāpa yīx la āxstāhilita ts!ōkwē x’aasx’ent!a. Wā, lā leqwēla-
x’īdxēs legwīlē. Wā, lā lentslēs lāxa L!ema’isasēs g’ōkwē dāk!ō-
telaxa lexa’yē qa’s t!āgats!ēxa t!ēsemē. Wā, lā t!āxts!ālasa t!ē- 20
semē lāq. Wā, lā qōt!axs laē ōxlōsdēsaq qa’s lā xex!lālas lāxēs
legwīlē. Wā, lā hanalexs q!ēnemaēs q!ōlasōlē x’aasx’ent!a.
Wā, g’il‘mēsē hēfē xegwānemas t!ēsemaxs laē āx’ēdxēs q!ōlats!ē
qa g’āxēs g’wālil hānōlisxa legwīlē. Wā, lā tsēx’īdxa ‘wē‘wāp!ēmē
yīsēs nāgats!ē qa’s lā gūxts!ālasa ‘wāpē lāxa q!ōlats!ē. Wā, g’il- 25
‘mēsē negōyoxsdālaxs laē g’wāl gūxts!ālaq. Wā, lāla laem ēt!ēd
tsēx’ītsa nagats!ē lāxa ‘wāpē qa hā’nēlēs q!ōts!āhiltse‘wa. Wā,
g’il‘mēsē g’wālexs laē āx’ēdxēs k!līplālaa qa g’āxēs k’adēla. Wā,
la‘mē ‘nāxwa g’wālila. Wā, g’il‘mēsē mēmentlēm x’īdēda xē‘x!lāla
t!ēsemxs laē āx’ēdxa k!līplālaa. Wā, hē‘mesa ‘wābets!ālilē naga- 30
tslā qa lās hā’nālisxa legwīlē. Wā, hēem hābaslesēxa x’ix’EXSE-
māla t!ēsema. Wā, lā k!līplīdxa x’ix’EXSEMāla t!ēsema. Wā, lā
hanax’ēwid hāpstents lāxa ‘wābets!āwasa nagats!ē qa lawālēsa
gūna’yē k!ūtsemēq. Wā, lā k!līpstents lāx ‘wābets!āwasa q!ōlats!ē.
Wā, āx’sā‘mēsē hē g’wēgīlaq. Wā, g’il‘mēsē medelx’wīdēda q!ōla- 35

- 36 in the steaming-box begins to boil, | the woman takes the flat-bottomed basket, takes the | washed roots out of the dish, and puts them into the flat-bottomed basket. | As soon as all the roots are in the flat-bottomed basket, she | puts the basket with the roots into
40 the boiling || water. After she has done so, she again takes up her tongs, | picks up red-hot stones, dips them into the | water in the bucket, and puts them in all around the sides of the | basket containing the roots. She does not put in really many | red-hot stones.
45 Then the water begins to boil; || and it does not boil a very long time, before the | roots are boiled to pieces. Then the woman takes hold on each side of the | basket with roots, and she puts the basket into a large | dish. She pours out the water that was in the dish, and | lets the liquid drain off. For this purpose she puts (the roots) into the
50 large dish. || Then she takes a small dish, puts it down, and also oil | and spoons; and when everything is ready, she takes up with one hand | the basket containing the roots and lifts it out of the large | dish. Then she pours the boiled roots into a | small dish, from which they are to be eaten. When the dish is full, she stops pouring them
55 in. She || takes oil, and pours on much oil, and she only | stops pouring on oil when (what is in the dish) is a thick paste. Then she stirs it with a | spoon, and gives the spoons to those who are to eat |

- 36 ts!āxs laē āx'ēdēda ts!edāqaxa LEq!EXsdē lexa'ya qa's lā k'!āstalaxa ts!ōkwē x'aasx'ent!a qa's lā k'!ats!ālas lāxa LEq!EXsdē lexa'ya. Wā, g'il'mēsē 'wī'lōsa x'aasx'ent!ē lāxa LEq!EXsdē lexa'ya laē hān-stentsa x'aasx'ent!ets!āla LEq!EXsd lexa'ya lāxa maemdelqūla
40 'wāpa. Wā, g'il'mēsē gwālexs laē ētlēd āx'ēdxēs k'!ip!ālaa qa's ētlēdē k'!ip!ēdxa x'ix'EXSEMāla t!ēsema qa's hāpstendēs lāxa 'wābets!āwasa nagats!ē. Wā, k'!ipstalēs lāx ewanā'yasa x'aasx'ent!ets!āla LEq!EXsd lexa'yē. Wā, k'!ēst!a ālaem q!ēnemēda k'!ipstanās x'ix'EXSEMāla t!ēsemaxs laē ālax'ēd maemdelqūlēda 'wāpē.
45 Wā, k'!ēst!a ālaem gēg'ilil maemdelaqūlaxs laē xas'ēdēda q!ōlkwē x'aasx'ent!a. Wā, ā'mēsē la k'!āk'!ōgwaanōdēda ts!edāqaxa q!ōlkwē x'aasx'ent!ets!āla LEq!EXsd lexa'ya qa's hānts!ōdēs lāxa 'wālasē lōq!wa, yīxs laē gūqewakwē q!ōts!āx'dāq 'wāpa. Wā, la'mē 'āts!ax 'wāpagayās lāxēs la gwēts!āwas lāxa 'wālasē lōq!wa. Wā,
50 lā āx'ēdxa lālōgūmē qa's g'āxē k'āg'alilās. Wā, hē'misa L!ē'na LE'wa k'āk'ets!ēnaqē. Wā, g'il'mēsē 'wī'la gwalila laē k'!ox'wūlts!ōd-xa x'aasx'ent!aats!ē LEq!EXsd lexa'ya lāxa 'wālasē x'āts!aats!ē lōq!wa. Wā, lā qepāsasa q!ōlkwē x'aasx'ent!a lāxa x'aasx'entg'aats!ē lalogūma. Wā, g'il'mēsē qōt!axs, laē gwāl gūqa. Wā, lā
55 āx'ēdxa L!ē'na qa's k'lūnq!ēqēsa q!ēnemē L!ē'na lāq. Wā, āl'mēsē gwāl k'lūnqasa L!ē'na lāqēxs laē genk'axs laē xwētelgēsa k'āts!ēnaqē lāq. Wā, la'mē ts!awanaēsasa k'ats!ēnaqē lāxēs x'aasx'entg'ōt-

the boiled roots. Then they begin to eat with | spoons, and they eat much oil with them, because the roots are bitter. || Therefore they 60 put much oil on, | so that they may not taste bitter. After they have eaten enough, | they drink a little water. This is the manner in which | in former times the Indians boiled the Erythronium-roots. They were | used by the Indians at feasts given to many tribes. That is all about the || one way of cooking them. | 65

Boiled Erythronium.—Now I will talk again | about the way they 1 are cooked at present, for at present the Erythronium-roots are boiled; | and they are kept by the woman who digs them and put | into baskets, and they are dried in the sun by those who gather many of them where they grow in || great quantity. First of all, the woman 5 takes a kettle and | washes it out with water. When it is clean, she takes the | basket with Erythronium-roots, unties the top, and takes off | the dry grass covering. She takes a dish and | puts it down where she is sitting. Then she puts the roots into it, || and she pours 10 on some water. As soon as the top of the roots is covered, | she stirs them with her hands so that the soil may come off; | and when the water in which they are being washed is dirty, she takes out the | roots and puts them into another dish which stands on the floor. | When they have all been taken out, she pours out the dirty water in the corner of the || house and she washes the dish. | When it is clean, she puts 15

Laxa q'łolkwē x'aasx'entla. Wā, lax'da'xwē 'yōs'itsa k'āk'etsle- 58 naqē lāq. Wā, laem hēqlek'edzēsēda L'ē'na qaxs mālaēda x'aasx'entlāxs q'łolkwaē. Wā, hē'mis lāg'ilas q'leqelaxa L'ē'na 60 qa k'lē'sēs p'leqela malp'aēna'yas. Wā, g'il'mēsē pōl'ēdexs laē xāl'ex'ēd nāx'ēdxa hōlalē 'wāpa. Wā, hēm hā'mēx'silaēnēsa g'ildzēsē bāk'lūmxa x'aasx'entlē. Wā, la k'wēladzemxa q'lēnemē lēlqwāla'ya yisa g'ildzēsē bāk'lūma. Wā, laem g'wāl lāxa 'nem- x'ēdala hā'mēx'silaēnēq. 65

Boiled Erythronium.—Wā, la'mēsen ēdzaqwal g'wāg'wēx's'āla 1 lāqēxs hā'mēx'silase'waasa ālē 'nāla, yīxs hānx'lendaaxa x'aasx'entlē qaxs axēlasō'maēda ts'ōyanemasa ts'ēdāqē qa's lā āxemts'lō lāxa L'lālebatē, yīxs ēx'maē x'īlasō'sa q'ēyalaqēxs laē ts'lōsax q'layasas. Wā, hē'mis g'il āx'ētso'sa ts'ēdāqēs hānx'lanowē qa's 5 ts'lo'xūg'indēsa 'wāpē lāq. Wā, g'il'mēsē ēg'ig'axs laē ax'ēdxēs x'aasx'entlaats'lē L'lābata qa's qwēley'indēq. Wā, lā, āxōdex ts'lāk'iyafyas lēlēxlō k'lēt'ema. Wā, lā āx'ēdxa lōq'lwē qa's k'āgalilēs lāxēs k'waēlasē. Wā, lā k'lāts'lōtsa x'aasx'entlē lāq. Wā, lā gūq'leqasa 'wāpē lāq. Wā, g'il'mēsē t'lepelē ōkūya'yasa 10 x'aasx'entlāxs laē g'ōlg'elgēsēs ē'eyasowē lāq qa lawāyēs dzēdzex'sema'yas. Wā, g'il'mēsē nēx'widēda ts'lāsas 'wāpa laē golostendxa x'aasx'entlē qa's lā goltslōts lāxa ōgū'la'mē lōq'lwa k'aēla. Wā, g'il'mēsē 'wīlōsa laē qepewelsaxa nēqwa 'wāpa lāx onālasasēs g'ōkwē. Wā, lā, ts'lō'xūg'intsā 'wāpē lāxa ts'lāts'lē lōq'lwa. Wā, 15

- 17 the roots back into it | and pours some more clean water on them. Then she stirs them again with her | hands, and again she changes the water that she poured on last. | Now the roots are white when they
 20 have been washed. || She pours some water into the kettle until it is half full. | Then she puts it on the fire; and when the water begins to boil, | she takes up the dish with the roots and | pours them into the boiling water in the kettle in which the roots are to be cooked. |
 25 When they are all in, she lets them boil. || She takes a cedar-stick and stirs them; and when | they have boiled to pieces, she takes the kettle off of the fire, for they are done. Then she | takes oil and pours much of it on the roots. She takes her | spoon and stirs (the roots) so that the oil | and the water and the boiled roots are all
 30 mixed. After || stirring them, she takes spoons and distributes them among | the guests who are to eat the boiled roots. She puts the | kettle in which they were boiled in front of the guests, and | they begin to eat with the spoons out of the kettle. After | eating, they
 35 drink a little water. That is all about this. || This kind of cooking is used for inviting many tribes. | — |

1 **Raw and Baked Erythronium (1).**—Some | women and men eat the roots raw when it is a hot day, for | the Erythronium-roots are cool

- 16 g'il'mēsē la ēg'ig'axs laē xwēlaqa golt's!ōtsa x'aasx'ent!ē lāq. Wā, laxaē gūq!eqasa ēx'stowē 'wāp lāq. Wā, laxaē golg'elgēsēs e'eyasowē lāq. Wā, la'mē L'āyōdeq laxēq yīsa ālē gūq!egems 'wāpa. Wā, la'mē lā 'mel'melsgema x'aasx'ent!āxs laē ts!ōkwa.
 20 Wā, lā gūxts!ōtsa 'wāpē lāxa hānx'lanowē qa negoyoxsdalīsēxa 'wāpaxs laē hānx'lents lāxēs legwīlē. Wā, g'il'mēsē medelx-'widexs laē k'āg'ilīlxa lōq!wē la gr'its!ewatsa x'aasx'ent!ē qa's lā gūxstents lāxa la maemdelqūlaxa x'aasx'ent!eg'elats!ē hānx'lanowa. Wā, g'il'mēsē 'wīlastaxs laē wax'dzāla maemdelqūla.
 25 Wā, lā āx'ēdxa k!wa'xlāwē qa's xwētēs lāq. Wā, g'il'mēsē xās'īdexs laē hānx's'endeq lāxēs legwīlē qaxs le'maē L'ōpa. Wā, lā āx'ēdxa L'ēna qa's k!ūq!eqēsa q'lēnemē lāq. Wā, lā āx'ēdxēs k'ats!ēnaqē qa's xwēt!ēdēs lāq qa ālak'lalīsē lelgowa L'ē'na L'ē'wa 'wāpalās L'ō'ma xāsa x'aasx'ent!a. Wā, g'il'mēsē gwāl
 30 xwētaq laē āx'ēdxa k'āk'ets!ēnaqē qa's ts!ewanaēsēs lāxēs x'aasx'entg'ōtlaxa hānx'laakwē x'aasx'ent!a. Wā, ā'misē hānx'dzamōlīlāsa x'aasx'entē!ats!ē hānx'lanowa lāxa L'ē'lānemē. Wā, lax'da'xwē 'yōs'wūlts!ālaq lāxa hānx'lanowē. Wā, g'il'mēsē gwā-lexs laē xāl!EX'īd nāx'īdxa 'wāpē. Wā, laem gwāl lāxēq. Wā,
 35 laemxaē L'ē'lalayoxa q'lēnemē lēlqwālaLa'ya hē gwēkwē hā'mēx'silaēna'yaq.

1 **Raw and Baked Erythronium (1).**—Wā, la'mēsēLa k'!elx'k'lax'sō'sa waōkwē ts!ēdaqa L'ē'wa bēbegwānema, yīxs ts!elqwaēda 'nāla qaxs

inside when they are eaten raw, and they have a | milky taste. That is the only time when it is thus eaten. That is all || about this. 5

(2). There is another way of preparing them, when they are baked in | hot ashes. The Erythronium-roots which are baked in ashes are not washed. | The woman takes her tongs and | digs a hole under the side-pieces of her fire. When || the hole is deep enough, she takes a 10 handful of roots and puts them | into the hole. When they are nearly level with the top of the | hole, she takes her tongs and | covers them with ashes. She does not leave them there very long, before | she uncovers them with her tongs and takes them out. Then she puts them down by the side of the fire. || When all those 15 that have been buried in the ashes have been taken out, she takes her oil-dish | and pours some oil into it, and places it in front of the one who is going to eat the | baked roots. She puts the baked | roots on a mat, from which they are to be eaten; and she spreads (the mat) | in front of the one who is to eat (the roots) and puts them on it. Then he takes the roots, || rubs off with his thumb the ashes that are 20 sticking to them, and, | after doing so, he dips them into oil and puts them into his mouth. | He continues doing so while he is eating the baked | roots. After that, he drinks water; and | after drinking, he

ʼwũdāqāēda xʼaasxʼent!āxs qʼemkwaseʼwaaxs kʼ!elxʼaē. Wā, lā 3
dzemxʼpʼla. Wā, laʼmē lēxʼaem qʼemkwaxʼdemq. Wā, laem gʼwāl
laxēq. 5

(2). Wā, gʼaʼmēs ʼnēm xʼēidāla gʼwēgʼilaseq yīxs dʼzamēsaseʼwāē lāxa
tsʼ!elqwa gʼūnaʼyā. Wā, la kʼ!ēslā tsʼ!oxwaseʼwēda xʼaasxʼent!āxs
dʼzamēdzekwāē lāxa gʼūnaʼyē. Wā, hēʼem āxʼētsōʼsēs tsʼ!ēslāla qaʼs
ʼlapʼ!alisēxa āwabāʼyasa kʼādenwaʼyasēs legwīlē. Wā, gʼilʼmēsē
wūnqelē ʼlāpaʼyasēxs laē kʼ!axʼēid lāxa xʼaasxʼent!ē qaʼs kʼ!atsʼ!ōdēs 10
lāxēs ʼlāpaʼyē. Wā, gʼilʼmēsē elāq ʼnēmākʼeya lēʼwa ēwanēqwasēs
ʼlāpaʼya ōkūyaʼyasa xʼaasxʼent!āxs laē āxʼēdxēs tsʼ!ēslāla qaʼs
dzemkʼeyindēsa gʼūnaʼyē lāq. Wā, kʼ!ēst!ē ālaem gaēsēxs laē
lot!ēdeq yīsa tsʼ!ēslāla qaʼs kʼ!āgʼalilēlēq lāxa onālisasa legwīlē.
Wā, gʼilʼmēsē ʼwīʼloqālisha lāx dʼzamēdzasaq laē āxʼēdxēs tsʼ!ēbats!ē 15
qaʼs kʼ!ūntsʼ!ōdēsa l!ēʼna lāq. Wā, lā kʼāgʼimlīlas lāxēs xʼaas-
xʼentgʼōtlaxa dʼzamēdzekwē xʼaasxʼent!a. Wā, lā kʼ!ādzātsa dʼza-
mēdzekwē xʼaasxʼent! lāxa haʼmādzowē lēʼwaʼya qaʼs lēpdzamō-
lilēs la kʼ!adzāyaats. Wā, lā dāxʼēid lāxa xʼaasxʼent!ē qaʼs
dēwālēxa gʼūnaʼyē kʼ!wēkʼlūtsēmēq yīsēs qōma. Wā, gʼilʼmēsē 20
gʼwālēxs laē tsʼ!ēplīts lāxa l!ēʼna qaʼs tsʼ!ōqʼlūsēs lāxēs semsē.
Wā, āxʼsāʼmēsē hē gʼwēgʼilāxs laē xʼaasxʼentgʼēxa dʼzamēdzekwē
xʼaasxʼent!a. Wā, gʼilʼmēsē gʼwālēxs laē nāxʼēidxa ʼwāpē. Wā,
gʼilʼmēsē gʼwāl nāqaxs laē hām̄sgēmd lāxa ʼwāpē qaʼs hām̄xʼts!a-

25 takes a mouthful of water, squirts || it into his hands, and washes them off. Now it is done. | This is not given at a feast to many tribes. |

- 1 **Boiled Lupine-Roots.**—The woman takes her | small kettle, washes it with fresh water, | and, when it is clean, she takes her small basket and | goes down to the beach of her house. She picks up
5 some fresh || medium-sized stones, puts them into her small basket, and, when | she thinks she has enough to put into the bottom of her small kettle, she carries | them up into the house, and she puts them down next to the | kettle in which the lupine is to be cooked. She takes some fresh stones | and puts them into the bottom of the small
10 kettle; and when they are all in, || she takes the lupine-root basket, unties the top, | and takes out the roots and | puts them on the stones in the bottom of the small kettle. | She continues doing so, and only stops when it is heaping full. | Then she takes some dead
15 grass and covers it over, || and tucks the grass in all around, so that the steam comes through it | when the water begins to boil. She takes a shell of a large horse-clam, | dips out water in it, and pours it over the dry grass cover. | She puts on four shells of water. | After
20 doing so, she puts the kettle with the lupine-roots on the || fire. The reason why she pours the water on is because she | wishes the roots to be wet, so that they may not get burned. Then it begins to boil, |

25 nendēs lāxēs e'e yasowē qa's ts!ents!enx'widē. Wā, lawēs!a gwāl lāxēq. Wā, laem k'!ēs k!wēladzem lāxa lēlqwālala'yē.

- 1 **Boiled Lupine-Roots** (Hānx'laak" q!wa'nē).—Wā, hēm āx'ētsō'sa ts!edāqēs ha'nemē qa's ts!oxūg'indēq yīsa 'we'wāp!emē. Wā, g'il'mēsē ēg'ig'axs laē āx'ēdxa lālaxamē qa's lā dālaqēxs laē jents!ēs lāx L!ema'isasēs g'ōkwē. Wā, lā xex'wīdxa ālexsemē
5 hā'yāl'a t!ēsema qa's xex'ts!ālēs lāxa lālaxamē. Wā, g'il'mēsē k'ōtaq lāem hēhala lax xeq!ūxlā'yasēs h'nemāxs laē k'lox'wūsdē-selaq qa's lā k'!ōgwēlelaq lāxēs g'ōkwē, qa's k'!ōgūnōlilēs lāxēs q!ūnsē!ats!ēlē ha'nema. Wā, lā xex'wūts!ōdxa ālexsemē t!ēsema qa's lā xeq!ūxlendālas lāxa ha'nemē. Wā, g'il'mēsē 'wūts!āxs
10 laē āx'ēdxēs q!ūnyats!ē L!ābata qa's qwēleyindēx t!emāg'inas. Wā, lā LEX'wūts!ālaqa q!wa'nē lāxa q!ūnyats!ē L!ābata qa's lā LEX'ūyindālēs lāx xeq!ūxlā'yēxa q!ūnsē!ats!ēlē ha'nema. Wā, lā hana! LEX'ts!ālas. Wā, āl'mēsē gwāl LEX'ūyindalasēxs laē L!āk'ē-māla. Wā, lā āx'ēdxa lēlēxlō k'!ēt!ema qa's ts!āk'eyindēs lāq.
15 Wā, lā dzōpax āwē'stās qa k'!ēsēs ālaem k'ex'sālēda k'!ēhela laq qō medelx'widlō. Wā, lā āx'ēdxa xālaēsasa 'wālasē met!āna'ya qa's tsēx'ēidēs lāxa 'wāpē qa's gūgeleyindēs lāxa ts!āk'ema'yas. Wā, lā mewēxlēda 'wāpē lāxa 'wālasē xālētsox met!āna'yēx. Wā, g'il'mēsē gwālexs laē hānx'lents lāxēs q!ūnsē!ax'demalē
20 legwila. Wā, hēm lāg'ilis gūqasa 'wāpē lāxa ts!āk'ema'yaxs 'nēk'aē qa k'!ūnqēs qa k'!ēsēs x'ix'ēda. Wā, la medelx'wida.

and she lets it boil until the liquid is almost dried up. | They know 22
that the liquid has dried up when | the steam ceases to come through.
Then she takes the small kettle off the fire, || and they are done. 25
She does not take off the cover immediately, | because she wishes the
roots to be steamed. When the steam stops | coming through, she
takes off the top covering, takes her small dish | and puts it down
close to her seat, where she has been cooking the roots. | She takes
the tongs, picks up the lupine-roots which are in the || small kettle, 30
and she puts them into the small dish. | As soon as all the roots are
out of the kettle, | she takes her oil-dish and pours some oil into it. |
After doing so, she puts it into the small dish containing the lupine-
roots, and | places it in front of those who are to eat the boiled
roots. || Then they take out the roots, one each, for | they are long 35
pieces; and they do not boil to pieces, although the roots in the
kettle have been boiling a long time, | for they always remain whole. |
They put the lupine-roots lengthwise into the dish, and | they dip
one end into the oil in the oil-dish, and they bite off || the ends when 40
they are eating the lupine-roots. They continue doing so while |
they are eating; and after they have finished, they drink water.
Now | they do not get drunk and they do not get sleepy | after
eating lupine-roots. That is all about this. |

Wā, hē^εmis wāwaselil maemdelqūlaxs k'!ēs^εmaē lem^εx^εwidē ^εwapa- 22
lās. Wā, hē^εmis ^εmā^εmalt!ēk'!ēsēxs laē lem^εx^εwidē ^εwāpalāsēxs laē
gwāla k'!alēla. Wā, hēx^εida^εmēsē hānx^εsendxa q!ūnsē^εlats!ē
ha^εnema. Wā, laem L!ōpa lāxēq. Wā, lā k'!ēs hēx^εida lāweyō- 25
dex t!āk^εema^εyas qaxs ^εnēk^εaē qa kūnyadilēs. Wā, hēt!a la gwāl
k'!alēlaxs laē laweyōdex t!āk^εema^εyas. Wā, lā āx^εēdxēs lālogūmē
qa^εs gāxē k'āg'alīlas lāxēs k'!waēlasaxs q!ūnsēlaxa q!wa^εnē. Wā,
lā āx^εēdxēs ts!ēslāla qa^εs k'!ip!idēs lāxa q!wa^εnāxs LEX^εts!āē lāxa
q!ūnsēlats!ē ha^εnema qa^εs lā k'!ipts!ālas lāxa lālogūmē. Wā, 30
g'il^εmēsē ^εwilg'ilt!^εāwēda q!wa^εnē lāxa q!ūnsē^εlats!ē ha^εnemaxs laē
āx^εēdxēs ts!ēbats!ē qa^εs k!ūnxts!ōdēsa L!ē^εna lāq. Wā, g'il^εmēsē
gwālexs laē k'ancqwas lāxa q!ūnsq!wayats!ēlē lālogūma. Wā, lā
k'agēmlīlas lāxēs q!ūnsq!waswūt!axa hānx^εlaakwē q!wa^εnē. Wā,
hēx^εida^εmēsē dāx^εidex^εda^εx^εu^εa ^εnāl^εnemts!aqē lāxa q!wa^εnē qaxs 35
g'ilsg'ilt!āē qaxs hewāxāē xās^εidexs wāx^εmaē la gēg'ilil maemdel-
qūlēda q!ūnsē^εlats!ē hānx^εlanowa, yīxs āx^εsā^εmaē senālēs ōgwi-
da^εyē. Wā, ā^εmēsē dōlts!ōyo lāxa q!ūnsq!wayats!ē lālogūma qa^εs
L!ēnxstanowē lāxa ts!ēbats!āla L!ē^εna. Wā, ā^εmēsē q!ēg^εēx^εbē-
sōxs laē q!ūnsq!was^εēda. Wā, āx^εsā^εmēsē hē gwēg'ilaxs laē 40
q!ūnsq!wasa. Wā, g'il^εmēsē gwāla laē nāx^εidxa ^εwāpē. Wā, laem
k'!eās gwēg'ilats k'!ēs wūnāl^εida. Wā, lāxāē klēs beq!ul^εida yīxs
laē gwāl q!ūnsq!wasa. Wā, laem gwāl lāxēq.

- 1 **Steamed Lupine-Roots.**—They | build a fire in the same way, and the woman goes to get stones in the same way, as they do when | they build a fire for steaming the short cinquefoil-roots; and only this is different, that | she takes green grass and skunk-cabbage
5 leaves to place || on the red-hot stones when they are placed in the steaming-box, | and that they put red-hot stones into the steaming-box. | When there are enough, the woman takes the green | grass and puts it on the red-hot stones; and when | there is a thick layer on them, she takes the skunk-cabbage leaves and places them flat on
10 the || fresh grass; and when there are many layers of this, | she takes her digging-stick for digging clams and pokes holes | through the skunk-cabbage leaves. After making many | holes, she takes her basket with lupine-roots, unties the | top, and takes out the roots,
15 which she places || on the skunk-cabbage leaves. When she thinks there are enough, | she takes a bucket with water and empties it over the roots. | When (the water) has all been poured out, she takes old mats and | covers up the box, so that the steam shall not come through. She leaves it that way for a long time. | Sometimes she
20 leaves it there until mid-day, if she began || cooking in the morning. Then she takes off the cover, takes her | small dish and puts it down. She takes her tongs and takes out | the steamed lupine-roots, puts them into the | small dish from which the roots are to be eaten; and

- 1 **Steamed Lupine-Roots** (°neg'ek^u q!wa'nē).—Wā, hēemxaa gwēg'ilaxs laē leqwēla lōxs laē xē'x^ulentsa t!ēsemēs gwēg'ilasaxs laē leqwila qa °neg'asxa t!ex^usōsē. Wā, lēx'a^{mē} ōgūqalayosēxs laē āx'ēdxa hēnēnxēxlō k'let!ema lē'wa k'!ek'!aōk'wa qa ts!āk'!ēs
5 lāxa x'ix'exsemāla t!ēsemxs laē k'!ipts!ō'yo lāxa q!ō'!ats!ē. Wā, hē'maaxs laē k'!ipts!ālayowa x'ix'exsemāla t!ēsem lāxa q!ō'!ats!ē. Wā, g'ilēmēsē hēlats!āxs laē āx'ēdēda ts!ēdāqaxa hēnēnxēxlowē k'!ēt!ema qa's lēx'alōdālēs lāxēs x'ix'exsemāla t!ēsema. Wā, g'ilēmēsē wāk!waxs laē āx'ēdxa k'!ek'!aōk'wa qa's pāqūyindālēs lāxa
10 hēnēnxēxlowē k'!ēt!ema. Wā, g'il'emxaa^{iwisē} q!ēx'dzekwalaxs laē āx'ēdxēs k'!ilākwxēs dzēgrayāxa g'āweq!ānemē qa ts!ēx'wūm-x'sōlēs lāxa pax^uts!ā k'!ek'!aōk'wa. Wā, g'ilēmēsē q!ēdzeqē ts!ēxwa'yasēxs laē āx'ēdxēs q!ūnyats!ēyē l!ābata qa's qwēleyindēx t!emak'eya'yas. Wā, lā lēx'wūlts!ālāxa q!wa'nē qa's lā lēxūts!ō-
15 dālas lāxa pax^uts!ā k'!ek'!aōk'wa. Wā, g'ilēmēsē hēla lāx nāqa'yasēxs laē āx'ēdxa °wābets!ālilē nagats!ā qa's tsādzeleyindēs lāq. Wā, g'ilēmēsē °wilg'ilts!āxs laē āx'ēdxa k'!āk'!ek'!ōbanē qa's nāseyindēs lāq qa k'!ēsēs k'ex^usālē k'!ālela lāq. Wā, la gāēl hē gwaēlē. Wā, lā 'nāl'nemp!ēna neqālag'ila hē gwaēlē, yixs gag'aa-
20 lōdaaqēxa gāāla. Wā, lā nāsōdex nāsema'yas. Wā, lā āx'ēdxēs lālogūmē qa's k'ag'alilēs. Wā, lā āx'ēdxēs ts!ēslāla qa's k'!ip!idēs lāxa °neg'ekwē q!wa'nā qa's lā k'!epts!āla lāxa q!ūnsq!wayats!ēlē lalogūma. Wā, g'ilēmēsē hēlats!āxs laē āx'ēdxēs ts!ēbats!ē qa's

when enough are in it, she takes an oil-dish, | pours some oil into it, and, after doing so, she puts the oil-dish on the || steamed roots and 25 puts it in front of those to whom she is going to give to eat. | Those who are eating the lupine-roots take them | and dip the ends into the oil, and | put the roots that have oil at the end into the mouth and bite them off and chew them. | As soon as they swallow the roots, they dip the end || again into oil and put it into the mouth. They | 30 chew it, and those who eat the lupine-roots | take up another one, and do as they did | before when they began to eat the | roots. After eating, they drink much water. || That is all about the lupine- 35 roots. |

Carrots (1).—(After the woman has gathered carrots,) she takes fire- 1 wood and builds up the fire. | After building the fire, she takes her small basket and goes | to get stones on the beach. She puts the stones | into her small basket, just enough so that she can carry them. || Then she stops putting in stones and carries the basket on 5 her back | up the beach into the house, and she | puts it down by the side | of the fire. Then she takes out the stones and puts them on top of | the fire. When there are many carrots, there are also many | stones. When she has enough stones, she takes her || large 10 basket, goes down to the beach, and at high-water mark picks up

k!üntslodēsa L!ē'na lāq. Wä, lä gwālexs laē k'āk'eyints lāxa 1
 'neg'ekwē q!wa'nā. Wä, lä k'ax'dzamolilas lāxēs q!ünsēlag'ilaxa 25
 q!wa'nē. Wä, lä 'nemāx'id dāx'idēda q!ünsq!waslaxa q!wa'nē
 lāxa q!wa'nē qa's L!enxstendē ōba'yas lāxa L!ē'na. Wä, lä
 L!engēlas lāxēs semsēxa L!ē'nabalāxs laē q!ēk'ōdeq qa's malēx-
 'widēq. Wä, g'il'mēsē nex'widqēxs laē ēt'lēd L!enxstents ōba'yas
 lāxaaxa L!ē'na qa's L!engēlēs lāxēs semsē. Wä, laxaē malēx'wi- 30
 deq. Wä, g'il'mēsē 'wī'la q!ünsq!was'idxa 'nemts!aqaxs laē ēt'lēd
 dāx'idxa 'nemts!aqē g'il'tla q!wa'nā. Wä, āemxaāwisē nāqem-
 g'il'towi'lāxēs g'ilx'dē gwa'yilālasa yixs lä g'il q!ünsq!was'idxa
 q!wa'nē. Wä, g'il'mēsē gwāla laē nāx'idxa q!ēnemē 'wāpa. Wä,
 läwisla gwāl lāxa q!wa'nē. 35

Carrots (1).¹—Wä, lä āx'ēdxa leqwa qa's leqwēlax'idēxēs legwīlē. 1
 Wä, g'il'mēsē gwāl leqwēlaxs laē āx'ēdxēs lālaxamē qa's lä
 xeqwas t!ēsema lāxa L!ema'isē. Wä, lä xex'utslālasa t!ēsemē
 lāxēs xegwats!e lālaxama. Wä, ā'misē gwa'nāla qa's lōkwēsēxs
 laē gwāl xex'utslālasa t!ēsemē laq. Wä, lä ōxlex'idēq qa's lä 5
 ōxlōsdēse!aq qa's lä ōxlaēle!aq lāxēs g'ōkwē qa's lä ōxlenōlisas
 lāxēs legwīlē. Wä, lä xex'wūlts!ālaq qa's lä xē'x'lālax'idē lāxēs
 leqwēlax'yē. Wä, g'il'mēsē q!ēnemēda xetxet!axs laē q!ēnem'em-
 xaēda t!ēsemē. Wä, g'il'mēsē hēfala t!ēsemasēxs laē āx'ēdxēs
 'wālasē lexa'ya qa's lä lāxa L!ema'isē qa's lä lēxaxa ts!āts!es- 10

¹ This follows the description of the gathering of roots, p. 201, line 21.

- 11 dead eel-grass, | which she puts into her large eel-grass-carrying basket. | As soon as the large basket is full of | dry eel-grass, she carries it on her back up the beach | and into her house, and she puts
 15 it down || not far from the fire. Then she takes another | large basket and goes into the woods, looking for dry fern. | When she finds it, she picks it off and puts it into | the large basket. When it is full, she carries it on her back, and | she carries it out of the woods
 20 home into her house. Then she || puts it down close to the dead-eel-grass basket. | She takes her tongs and the small-meshed large basket, | and also old mats, and keeps them in readiness. | Then she takes her large bucket and goes to draw water. When | she comes
 25 back, she takes a large dish, in which she intends || to steam the carrots. Then she goes to get her basket with carrots, | and pours them out into the large | dish. She takes the bucket with water and pours (the water) | on the carrots in the large dish. She pats them
 30 with her hands | until the soil and sand come off; and || after she has done so, she takes the small-meshed basket and puts it down | close to the dish in which she washes the carrots. She takes out the | washed carrots and puts them into the flat-bottomed, small-meshed, large | basket. When it is full, the woman rises. | By this time the

- 11 motē qa's lā hexts!lālas lāxēs ts!ats!ayaats!ē 'wālas lexa'ya lāxa 'yax'mōtasa 'yexwa. Wā, g'il'mēsē qōt!ēda ts!ātsayaats!ās 'wālas lexa'ya lemxwa ts!ātsesmōtexs laē ōxlex'īdeq qa's lā ōxlōsdē-selaq qa's lā ōxlaēlelaq lāxēs g'ōkwē. Wā, lā ōxleg'alilaq lāxa
 15 k'lēsē qwēsala lāxa legwīlē. Wā, lāxae āx'ēdxa ōgū'la'fmaxat! 'wālas lexa'ya qa's lā lāxa āl!lē. Wā, laem ālāx gēmsa. Wā, g'il'mēsē q!āqēxs laē k'ūlx'īdeq qa's lā k'ūlts!lālas lāxa gēmdza-ts!ē 'wālas lexa'ya. Wā, g'il'mēsē qōt!axs lae ōxleg'īlsaq qa's
 18 jā ōxlōlt!lālaq, qa's lā ōxlaēlelāq lāxēs g'ōkwē. Wā, lā ōxle-g'alilaq lax hā'nēlasasa ts!āts!esmōdats!ē 'wālas lexa'ya. Wā, lā āx'ēdxēs k'īplālaa lē'wa t!ōlt!ox'sema'yadzewālē 'wālas lexa'ya. Wā, hē'misa k'āk!ēk!ōbanē lēl'ewa'ya qa g'āxēs gwalila. Wā, lā āx'ēdxēs 'wālasē nagats!ā qa's lā tsāx 'wāpa. Wā, g'il'mēsē g'āx aēdaaqaxs laē āx'ēdxa 'wālasē lōq!wa qa's g'āxē k'āg'alilās
 25 lāxēs 'negas!axa xetxet!a. Wā, lā āx'ēdxēs xedats!ē l!ābata qa's gūx'wūlts!ōdēxa xetxet!a. Wā, laem qepāsas lāxa 'wālasē lōq!wa. Wā, lā āx'ēdxa 'wābets!lāla nagats!ā qa's lā gūq!eqēs lāxa xetxet!ats!lāla 'wālas lōq!wa. Wā, lā leqelgēsēs e'eyasowē lāq qa lawāyēs dzēdzex'ūna'yēs lē'wa ēg'is'ēna'yas. Wā, g'il'mēsē
 30 gwālexs laē āx'ēdxa t!ōlt!ox'semē 'wālas lexa'ya qa's hāng'alilēs lāx māk'axdza'yasa ts!āts!lāxa xetxet!a. Wā, lā lex'ūstalaxa ts!ōkwē xetxet!a qa's lā hexts!lālas lāxa t!ōlt!ox'semē 'wālas leq!exsd lexa'ya. Wā, g'il'mēsē qōt!axs laē lax'ūlilēda ts!edāqē

stones on the fire are red-hot. She || takes the tongs and picks off 35
 the burning wood and puts it down | in front of the fire. As soon as
 she has done so, she levels down the top of the | red-hot stones, so that
 they are level; and when this has been done, | she takes the basket
 with dry eel-grass and puts it down by the side | of the place where
 she is going to steam the roots. She takes the dry eel-grass || out of 40
 the large basket and spreads it over the | red-hot stones. As soon
 as it is all on, she gets the | large basket with dry fern-leaves and
 puts it down close to the place where she is going to steam the |
 carrots. Then she takes out the dry fern-fronds and puts them | on
 the dry eel-grass. She puts on one-half of the dry fern-fronds. Then
 she takes the || small-meshed, flat-bottomed, large basket with the 45
 washed carrots | and puts it in the middle of the place where she is
 going to steam the carrots, and she takes | the remainder of the dry
 fern and puts it around the small-meshed, large, flat-bottomed
 basket in which | she is going to steam the roots; and she | only
 stops putting it around the basket when the fern-fronds are level with
 the top of the || place where she is going to steam (the roots). After 50
 doing so, she takes old mats | which she has brought, and spreads
 them alongside of the steaming-place. When everything is ready, |
 she takes the bucket with water and empties it all over | and around
 the flat-bottomed, large steaming-baskets in which the roots are. |

qaxs le'maē mēmentsemx'ēdēda la g'ēx'lalalēs t'lēsema. Wā, lā
 āx'ēdxēs k'!p!lālaa qa's k'!psālēs lāxa gūta qa's lā k'!p!lālilēlas 35
 lāxa ō'stālilasa legwīlē. Wā, g'il'mēsē g'wālexs laē 'nemāk'iyindxa-
 x'ix'exsemāla t'lēsema qa 'nemāk'eyēs. Wā, g'il'emxaāwisē g'wās
 lēxs laē āx'ēdxa ts!āts!esmōdats!ē 'wālas lexa'ya qa's lā hā'nōlisas
 lāxa 'neg'aslaxa xetxet!ē. Wā, lā lēx'wūlts!ōdxa ts!āts!esmōtē
 lāxa ts!āts!esmōdats!ē 'wālas lexa'ya qa's lā lēx'alōdālas lāxa 40
 x'ix'exsemāla t'lēsema. Wā, g'il'mēsē 'wīlg'aalaxs laē āx'ēdxa
 g'emdzats!ē 'wālas lexa'ya qa's lāxat! hā'nōlisas lāxa 'neg'aslaxa
 xetxet!ē. Wā, laxaē lēx'ūlts!ōdxa g'emxs qa's lā lēxeyindālas
 lāxa ts!āts!esmōtē. Wā, la nexsēndxa g'emxas laē āx'ēdxa la
 xelts!ālaxa ts!ōkwē xetxet!a t!ōlt!ōx'sem LEQ!exsd 'wālas lexa'ya 45
 qa's hānqēs lāx neqeyaxasa 'neg'aslaxa xetxet!ē. Wā, lā āx'ēd
 ēt!ēdxa ānēx'sā'yasa g'emxēxa lexts!ā'waxa 'wālasē lexa'ya qa's
 lēxsē'stalēs lāxa 'neg'ats!ē t!ōlt!ōx'sem LEQ!exsd 'wālas lexa'ya.
 Wā, āl'mēsē g'wāl lēxsē'stālaqēxs laē 'nemāg'āxtowa g'emxs lē'wa
 'neg'ats!ē. Wā, g'il'miēsē g'wālexs laē āx'ēdxa k'!āk'!ek'!ōbanē 50
 qa's g'āxē lebenōlilas lāq. Wā, g'il'mēsē 'nāxwa g'wālilēxs
 laē āx'ēdxa 'wābets!āla nagats!ē qa's tsādzeleyīndēs lāq
 lō'ē āwē'stāsa 'neg'ats!āxa xetxet!ats!ala t!ōlt!ōx'sem LEQ!exsd
 'wālas lexa'ya. Wā, g'il'mēsē 'wīlg'ūlts!āwēda nagats!āxs laē

55 As soon as the bucket is empty, she || takes the old mats and covers them over the basket; and she | only stops covering it when she has many old mats over it, so that | the steam can not come through. She leaves what is being steamed in that way; | and sometimes she only takes off the cover from the | carrots that are being steamed at
60 mid-day, if they are put on in the morning. When || they are done, the woman takes the dishes | and oil and puts them down; and when everything is ready, she takes off the covering of | old mats and spreads them out, so that they come off from the carrots; | and the small-meshed, flat-bottomed steaming basket stands in the middle of the fern-fronds, | where it is kept warm. Then the woman
65 sends her husband to || go and invite whomever he wishes to eat the carrots. | Sometimes his tribe come into the house when they know that | carrots have been steamed. When all those who are going | to eat the carrots have come in, two men of the numaym of the woman's husband | come and help her. They take the dishes and ||
70 put them down in a row. They take out the | flat-bottomed carrot steaming-basket from among the fern and put it down at one end of the | row of dishes. One of them takes the tongs | and with them takes out the steamed carrots. The other one | takes up one of the
75 dishes and puts it down by the side of the || small-meshed, flat-bottomed steaming-basket. Then the | other one puts the steamed

55 ăx'ēdxa k'!āk'!ēk'!obanē qa's nāseyindēs lāq. Wā, ăl'mēsē gwāl nāsaqēxs laē q'lēnema k'!āk'!ēk'!obana nās'īdayosēq qa k'!ēsēs k'ex'sālēda k'!ālēla lāq. Wā, la'mē wax'dzāla hē gwaēla 'nek'ase'was. Wā, la 'nāl'nemp!ena ăl'em lēt'ētse'wa 'nek'ase-waēda xetxet!āxa la neqālaxs gag'alayāxa gaāla. Wā, g'il-
60 'mēsē l'lopexs laē hēx'sā'ma ts!edāqē ăx'ēdxa lōelq!wē qa g'āxēs mexēla lē'wa l'ē'na. Wā, g'il'mēsē gwālēxs laē nāsōdxa nayimē k'!āk'!ēk'!obana qa's lep!ālilēlēs qa lawūlēsa xetp!ala lāq. Wā, ă'misē la hā'naga'ya 'neg'ats!ē t'lōt'!ōx'sem leq!exsd lexāxa gēmsē qa ts!elqwēs. Wā, lāda ts!edāqē 'yālaqasēs la'wūnemē qa
65 lās lē'ālāxēs gwe'yowē qa's xetxatwēta xetxet!a. Wā, lā 'nāl'nemp!ena q'lūyaēlēlē g'ōkūlōtas g'āx hōgwēlēlaxs laē q'lālaqēxs lē'maē l'ōpa xetxet!āxs 'nek'ase'waē. Wā, g'il'mēsē 'wī'laēlēda xetxatlaxs laēda mālōkwē g'ayōl lāx 'ne'mēmotas lā'wūnemasa ts!edāqē g'āx griwālaq. Wā, lā ăx'ēdex'de'x'xa lōelq!wē qa's
70 mex'alitēlēq qa 'nemāg'iyōlilēs. Wā, lā k'!ōx'weqōdxa 'neg'ats!ē leq!exsd lexā'ya lāxa gēmsē qa's lā hānbalilās lāx ăpsbalilasa 'nemāg'iyōlilē lōelq!wa. Wā, ăx'ēlēda 'nemōkwaxa k'!lplālaa qa's k'!lplidēs lāxa 'neg'ekwē xetxet!a. Wā, lāda 'nemōkwē k'ăg'ililxa 'nemēlxa lōq!wa qa's g'āxē k'ag'ūgēs lāxa 'neg'ats!ē
75 t'lōt'!ōx'sem leq!exsd lexā'ya. Wā, hē'mis lanaxwa k'!lpts!ōdaatsa 'nemōkwasa 'neg'ekwē xetxet!a lāq. Wā, ăx'sā'mēsē hē gwēg'ila

carrots into it, and he continues to do so | with the whole number of 77 dishes. There are many of those who will eat the carrots. | When all the dishes are full, they | take oil and pour it in, so that there is much oil; || and after doing so, they put them down in front of those 80 who are going to eat the carrots. They | never exceed four men to each | dish. As soon as all the dishes have been put down, those | who are going to eat the carrots take them up with the right hand and put them into the mouth; | and they continue doing so while they are eating the steamed carrots. || When they have had enough, they 85 take a handful of what is left over and take it to their | wives. Finally they drink water after washing their hands | in their houses. That is all about this. |

(2). What I just talked about is the way in which the people of olden times | steamed carrots; but the present people do not steam || carrots, they boil them in kettles on the fire of the | house. They 90 boil the carrots in the same way as they do when they | boil cinquefoil-roots, and there is no difference. | Just look at the way in which they boil short cinquefoil-roots, for | they do the same thing when they boil carrots in a kettle. || They do not eat carrots raw, because they 95 have a strong taste and they cause | diarrhoea. That is all about it. |

Sea-milkwort.—When her basket is full, she goes | home, carrying 1 the basket in her hands. As soon as she enters | the house, she takes a

laxtōdālax 'waxēxlaasasa lōelq!wē. Wā, yixs q!ēnemaēda xetxat- 77
laxa xetemē. Wā, g'il'mēsē 'wī'welts!ēwakwa lōelq!wāxs laē
āx'ēdxa l!ē'na qa's k!ūnq!ēqēs lāq, qa q!ēq!āqēsēqxa l!ē'na. Wā,
g'il'mēsē gwālexs laē k'ax'dzamōlilas lāxa xetxatlaq. Wā, la'ēnē 80
k!lēts!ēnox¹ hāyāqax maēmālēda bēbegwānemaxa 'nā'ēmēxla
lōq!wa. Wā, g'il'mēsē 'wīl'ālilēda lōelq!wāxs laē hēx'ida'ēma
xetxatlē dāx'ētsēs hēlk!ōts!āna'yē lāq qa's ts!ōq!ūsēs sēsemsē.
Wā, āx'sā'mēsē hē gwēgilaxs xetxataāxa 'nēg'ekwē xetxet!a. Wā,
g'il'mēsē pol'idexs laē texsemdxēs ānēx'sā'yē qaēs mōtelēq qaēs 85
gegenemē. Wā, āl'mēsē nāx'idxa 'wāpaxs laē gwāl ts!ents!enkwa
lāxēs g'ig'ōkwē. Wā, laem gwāl lāxēq.

(2). Wā, hēem gwēgilatsa gālē begwānemen gālē wāldemxs
'nek'aaxa xetxet!a. Wā, la!ōx k!ēs 'nek'ōnda ālēx begwānēmxa
xetxet!a yixs hānx'lēndaaq yisa hānx'lanowē lāx legwīlasēs 90
g'ōkwē. Wā, la hēem gwālēda hānx'lēndaats!āxa xetxet!ē gwā-
laasasa t!ēqwē!ats!ē hānx'lanowa yixs k!ēāsaē ōgūx'ida'yos. Wā,
laems āem dōx'widlex hānx'lēndaēna'yaxa t!ex'sōsē, yixs hē'maē
gwayilālē gwayilālasasa xetxet!ag'īlats!ē hānx'lanowa. Wā, lā
k!ēs k!ēlx'k!ūxse'wēda xetxet!a qaxs lox'p!āē. Wā, hē'misēxs 95
wūfelēselamasāē. Wā, lawēs!a gwāl lāxēq.

Sea-milkwort.¹—Wā,² g'il'mēsē qōt!ē lexelāsēxs laē nā'nakwa laxēs 1
g'ōkwē k!ōxk!ōtelaxēs hoq!walēats!ē lālaxama. Wā, g'il'mēsē laēl

¹ *Glauz maritima*, v. *obtusifolia* (Fernald).

² Continued from p. 195, line 10.

dish, pours some | water into it, so that it is half full, and she takes ||
 5 the small basket and puts it down close to the dish with water. | She
 picks up some of the roots, puts them into the dish with water, | and
 shakes them so that the sand comes off. When | they are clean, she
 takes them out and puts them on a small mat that has been spread
 on the floor. | Then she takes up some more milkwort-roots and ||
 10 puts them into the water and washes them. She continues doing
 this with the others, | and only stops when they have all been
 washed. After | this has been done, she takes her small kettle,
 washes it out, and, after doing so, | she takes a very small basket,
 goes down to the beach and | picks up medium-sized pebbles, which
 15 she puts into the || small basket. There may be eight pebbles
 which | she puts in. She carries them up in one hand and takes them
 into the | house, where she puts them down by the side of the kettle.
 She takes the | pebbles out of the basket and puts them into the
 bottom of the | small kettle. She scatters them so that they cover
 20 the bottom. || After doing so, she picks up some milkwort-roots and
 puts them | on the stones in the bottom of the kettle. She continues
 doing so, putting the | other milkwort-root in, and she only stops
 when | the kettle is piled full. Then she pours in a very little |
 25 water. She takes a piece of an old mat, with which || she covers the
 kettle, and tucks it down all around so that the steam may not come |

3 lāxēs g'ōkwaxs laē hēx'idaem āx'ēdxa lōq!wē qa's gūxts!ōdēsa
 'wāpē laq, qa negoyoxsdalēs. Wā, lā āx'ēdxa hoq!waleats!ē lāla-
 5 xama qa's lā hāng'alilās lāx mā'axdza'yasa lōq!wē 'wābets!āla.
 Wā, lā lex'ēd lāxa hoq!walē qa's lā lexstents lāx 'wābets!āwasa
 lōq!wē. Wā, lā k'fīlētalaq qa lawāyēs ēg'īs'ēna'yas. Wā, g'īl'mēsē
 ēx'ēnx'īdēxs laēlewēstēndēq qa's lā lexēdzōts lāxa lēbīlē eldzō
 āmē lō'wā'yā. Wā, lāxaē ēt!ēd lex'ēd lāxa hoq!walē qa's lex-
 10 'stēndēs lāxēs ts!ewasaq. Wā, lā hēx'sāem gwēg'ilaxa waōkwē.
 Wā, āl'mēsē gwālqēxs laē 'wī'la ts!ōkwa. Wā, g'īl'mēsē gwālexs
 laē āx'ēdxēs ha'nēmē qa's ts!oxūg'indēq. Wā, g'īl'mēsē gwālexs
 laē āx'ēdxa āma'yē lālaxama qa's lā lāxa lēma'isē. Wā, lā
 menx'īdxa hā'yā'lamenēxwē t!āt!ēdzema qa's xex'uts!ālēs lāxa
 15 lālaxamē. Wā, laanawisē lō' malgūnaltsema t!āt!ēdzemē xex'-
 ts!ōyosēxs g'āxaē k'lōx'wūsdēse!aq qa's lā k'lōgwīlē!aq lāxēs
 g'ōkwē. Wā, lā k'lōgūnōlilās lāxa ha'nēmē. Wā, lā xex'ūlts!ā!axa
 t!āt!ēdzemē lāxa xegwats!ās lālaxama qa's lā xeq!ūxlēndālas
 lāxa ha'nēmē. Wā, lā gwēlaq qa hamelq!exlā'yēsēxa ha'nēmē.
 20 Wā, g'īl'mēsē gwālexs laē lex'ēdxa hōq!walē qa's lā lexeyīnts
 lāxa t!ēts!exlā'yasa ha'nēmē. Wā, lā hanal hē gwēg'ila lexeyīn-
 dalasa waōkwē hōq!walē lāq. Wā, āl'mēsē gwālexs laē bōle-
 yāla lāda hoq!walēg'īlats!ē ha'nēma. Wā, lā xāl!aqa gūq!e-
 qasa 'wāpē lāq. Wā, lā āx'ēdxa k'ō!p!āyasōx k'lāk!ōbanēx qa's
 25 nāseyīndēs lāq. Wā, lā dzōpax ēwanā'yas qa klēsēs k'altlsālēda

through. Then she puts it on the fire. She boils it for a long time, | then she takes it off. She does not immediately | remove the 27 cover, so that the steam is kept in. When the | steam stops coming out, she takes off the covering, takes a small dish, || and puts it down 30 by the side of the small kettle. Then she takes her | fire-tongs, picks up the boiled roots, and | puts them into the dish with her tongs; and when the kettle is empty, | she takes her oil and pours some of it over them. Then she begins | to eat a boiled root with oil. She || does not press it into a ball when eating it, as is done with the short 35 cinquefoil-roots, | but she just takes the milkwort-root and puts it into her mouth, for | they are very short. After eating, she | puts away what is left over and washes her hands. | After doing so, she gets sleepy. Generally (the people) go to || sleep immediately after having 40 eaten milkwort-root, for it makes one (very) sleepy. | Therefore the Indians do not eat it until evening. This is not | used for inviting many tribes. Only the married couple | and their children eat the milkwort-root. There is only one way of | cooking it. That is all about this. ||

If they eat much of the milkwort-root, it makes them feel squeam- 45 ish, | therefore it is called *hoq!walē*.

k!atela laqēxs laē hānx'LEnts lāxēs legwilē. Wā, lā gēg'tlil maem- 26 delqūlaxs laē hānx'SENDEq lāxa legwilē. Wā, k!ēstla hēx'ēid nāsōDEX nāSEma'yas qa yālēs kūnyadila. Wā, g'il'mēsē gwāl k!ālelaxs laē nasōDEX nāSEma'yas. Wā, lā āx'ēdxā lālogūmē qa's hā'nōliles lāxa hoq!walēg'īlats!ē ha'nema. Wā, lā āx'ēdxēs 30 ts!ēsLāla qa's k!īp'īdēs lāxa hānx'Laakwē hōq!walē qa's lā k!īpts!ālas lāxa lālogūme. Wā, g'il'mēsē 'wīlg'īlts!āwēda ha'ne-maxs laē āx'ēdxēs L!ē'na qa's k!ūnq!eqēs laq. Wā, lā hōxhax- 'wēdxā k!ūq!egēkwasa L!ē'na hānx'Laak^u hoq!walā. Wā, laem k!ēs k!ōk!oxsemaqēxs laē hoxhax'wēda lāx gwēg'ilasaxa t!ex'sōsē, 35 yīxs ā'maē xESEMēLElase'wēda hoq!walē lāxENS SEMsēx qaēxs ts!elts!EX'stoēna'ya hōq!walē. Wā, g'il'mēsē gwāl hoxhaqūxs laē g'ēxaxēs ānēx'sā'yē. Wā, lā ts!ents!ENx'widxēs e'eyasowē. Wā, g'il'mēsē gwālexs laē beq!ūl'īda. Wā, lā q!ūnāla āem hēx'idaem mēx'ēdēda hamaag'olaxa hoq!walē qaxs beq!ūl'ē'maē. Wā, hē'mis 40 lāg'ilas ā'fem hoxhaqwa bāk!ūmaxa la dzāqwa. Wā, laem k!ēs Lē'lālayo lāxa q!ēnemē lēlqwālala'ya yīxs lēx'a'maēda hayasek'āla Lē'wis sāsēmē hoxhaqwaxa hoq!walē. Wā, lā 'nemx'ēidāla'mē hā'mēx'silaēna'yaq. Wā, laem gwāl lāxēq.

G'il'EM Lōma q!ēk!EDza'ya hōq!walāxs laē ts!ENk!ūl'īdayowa. 45 Wā, hēmis lāg'ila Lēgades hoq!walē.

- 1 Lily.¹—When the people have a winter dance, the owner of lily-bulbs promises a | lily-bulb-feast to the Sparrow Society. | In the evening he takes his basket | down to the beach of his house and puts
5 stones || into it. He puts in as many as he thinks he can carry; | and he carries them into the house, and he puts them down | near the fireplace in the middle of the house; and he does not stop until he thinks | he has enough to steam the bulbs. In the morning, when day comes, | he sends the Sparrow Society to invite the various
10 dance-owners || and the head Sparrows, while he himself is building up the fire in his house. | After he has put on the crosspieces on the fire of his house, he throws the stones on to it; | and when he has put all the stones on, he lights the fire under | both ends. Then the wood begins to burn under the stones with which he is going to cook the | bulbs. Then he takes a large square box and puts it down
15 close || to the fire in the middle, and he also puts down dishes | and two tongs, and oil is put down. | Then he takes two large buckets and goes himself | to draw fresh water, and he pours the water into the square box. When | it is almost half full, he stops. Then he goes
20 to || draw more water, so that the large buckets will be full of fresh water. | His wife takes a large, flat-bottomed, small-meshed basket and | places it next to the box; and the woman goes and gets the | lily-bulb-box. |

- 1 Lily.¹—Wā, g'il'mēsē ts!ēts!ēx'idē g'ōkūlōtasa x'ōgwadāsa x'ō-kūmēxs laē hēx'idaem qasā x'ōkūmxa qaēda gwēgūdzā. Wā, g'il'mēsē dzādzaqwā!axs laē āx'ēdxa lēxayē qas lā dālaqēxs laē lents!ēs lāxa l!Ema'isasēs g'ōkwē qas lā xex'uts!ālasa t!ēsemē
5 lāxa lēxayē. Wā, ā'misē gwanāla qas lākwēsēxs laē ōxlōsdēsa qas lā ōxlaēlelaq lāxēs g'ōkwē. Wā, lā ōxleg'alīlas lāx mag'in-walisasa laqwawalīlasē, wā, ā'mēsē gwā!exs laē k'ōtaq laem hēlala lāx q!ō!elalaxa x'ōkūmē. Wā, g'il'mēsē 'nāx'īdxa gaālāxs laē 'yālaqaxa gwēgūdzā qa lās lē!elk!ūsaxa 'nāxwa lēlaēnēnokwa
10 lē'wa gwāts!emē, yīxs laālās laqōlīlaxēs g'ōkwē. Wā, g'il'mēsē gwā! hawānaqōstālasa lēqwaxs laē xeqūyīndālasa t!ēsemē lāq. Wā, g'il'mēsē 'wilk'eyīndēda t!ēsemāxs laē menābōtsa gīlta lāx 'wāx'sba'yas. Wā, la'mē x'īqostāwēda t!ēqwapa'yē qa q!ō'laslxa x'ōkūmē. Wā, lāxāē āx'ēdxa 'wālasē lāwatsa qas g'āxē hā'nō-
15 lisas lāxa lāqwawalīlē. Wā, hē'misa lōelq!wē g'āx mex'alēlēms; wā, hē'misa k'lip!ālaa malts!aqa; wā, hē'misa l!ē'na g'āx āx'ālīlēms. Wā, lā āx'ēdxa maltsemē āwā naengats!ā qas lā xamax'īd tsā lāxa 'we'wāp!emē qas lā gūxts!ālas lāxa lāwatsa. Wā, g'il-mēsē la elāq negōyoxsdālaxs laē gwāla. Wā, ā'mēsē la ētlēd
20 tsēx'īda qa qōqūt!alīlēsa āwā naengats!ēxa 'we'wāp!emē. Wā, la genemas āx'ēdxa 'wālasē lēq!exsd t!ōlt!ox'sem lēxayā qa g'āxēs hā'nālīlxa lāwatsa. Wā, hēemxaāwisa ts!edāqē la hā'nōlt!alīlxa x'ōgwats!ē xetsema.

¹ *Fritillaria camschatcensis* Ker.

As soon as everything is in readiness, they send out four || members 25
of the Sparrow Society belonging to the friends of the host to call
again, | and they all go and call again. When they come | back, they
go out again to see if any one has not come, for the | head Sparrows
are now coming in. When the members of the head Sparrows are
all in, | the messengers go again to call the dancers; and they come
in, the four || (messengers) leading the dancers. Then they announce 30
that they are coming, | and they come in. As soon as they are all in,
they sit down. | Then they untie the top of the box, and they take
out the lily-leaves | and throw them on the fire. Then they take a
small-meshed | flat-bottomed basket and put it close to the top of
the lily-box. || With their hands they take the plants out of the box 35
and put them into | the small-meshed, flat-bottomed basket. When
it is full, | they put the basket into a large dish and pour some water
into it. | Then they move the bulbs with their hands, so that the soil
comes off. | When they are all washed, two men take each one pair of
long || tongs, and with them they pick up the red-hot stones. They | 40
dip these into the water in the large buckets, so that the | ashes
sticking to them come off, and they put them into the water in the |
square box. They only stop putting in the red-hot stones | when
the water begins to boil; and when it begins to boil, they || put the 45
basket with the lily-bulbs into it; | and when it is in, they put some

Wä, g'il'mēsē 'nāxwa la gwalilaxs laē 'yālagēmēda mōkwē gwē-
gūdzā grayōl lāx 'nē'nēmōkwasa k'wēlaslē qa lās ētsē'sta. Wä, 25
hēx'ida'mēsē lax'da'xwa ētsē'stelg'isē. Wä, g'il'mēsē gāx aēdaa-
qaxs laē xwēlaqaem la dādoqūma qaxs gāx'maēda wāōkwē
gwāts'ēm hōgwēlela. Wä, g'il'mēsē 'wī'laēlēda gwāts'ēmaxs laē
ē'tsē'stase'wa lēlaēnēnokwē. Wä, g'āx'mēsē g'ālagiwa'ya mōkwē
ētsē'stelg'isa, yisa lēlaēnēnok. Wä, la'mē nēlasēxs le'maē lāx'wi- 30
da. Wä, g'āx'ē hōgwēla. Wä, g'il'mēsē 'wī'la k'lūs'alilēxs laē
x'āx'witse'wēda xetsemē. Wä, lā āx'ētse'wēda x'ōgwano ts'lāk'iyēs
qa's lexlanowē lāxa legwīlē. Wä, lā āx'ētse'wēda t'lōlt'lox'šemē
leq'lexsd lex'a'ya qa's hāng'āgendēs lāxa x'ōgwats'lē xetsemas.
Wä, lā goxwax'da'x'sēs ē'eyasowē lāxa x'ōkūmē qa's lā gūxts'lā- 35
las lāxa t'lōlt'lox'šemē leq'lexsdē lex'a'ya. Wä, g'il'mēsē qōt'laxs
laē hānts'lōts lāxa 'wālesē lōq'wa. Wä, lā gūqeyintsā 'wāpē lāq
qa's golg'elga'yēsēs ē'eyasowē lāq, qa lawālēs dzeq'waq'lā'ya.
Wä, lā ts'ōkwa, laēda ma'ōkwē dāx'idxa 'na'f'nēmē lāxa g'ilsg'il-
tla k'lip'lālaa qa's k'lip'idēs lāxa x'ix'exsemāla t'ēsema qa's lā 40
hāpstents lāxa 'wābets'lāwasa āwāwē naengats'lā qa lawāyēsa
gūna'yē k'wēk'ūtsemēq. Wä, lā k'lipstents lāxa 'wābets'lāwasa
lāwatsa. Wä, āl'mēsē gwāl k'lipstālasa x'ix'exsemāla t'ēsem lā-
qēxs laē maemdelqūlēda 'wāpē. Wä, g'il'mēsē inedex'wīdēxs laē
k'loxstentsa x'ōkwē'lats'lē t'lōlt'lox'šem leq'lexsd lexā lāq. Wä, 45

47 more red-hot | stones into it, not very many, so that the water boils hard. They are not | long in the water and they are done. Then they take out the basket with the bulbs, | and they pour the boiled
50 bulbs into the large dish. || Then they put the flat-bottomed basket again close to the lily-bulb-box, | and they pour some more raw bulbs into it; and when it is full, | they put it into the large dish to wash the bulbs; | and they pour some water on them and move them with their hands; and when all the soil is off, | they put the
55 basket with the bulbs into the hot water. They || pick up some more red-hot stones and put them into it; | and when the water boils up, they stop putting | red-hot stones into it. When they are done, they | take out the flat-bottomed lily-basket and pour the bulbs into | another large dish. They keep on doing this, and they ||
60 only stop when all the lily-bulbs are out of the box. |

Then the wife of the host takes out the dishes | and the spoon-baskets, and oil; and | two men go and take up each one large ladle,
65 and | each one empty dish, and they put these close || to the dish in which the cooked lily-bulbs are. They dip the large | ladle into the bulbs, and they pour them into the empty dish. | When the dish is more than half full, they go and put them down on the | left-hand

46 g'il'mēsē la hānstalaxs laē ēt'lēd k'lipstālasa holaē x'ix'EXSEMāla t'lēSEM lāq qa ālax'īdēs maemdelqūlēda 'wāpē. Wā, k'lēst!la ālaEM gēstalīfexs laē L'lōpa. Wā, lā k'lox'wūstendxa x'ōkwē'lats!lē qa's lā gūxts!ōtsa la q'olk^u x'ōkūm lāxa 'wālasē lōq!wa. Wā, lā
50 xwēlaqa hāng'āgentsa LEQ!EXsdē lexā lāxa x'ōgwats!lē xetsema qa's gūxts!ālēsā k'īlx'ē x'ōkūm lāq. Wā, g'il'mēsē qōt!axs laē hānts!ōts lāxa ts!āts!lē 'wālas lōq!wa qa's gūqeyīndēsā 'wāpē lāq, qa's golg'Elga'yēsēs e'eyasowē lāq. Wā, g'il'mēsē 'wī'lāwē dzēdzex'sema'fya laē hānstents lāxa ts!elx^usta 'wāpa. Wā, lāxaē k'ī-
55 p'litsē'wēda x'ix'EXSEMāla t'lēsema qa's lā k'lipstālas lāq. Wā, g'il'EMxaāwisē maemdelqūlē 'wapasēxs laē x'ōs'īd k'lipstālasa x'ix'EXSEMāla t'lēSEM lāq. Wā, g'il'EMxaāwisē L'lōpexs laē āxwūstendxa x'ōkwē'lats!lē LEQ!EXsd lexā'fya qa's lā gūxts!ōts lāxa ōgū'la'maxat! 'wālas lōq!wa. Wā, āx'sāmēsē hē gwēg'ila. Wā,
60 āl'mēsē gwāfexs laē 'wīlg'eltslowēda x'ōgwats!ēx'dē xetsema.

Wā, lā gēnemasa k'wēlasē mex'welt!alīhelaxa lōelq!wē. Wā, hē'misa k'ayats!lē L!EXōsgema; wā, hē'misa L'lē'na. Wā, lā āx'ēdēda ma'lōkwē bēbegwānemxa 'na'l'nemē āwā k'āk'ets!ēnaqa; wā, hē'misa 'nāl'nemēxla lāxa lōpemts!ā lōelq!wa qa's lā hā'nōts!līlī-
65 las lāxa āxts!ewasasa L'lōpē x'ōkūma. Wā, lā tsēqasa 'wālasē k'ats!ēnaq lāq qa's lā tsēts!ālas lāxa lōpemts!ā lōq!wa. Wā, g'il'mēsē ēk'!ōts!ēndexs laē qās'īda qa's lā k'āg'alīlas lāxa gēm-xōtsālīlasa āwīlēlāsā t!ēx'ila. Wā, āx'sā'mēsē hē gwēg'īlaxa

side inside the door; and they continue doing so with | many empty 70
dishes. They only stop when cooked || lily-bulbs are in front of all
of them. When they have done so, they take | oil and pour on much
oil. When | this has been done, they take the large ladles and stir
(the bulbs); | and after stirring them, they take the spoon-basket | 75
and give the spoons to those who are to eat the bulbs; || and when
every one has a spoon, they put the dishes with the bulbs | in front
of those who are to eat the lily-bulbs. When they have all been put
down, | the guests take the spoons and begin to eat; | and after they
have done so, they drink a little water, for | they do not want to get
squeamish, because there is much oil in it, for || there is more oil 80
than lily-bulbs. It tastes bitter when there is only a little | oil with
it: therefore they put much oil in, to remove the bitter taste. |
After drinking, the guests go out. | That is all about one way of
cooking it. |

Boiled Lily-Bulbs.—There is another way of cooking them. | They 1
wash them in the same way as I | said before; and the only difference
is that they are boiled, for | they pour them into a small kettle after
washing them, and they take an || old mat and cover them over with 5
it. After that they tuck it in all round | inside of the small kettle,
so that steam can not come through. | And after they finish this, they
dip up some water and pour it over the | old mat covering; and when

q!ēnemē lōpemts!ā lōelq!wa. Wā, ā!ēmēsē g!wā!exs laē q!wā!xo-
ts!ewak!sa q!lō!kwē x!ōkūma. Wā, g!ilēmēsē g!wā!exs laē āx!ēdxa 70
L!ē!na q!s! lā k!lūnq!ēqasa q!ēnemē L!ē!na lāq. Wā, g!ilēmēsē
g!wā!exs laē āx!ēdxa ē!wālasē k!āts!ēnaqa q!s! lā xwē!elgēs lāq.
Wā, g!ilēmēsē ē!w!la la xwē!ekwa, laē āx!ēdxa k!ayats!ē L!ē!xōs-
gema q!s! lā ts!ewanaēsas lāxa x!ōx!x!ax!Laxa x!ōkūmē. Wā,
g!ilēmēsē ē!w!xtōxa k!ak!ets!ēnāqaxs laē k!aēdzema x!ōx!x!agwats!ē- 75
Lē lōelq!wa lāxa x!ōx!x!ax!Laq. Wā, g!ilēmēsē ē!w!l!alē!exs laē
hēx!ida!ma k!wē!ē dāxaxēs k!āk!ets!ēnaqē q!s! ē!yōs!idēq. Wā,
g!ilēmēsē g!wā!exs laē xā!Lax!ē!d nax!ē!dxa ē!wē!wāp!ēmē q!axs
gwaq!ē!aē ts!ēnk!ū!ē!la, q!axs xē!n!ē!aē q!ē!qxa Lē!na, y!ixs hāē
q!lē!gawa!ya L!ē!nāsa x!ōkūmē, q!axs lōmaē mā!p!axs hō!ē!l!ē!q!axa 80
L!ē!na; wā hē!mēsē lā!g!ilas q!ē!qxa L!ē!na q! lē!m!p!ē!x!ē!dēs mā!p!ās.
Wā, g!ilēmēsē g!wā! nā!q!axa ē!wā!p!axs laē hō!qū!wē!sē!da k!wē!ē!dē. Wā,
laem g!wā! laxa ē!nemx!ē!dā!a hā!mē!x!s!ilā!ē!nē!q.

Boiled Lily-Bulbs.—Wā, g!a!ēmēs ē!nemx!ē!dā!a g!ada, y!ixs hā!nx!Lē!n- 1
tse!waē. Wā, hē!emxaa g!wē!g!ilasōxs laē ts!lō!xwase!wa y!ixē!n g!ilx!dē
wā!dema. Wā, lā lē!x!aem ō!g!ū!q!alayōsē!xs hā!nx!Laakwaē, y!ixs ā!maē
gū!xts!lō!yolā!xa hā!nemaxs!laē g!wā!ts!lō!xwase!wa. Wā, lā āx!ē!tse!wē!da
k!ā!lk!lobanē q!s! nasey!indayowē lāq. Wā, g!ilēmēsē g!wā! dzō!pase!wē 5
ā!wē!stās ō!ts!ā!wasa hā!nemē q!a k!lē!āsēs ā!laem k!ē!x!s!ā!l!asa k!lā!ē!la.
Wā, g!ilēmēsē g!wā!exs laē tsē!x!ē!dxa ē!wā!pē q!s! gū!ē!Laya!yēs lā!xa
nā!sē!ya!yē k!lā!k!lobana. Wā, ā!mēsē k!āk!ō!ts!ē!wa q!a ē!k!lō!d!za!yēs!a

9 (the woman) thinks that the | water passes a little more than half
the height of the lily-bulbs in the small kettle, she puts it on the ||
10 fire. She does not leave it there a long time boiling, before | she
takes it off of the fire. She takes off the covering, and | takes her
small dish, which she brings and puts down, and also her oil and her |
spoon. Then she takes the spoon and dips it into the | boiled lily-
15 bulbs. Then she drains off the liquid; || and when all the liquid has
run out, she pours (the bulbs) into a small dish, | and continues doing
this with the others; and when they have | all been put into small
dishes, she presses them with the back of the spoon, | until they are
mashed; and when they are mashed, they are | like wet flour, she takes
20 oil and pours it || in. There is much oil on them. After doing so,
she eats with the | spoon. Now she does in the same way as | I
said before. Lily-bulbs are never baked in ashes, for | they are very
soft when cooked. That is all. |

25 **Elderberry Cakes.**—Now I will talk about the || eating of elder-
berry-cakes. When winter comes, and when | the tribe of the owner
of elderberry-cakes have a winter dance, (the owner) invites his |
tribe at noon; for elderberry-cakes must not be eaten in the | morning,
because they give stomach-ache. Therefore they just invite | those
who are to eat the elderberries when they think that the people have

‘wāpē lāx ‘wālalaasasa x’ōkūmē lāxa ha‘nemaxs laē hānx’lents lāxēs
10 lēgwilē. Wā, lā k’lēs ālaem hēlq!ālaq gēg’ilil maemdelqūlaxs laē
hānx’sendeq lāxēs lēgwilē. Wā, lā nāsōdex nāseya‘yas. Wā, lā
āx’ēdxa lālogūmē qa’s grāxē k’ag’alilas. Wā, hē’misilēs L!ēna lē‘wis
k’āts!Enaqē. Wā, lā dāx’idxa k’ats!Enaqē qa’s tsēx’idēs lāxa
hānx’laakwē x’ōkūma. Wā, lā x’āts!alaq qa ‘wīlāwēs ‘wāpaga‘yas.
15 Wā, g’il‘mēsē ‘wīlāwē ‘wāpaga‘yasēxs laē tsēts!ōts lāxa lālogūmē.
Wā, āx’sā‘mēsē hē gwēg’ilaxa waōk’. Wā, g’il‘mēsē ‘wīlaxs laē
‘wīlts!ā lāxa lālogūmē. Wā, la L!emkūlgēs ōxlā‘yasēs k’ats!Enaqē
lāq qa q!hwēq!ūlts!ēs. Wā, g’il‘mēsē ‘wīla la q!wēkwaxs laē yō
gwēx’sa genk’ax qūxa. Wā, lā āx’ēdxa L!ēna qa’s k!ūnq!eqēs
20 lāq. Wā, laem q!lēqxa L!ēna. Wā, g’il‘mēsē gwālēxs laē ‘yōs’itsēs
k’āts!Enaqē lāq. Wā, ā‘mesē lā nāk’emg’iltewēx gwēg’ilasasa
g’ilx’den wāldema. Wā, lā k’lēs dzamēsasō‘ lāxa gūna‘yē qaxs
ālaē xās’idexs laē L!ōpa. Wā, laem gwāla.

Elderberry Cakes. — Wā, la‘mōsen gwāgwēxs‘x’idēl laqēxs laē
25 ts!ēx’ts!ax’ida. Wā, hē’māxs laē ts!āwūnx’ida yixs laē ts!ē-
ts!eqē g’ōkūlōtasa ts!ēndzonōkwasa ts!ēndzowē. Wā, lā Lēlālaxēs
g’ōkūlōtasa la neqāla qaxs k’lēsaē ēx’ lax ts!ēx’ts!ax’sē‘waxa
gaāla qaxs ts!ēx’semdzemaē. Wā, hē’mēs lāg’ilas āl’em Lēlā-
lēda ts!ēndzonokwaxs laē k’ōtax laem ‘wīla gaaxstālēs g’ōkūlōtē.

eaten their breakfast. || At noon they invite all the men when | they 30
 have a winter dance. As soon as the messengers go out to call, |
 the wife of the one who gives the elderberry-feast gets ready and |
 clears her house. After she has done so, she brings out her | dishes,
 which she puts down at the right-hand side inside the || door of the 35
 house where the elderberries are to be eaten. There she also puts the
 large water-buckets | and the elderberry-boxes and oil. When | every-
 thing is ready, she sends some member of (her husband's) numaym
 to go and | draw water; and when those who have gone to get water
 come back, she fills | the large buckets with water; and the woman
 also takes her spoon-basket || and puts it down ready by her seat at 40
 the left-hand side | inside the door of the house where the elderberries
 are to be eaten. Now | the guests come in, after they have been called
 again by the messengers. As soon as | they come in, they wash the
 dishes; and when this is done, | (the woman) unties the cover of the 45
 elderberry-box and takes out the || elderberry-cakes. She unties the
 cedar-bark strings, and | throws two cakes of elderberries into each
 of the dishes. | As soon as every one is in a dish, fresh water is
 poured on; | and she leaves them there while the feasters begin to
 sing | their feast-songs. She wants the elderberries to soak. || As 50
 soon as those who are to eat the elderberries finish singing | the four

Wä, g'il'mēsē neqälaxs laē lē'lälase'wēda 'nāxwa bēbegwanemxs 30
 laē ts'lēts'lēqa. Wä, g'il'mēsē la g'älēda lē'lälēlg'isaxs laē hēx'ē-
 da'ma gēnemasa ts'lēx'ts!ānaslaxa ts'lēndzowē xwānaf'ida qa's
 ēx'wīdēxēs g'ōkwē. Wä, g'il'mēsē gwālexs laē mex'ūt!alilēlaxēs
 lōelq!wē qa g'āxēs mexstālil lāx hēlk'ōtsālilas āwīlēlāsēs ts'lēx-
 ts!ax'ilats!lēlē g'ōkwa; wä, hē'misēs āwāwē naengats!ā. Wä, 35
 hēmislēs ts'lēnats!ē xāxadzema; wä, hē'misa l!lē'na. Wä, g'il'mēsē
 'wī'la g'āx gwālila laē 'yālaqasa grayōlē lāx 'ne'mēmotas qa lās
 tsāx 'wāpa. Wä, g'il'mēsē g'āxēda tsāx'daxa 'wāpaxs laē qōqūt!a-
 lalilēda āwāwē naengats!āxa 'wāpē. Wä, lā āx'ēdxaaxēs k'ayats!ē
 yīxaaxa ts!edāqē qa g'āxēs gwālila lāxēs k!waēlasa gēmxōtsālilas 40
 āwīlēlas t!ex'ilāsa ts'lēx'ts!ax'īlats!lē g'ōkwa. Wä, g'āx'mē hō-
 gwīlēlēda lē'lānemē qaxs lē'maē yāla ētsē'stase'wa. Wä, g'il'mēsē
 'wī'laēlexs laasē ts!ōx'ūg'intse'wēda lōelq!wē. Wä, g'il'mēsē gwā-
 lexs laē x'ākūyīndxa ts'lēnats!ē xāxadzema. Wä, lā āx'wūlts!ālaxa
 ts'lēts'lēndzowē qa's qwēlālēx yaēttsema'yas k'ādze'kwa. Wä, lā 45
 pelx'alts!ālaxa maēmalexsa tsēndzowē lāxa 'naf'nemēxla lōelq!wa.
 Wä, g'il'mēsē q!wālxots!ewakwa lōelq!wāxs laē gūq!eqasō'sa 'we-
 'wāp!ēmē. Wä, ā'mēsē la hē gwaēlexs laē k!wē'lāla dēnxlēda
 ts'lēx'ts!ax'laxa ts'lēndzowē. Wä, laēm 'nēx' qa pēx'wīdēsā la
 pēx'stalil ts'lēndzowa. Wä, g'il'mēsē gwāl dēnxlēda ts'lēx'- 50
 ts!ax'laxa ts'lēx'ināsa mōsgēmē ts!āq!ālā q!ēmq!ēmde'maxs laē

- 52 winter-dance songs, | all the young men of the host's numaym sit down by the side of | the dishes in which the elderberries are rubbed. Each takes hold of a soaked | elderberry-cake; and they rub them to
- 55 pieces, since the liquid has all been soaked up || into the elderberry-cakes. When they are all | in pieces, they rub them with the open right hand, so that they become really thick | and well mixed with water. After doing so, they take | oil and pour it into the whole number of dishes. | They put in much oil; and after doing so, they
- 60 give || the spoons to the guests; and after every one of those who are to eat the elderberries have one, | they carry the elderberry-dishes, one for each six | men, and immediately the guests begin to eat the elderberries. They | just suck out the juice and blow out the seeds, |
- 65 but the old people swallow them with the seeds. || After they have eaten, water is passed around, and they | rinse their mouths, because seeds remain | inside the mouth. After doing so, they drink a little | water, and then they go out when they have | finished. ||
- 70 I will talk about the elderberries that are not tied into bundles | when I talk about the salal-berries when these are picked, | for the elderberries get ripe first of all the various kinds of berries. That is | why they go first to pick these. |

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- 52 'wīlā'ma hā'yālās 'ne'mēmōtasa ts'lēx'ts'lānasē la k'lūsāgelitāxa yilyats'lāxa ts'lēndzowē lōelq'lwa. Wā, lāx'da'xwē dāx'idxa pēgekwē ts'lēndzowa qa's q'lwēq'lūts'alēq yixs laē la lēm'x'wats'lāwē
- 55 'wāpalas, yixs lae 'wiwelaqaxa ts'lēndzowē. Wā, g'il'mēsē 'wī'welx'-sexs laē yīselgēsēs hēlk'lōts'lāna'yē lāq qa ālak'lālēs genk'axs laē lēlgā lē'wa 'wāpaga'yas. Wā, g'il'mēsē gwālexs laē āx'ē-tse'wēda l'lē'na qa's k'lūnq'leqēs lāx 'wāxēxlaasasa lōelq'lwē. Wā, laem q'lēqxa l'lē'na. Wā, g'il'mēsē gwālexs laē ts'lēwanaēdzemēda
- 60 kāk'ets'lēnaqē. Wā, g'il'mēsē 'wīxtowēda ts'lēx'ts'lax'laxs laē k'ax'-dzamōlilema ts'lēt's'lēx'ts'lāla lōelq'lwa lāxa q'lēq'lelōkwē bēbē-gwānema. Wā, hēx'ida'mēsē ts'lēx'ts'lax'idex'da'xwa. Wā, la'mē āx'da'x'ēm k'lūmtālax 'wāpaga'yas qa's pōx'ālēx mek'lūga'yas. Wā, laelās 'wīlā'ēm neqwēsō'sa q'lūsq'lūlyakwē lē'wēs māk'lū-
- 65 ga'yē. Wā, g'il'mēsē 'wīlaxs laē tsayanaēdzemēda 'wāpē qa ts'lēwēl'exōdēs qaxs laē gwēlēl'exawa'ya mek'lūga'yasa ts'lēx'ts'lax'-se'was lāx āwēl'exawa'yas. Wā, g'il'mēsē gwālexs laē xāl'lēx'id nāx'id lāxa 'wāpē. Wā, hēx'ida'mēsē la hōqūwēsexs laē gwāla.
- 70 Wā, ālēm'lwisen gwāgwēx's'ēālā lāxa k'l'ēsē yiltsemak' ts'lēndzowa qenlō hēl gwāgwēx's'ēālās la nek'lūlē qō lāl nekwasō'lō qaxs lēx'a-
'maē g'il l'lōpa ts'lēx'ināsa 'nāxwax 'nā'nelēmāsa. Wā, hē'mis lāg'ilas lēx'aem g'il ts'lēx'asēwē.

Unripe Elderberries.—Now I will talk again about || the boiled 75 elderberries; that is, before they are red. | Only the old women like very much to eat elderberries, | and they go first to get elderberries when they are still green; | for, as soon as a woman sees elderberries that are still green, she takes | a small small-meshed basket and goes to pick the elderberries. When she arrives || at the elder- 80 berry-bushes, she plucks off the elderberries, which are in bunches, | and throws them into the basket for carrying elderberries. When it is | full, she goes home at once and puts | down the basket with the elderberries. She takes her small kettle and | carries it down to the beach. Then she puts down the kettle, || picks up gravel, and puts 85 it into the small kettle. | She takes care that no sand that sticks to the gravel | gets into the kettle. When it is half full from the bottom with | gravel, she carries the little kettle with the gravel in it into the house, and | puts it down where she is working at the elderberries. Then she takes her || small-meshed basket with elderberries 90 in it, and she pours the elderberries | into the small kettle for cooking elderberries. When they are all in, she dips up a | little water and pours it in. She takes an old piece of matting | and puts it on as a cover. Then she puts the kettle on the fire, and | watches it until it boils up; and as soon as it boils up, || she takes it off and takes off the 95

Unripe Elderberries.—Wā, la^mmēsen ēdzaqwal gwāgwēx'sālat lāxa hānx'laakwē ts'lēx'ina, yīxs k'lē'smaē gūltlēda, yīxs lēx'a 75 'maēda laelk!wana'yē xēnlela ts'lētslēx'besxa ts'lēx'ina. Wā, hē'mis g'il ts'lēx'īdxa ts'lēx'ināxs hē'maē ālēs lēnlenxsema yīxs g'il'maē dōx'walelaxa ts'lēx'ināxs laē lēnlenxsema, laē āx'ēd-xēs t'lōlt'lox'sēmē lālxama qa's lā ts'lēx'a. Wā, g'il'mēsē lāg'aa lāxa ts'lēx'mesaxs laē k'lūlp'lēdxa ts'lēx'ina lāxēs 'nālēnemx'lalāē- 80 na'yē qa's k'lūlp'tslālēs lāxēs ts'lēnats'lē lālxama. Wā, g'il'mēsē qōt'laxs laē hēx'īdaem la nā'nakwa lāxēs g'ōkwē. Wā, lā hāng'alilaxēs ts'lēnats'lē lālxama qa's āx'ēdēdēxs ha'nēmē. Wā, lā k'lō-qūlaqēxs laē lēnts'lēs lāxa l'lema'isē. Wā, hāng'alīsasēxs laē menx'īdxa tlat'lēdzemē qa's lā k'lats'lālas lāxēs ha'nēmē. Wā, 85 laem aēkila qa k'lēāsēs lāsa ēg'isē k'lūtāla lāxa tlat'lēdzemaxs laē k'lats'lālas lāxa ha'nēmē. Wā, g'il'mēsē negoyoxsdālaxa tlat'lēdzemaxs g'āxaē k'lōqūlēsaxa tlat'lēdzemts'lāla ha'nema qa's g'āxē hāng'alīlas lāxēs ts'lāts'lēx'sīlasaxa ts'lēx'ina. Wā, lā āx'ēdxēs ts'lēnats'lē t'lōlt'lox'sēm lex'a'ya qa's lā gūqāsasa ts'lēx'ina lāxa 90 ts'lēx'īlats'lēlē ha'nema. Wā, g'il'mēsē 'wī'losexs laē tsēx'īdxa hōlālē 'wāpa qa's lā gūq'eqas lāq. Wā, lā āx'ēdxa k'lāk'lobanē qa's nāseyīndēs lāq. Wā, lā hānx'lēnts lāxēs legwīlē. Wā, lā q'lāq'alalāq qa medelx'wīdēs. Wā, g'il'mēsē medelx'wīdēxs laē hānx'sēndeq qa's nasōdēx naseya'yas. Wā, lā āx'ēdxēs lālogūmē 95

- 96 covering. She takes her small dish | and spoon and puts them down by the side of the small kettle | in which the elderberries have been cooked. She takes her spoon and pokes under the | boiled elderberries, and lifts them up and puts them into | the dish from which the elderberries are eaten; and after she has done so, she turns her
 100 spoon over and || presses it into the boiled elderberries, which are still in bunches on the stems. | Now she breaks them to pieces; and when they get thick and pasty, she | takes oil and pours it over them. After doing so, she | takes her spoon and again presses (the elderberries) with the back of the spoon. | After doing so, she licks off the
 5 juice from the spoon and || puts it down. Then she takes a cedar-stick and splits it so that it is like | a pair of tongs. She takes a piece of split cedar-bark and ties it on one end to | keep it from splitting, and the tongs are one span | in length. When the tongs are finished, they | are used like a fork. She puts them into the boiled ||
 10 berries which are mixed with the stems. Then she puts (the tongs) into her mouth and sucks out the juice; | and when all the juice has been sucked out, she blows out the stems and the | seeds. She continues doing so while she is eating the boiled | elderberries. After she has done this, she puts away what is left, | so that she can eat it
 15 after a while. Then she takes up some water and || rinses her mouth, so that the seeds that are in her mouth may come out. | After she

- 96 ʔᵉˢwis kʰats!ɛnaqē. Wā, lā kʰanōlilasēs lālogūmē lāxēs ts!ēx-i-
 ʔats!ē haʔnema. Wā, lā āxʰēdxēs kʰats!ɛnaqē qaʰs tseyābōdēs lāxa
 hānxʰLaakwē ts!ēxʰina qaʰs lā tsēts!ōts lāxa ts!ēxʰts!anats!ēlē
 lālogūma. Wā, gʰilʰmēsē gʷāɛxs laē nelālamasxēs kʰats!ɛnaqʰxs
 100 laē q!ōtelgēs lāxa hānxʰLaakwē ts!ēxʰina yixs āxālaʰmaēs ts!ēna-
 nowē. Wā, laem q!wēq!ūts!ālaq. Wā, gʰilʰmēsē lā genkʰaxs laē
 āxʰēdxā l!ēna qaʰs k!ūnq!eqēs lāq. Wā, gʰilʰmēsē gʷāɛxs laē
 āxʰēdxēs kʰats!ɛnaqē qaʰs ēt!ēdē q!ōtelgēs āwēgʰaʰyas lāq. Wā,
 gʰilʰmēsē gʷāla laē kʰelgelegʰindxēs kʰats!ɛnaqē. Wā, lā gʰigʰa-
 5 lilasēxs laē āxʰēdxā k!waʰxlāwē qaʰs xōxʰwidē qa yewēs lā gʷēxʰsa
 ts!ēsLālaq. Wā, la āxʰēdxā dzexekwē denasa qaʰs yil!EXlENDēs
 qa klēsēs hēkʰ!ōt!ēd xōxʰsa. Wā, la ʰnemp!enkʰē ʰwāsgemasas
 lāxens q!wāq!waxʰts!ānaʰyēx. Wā, gʰilʰmēsē gʷāla kʰ!ibayowē hā-
 ʰmaʰyōxs laē kʰ!ip!its lāxa hānxʰLaakwē q!wēq!walewakʰ ʔᵉˢwē
 10 ts!ēnanowē ts!ēxʰina qaʰs kʰ!ipq!ēdzendēs. Wā, lā k!ūmtelgēq.
 Wā, gʰilʰmēsē ʰwēlāwē saaqs laē pōxʰōdex ts!ēnanowas ʔᵉˢwēs
 mek!ūgaʰyē. Wā, āxʰsāʰmēsē hʰ gʷēgʰilaxs ts!ēxʰts!axʰaaxā hānxʰ-
 Laakwē ts!ēxʰina. Wā, gʰilʰmēsē gʷāɛxs laē gʰēxaxēs ānēxʰsāʰyē
 qaʰs ēt!ēdēl ts!ēxʰts!axʰʰidLEq. Wā, lā tsēxʰʰidxā ʰwāpē qaʰs ts!E-
 15 wēL!EXōdē qa lawāyēsa lā k!wēk!ūtāla maemk!ūgēsā ts!ēxʰina lāx
 āwēL!EXāwāʰyas. Wā, gʰilʰmēsē gʷāɛxs laē xāl!EXʰʰid nāxʰʰidxā

has done this, she drinks a little | water; and after doing this, she 117
eats roasted salmon | with oil. She does this with the roasted sal-
mon | so that she may get no stomach-ache. Now that is all about
the elderberries. ||

Salal-Berry Cakes.—Now I will talk about the long salal-berry 1
cakes when they are | squeezed (in water). First of all, the woman
takes her | dishes. She puts them down (in a row). She goes to draw
water, and | pours it into the dishes. When the water is in each dish, ||
she takes shredded cedar-bark and | washes them, beginning at one 5
end. She uses the shredded | cedar-bark in washing them so that
all the dirt may come off. When | they are clean, she takes the box
with long salal-berry cakes, | unties the string holding down the
cover, || takes off the cover, and takes off the skunk-cabbage covering. 10
She puts it down, and takes | out the long salal-berry cakes and
breaks them into | five pieces lengthwise. She puts each one of the |
pieces into a dish. There are five | dishes to each long salal-berry
cake; and when || there is a piece in each dish, she goes to draw water 15
and pours | it in; and when there is water in the dishes, she takes |
a mat and covers up the dishes with the pieces of salal-berry | cake.
She leaves them in this way until the morning, when daylight comes. |
She leaves them there all night. || In the morning, when daylight 20

‘wāpē. Wā, g’il‘mēsē gwālexs laē hēlēg’intsā L’ōbēkwē. Wā, 117
laem ts’ēpas lāxa L’ē‘na. Wā, hēem lāg’ilas hē gwēx’ētsā L’ōbē-
kwē qa’s k’ēšē ts’EX’semsela. Wā, laem gwāla lāxa ts’ē‘na.

Salal-Berry Cakes.—Wā, la‘mēsen gwāgwēx’s‘x’ē‘dēl laqēxs laē 1
q’wēsase‘wēda hēyadzō t’ēqa, yīxs hē‘maē g’il āx’ētsō’sa ts’ēdāqēs
lōelq’wē, qa’s g’āxē mex’ālilēlas. Wā, lā tsēx’ēdxa ‘wāpē qa’s
gūgeg’in‘lālēs lāxa lōelq’wē. Wā, g’il‘mēsē q’wālxōts!ewax’usa
‘wāpaxs laē āx’ēdxa q’lōyaakwē k’ādzekwa. Wā, lā g’ābalēla- 5
qēxs laē ts’ōyūg’indālaq. Wā, laem dzeg’ēleg’ēsā q’lōyaakwē
k’ādzek’ lāq qa lawāyēsa dzēdzegūg’āyas. Wā, g’il‘mēsē la
ēgeg’axs laē āx’ēdēs hēyadzoats’ē negūdzwō t’ēqa q’ēs qwē-
lēyindēx t’ēmak’ēya‘yas. Wā, lā āxōdex yikūya‘yas. Wā, lā
āxālaxa pāqeyā‘yē k’ēk’lāōk’wa qa’s āxālilēlēs. Wā, lā āx’wōl- 10
ts’ōdxa hēyadzowē negūdzwō t’ēqa. Wā, lā k’ōk’lūpsālaq qa
sēsek’ax’sē lāxēs āwāsgemasē. Wā, lā pelx’ts’lālasa ‘nāl’nēmxxsa
k’lōp’lāwē lāxa ‘nāl’nēmēxla lōq’wa. Wā, laem sek’lēxla lōel-
q’wa lāxa ‘nēmxxsa hēyadzowē negūdzwō t’ēqa. Wā, g’il‘mēsē
q’wālxōts!ewakwēda lōelq’wāxs lē tsā lāxa ‘wāpē q’ēs lā qap’lē- 15
qelas lāq. Wā, g’il‘mēsē lā ‘wī‘la lā q’lōgūlūx ‘wāpaxs laē āx’ēd-
xa lē‘wā‘yē qa’s nākūyindēs lāxa t’ēxts’lālāxa hēyalzwō negūdzwō
t’ēqa. Wā, laem lāx’sāl gwaēlē lālāl lāxa lāla ‘nāx’ēlēx
gaālā. Wā, laem xamastalilē t’ēltalilxa gānolē. Wā, g’il‘mēsē
‘nāx’ēdxa gaālāxs laēda hā‘yāl’a lē‘lālaxēs g’ōkūlōtē qa g’āxēs 20

- 21 comes, the young men go to call the people to | eat the long salal-
berry cakes. They all come in after the young men have called
them | four times. Then the woman takes off the mat | covering of
the dishes, and the young men go and stand each | next to a dish,
25 and they sit down and put || both hands into the soaked berry-cake.
They | take a handful of the berry-cake, squeeze it into a ball, and,
when they take it out, | they squeeze it again, so that the ball of
berries gets smaller; | and they stop squeezing only when it is all
dissolved and the liquid is thick. | Then they stop squeezing the
30 berry-cake. The woman goes || to get oil, and pours it on. They
put much oil on; | and after doing so, the woman takes the | basket
containing her horn spoons. (For horn spoons | are made for eating
salal-berry cakes, because they are all black, | and the spoons do not
35 turn black after being used by those || who eat long salal-berry cakes,
as the wooden spoons do, when | they begin to use them for eating
salal-berry cakes. Even | if they are new, [the wooden spoons] at
once turn black all over. | Therefore they use only horn spoons to
eat | long salal-berry cakes when they are given at a feast, because
[the berries] do not stick to them.) ||
- 40 I only wished to turn for a while to this. | They give a spoon to
every guest who | eats long salal-berry cake. After this has been

- 21 t!ext!aqa lāxa hēyadzowē t!eqa. Wā, g'il'mēsē g'āx 'wī'laēLEXS
laē mōp!enē'stēda hā'yaf'a ētsē'sta laasa ts!edāqē āxōdxa lē'wa'yē
naẓmaliltsa lōelq!wē. Wā, lā q!wālxogwāgā'ya 'nāl'nemōkwē
hē'fa lāx 'wāxēXlaasasa lōelq!wē qa's k!ūs'ālilEXS laē āxstendā-
25 lasēs 'wax'solts!āna'yē lāxa hāpstalilē t!eqa. Wā, lax'da'xwē
gōlx'ēdxa t!eqa qa's lōxsemg'ilēq; wā, g'il'mēsē 'wī'lōstaxs laē
q!wēs'ideq. Wā, hē'mis la ts!ema'nākūlatsa lōxsemē t!eqa. Wā,
āl'mēsē gwāl q!wēsāqēxs laē 'wī'la. Wā, laem genx'ēdēda
'wāpalas. Wā, laem gwāla q!wēsāxa t!eqa; wā, lālēda ts!edāqē
30 āx'ēdxa L!ē'na qa's k!ūnq!eqēs lāq. Wā, laem q!ēqxa L!ē'nāxs
laē k!ūnq!egemq. Wā, g'il'mēsē gwālexs laē āx'ēdēda ts!edā-
qaxēs ts!ōlolag'ats!ē L!exōsgem qaxs hē'maē k'ats!enaqēltsa ts!ō-
lolaqa hēyadzowē negūdzo t!eqa qaxs ts!ōts!ēleg'aēda ts!ōlolaqē
k'ats!enaqa. Wā, lā k'ēs āwelx'ES ts!ōl'ideXS laē gwāl 'yōselaxa
35 hēyadzowē negūdzo t!eqa, hē gwēx'sa k!wēk!wageg'a k'ats!ena-
qaxs g'il'maē 'yōs'idayō lāxa hēyadzowē negūdzo t!eqaxs hē'maē
ālēs alōlaqē laē hēx'idaem la ts!ōts!elgrax'īda. Wā, hē'mis
lāg'ilas lēx'aem 'yō'yats!ēda ts!ēts!ololaqē k'āk'ets!enaqxa hēya-
dzowē negūdzo t!eqaxs k!wēladzemaē qaxs k!ēsaē k!ūtāla lāq.
- 40 Wā, ā'mEN 'nEX' qEN yāwas'īdē gūyōyōx'wīd gwāgwēx's'x'īd lāq.
Wā, lā ts!ewanaēdzema ts!ēts!ololaqē k'āk'ets!enaq lāxa k!wēlaxa
hēyadzowē negūdzo t!eqa; wā, g'il'mēsē gwālexs laē k'agemli-

done, they | put before them the dishes containing salal-berries mixed 43
with water. Now there are | six men to each dish. When the
dishes have all been put down, || they immediately begin to eat the | 45
squeezed long salal-berry cakes in the dishes with their horn spoons.
After eating, | the salal-berry dishes are taken away | and put down
at the left-hand side of the door of the | feasting-house. Then the
guests go out at once. || They do not drink any water after the feast. 50
That is all about this. |

Raw Salal-Berries (Eating raw, ripe salal-berries).—| When the 1
woman comes home after picking | ripe salal-berries, her husband
goes and calls whomever he likes | to come to eat ripe salal-berries.
When || the guests are all in, the woman takes a long | narrow mat 5
and spreads it in front of those who are to | eat the ripe salal-berries.
Her husband takes the | basket containing the salal-berries and pours
them all along the mat in | front of his guests. He pours out || all, 10
so that it reaches to the end of the guests. His wife pours oil into |
oil-dishes; and as soon as she has poured in the oil, her | husband
takes the oil-dishes and puts them on the salal-berries. | He puts them
far enough apart for the men to reach them, | and there are four men
to each. || After all the oil-dishes have been put down, the guests 15
take | the salal-berries, each one bunch. They dip them into the oil; |

helayewēda t!ēt!exts!āla lōelq!wa lāxa k!wēlē. Wā, laēmē q!ēq!ē- 43
L!ālaxa 'nāl'ēmēxla lōelq!wa. Wā, g'il'mēsē 'wīl'ālilēda lōel-
q!wāxs laē hēx'idaēm 'nāxwa 'yōs'itsēs tsēts!ōlolaqē k'āk'ets!ēnaq 45
lāxa lōxts!āla q!wēdzek' hēyadzowē t!ēqa. Wā, g'il'mēsē 'wī'laxs laē
hēx'idaēma k'āg'ililema t!ēt!ext!agats!ēx'dāxa q!wēdzekwē hēya-
dzowē t!ēqa qas' lā k'ik'ag'alilem lāx gemxōtsālilēsa t!ēx'ilāsa
t!ēq'ēlats!ē g'ōkwa. Wā, hēx'idaēmēsē la hōqūwelsēda k!wēldē.
Wā, laēm hēwāxa nāgēk'elax 'wāpē. Wā, laēm gwāl lāxēq. 50

Raw Salal-Berries (K'elx'k'ax'axa nek!ūlaxs laē q!ayōqwa).--- 1
Wā, hēmaaxs g'ālaē g'āx nā'nakwēda ts!ēdāqaxs lāx'dē nek'waxa
q!ayōqwa nek!ūla; wā, lā lā'wūnemas lē'lālxēs gwe'fyo qas' lē-
'lalase'wa, qas' q!ēq!ēx'nōtxa q!ayōqwa nek!ūla. Wā, g'il'mēsē
g'āx 'wī'lāēla lē'lānemasēxs laē hēx'idaēma ts!ēdāqē āx'ēdxa g'il- 5
dedzowē ts!ēq!ats!ō lē'wa'ya qas' lā lēp'dzamōlilas lāxes nek'wē-
lag'ilaxa q!āyoqwa nek!ūla. Wā, lā lā'wūnemas āx'ēdxa nek!ūl-
ts!āla lēxa'ya qas' lā qapanaēselasa q!ayōqwa nek!ūl lāx l'āsex-
dzamā'yasēs lē'lānēmē. Wā, ā'misē gwanāla qa labalilēsēxs laē
'wīl'g'its'āmasēq, yixs laūlēs g'ēnemē k'lūnxts!ālasa l'ē'na lāxa 10
ts!ēts!ēbats!ē. Wā, g'il'mēsē 'wī'la k'lūnxts!ēwakūxs laē āx'ēdē lā-
'wūnemasēq qas' lā hānāqelas lāxa nek!ūlē. Wā, laēm āem gwe-
nāla qa hēlts!apelēsa bēbēgwānēmē lāx āwālagōlilasasa ts!ēts!ē-
bats!ē. Wā, laēm maēmālasēwēda 'nāl'ēmēxla. Wā, g'il'mēsē
'wīl'g'ālilēda ts!ēts!ēbats!āxs laē hēx'idaēma k!wēlē dāx'īdxa 'nāl- 15
'ēmēxla nek!ūla qas' k'atsendēs lāxa l'ē'nāxs ts!ēbats!ēts!ālaē.

17 and after they have done this, all the salal-berries are covered with oil. | They shake off the oil, take the bunch out, and | eat them off one at a
20 time; and when all have been taken off, they throw the stem || into the fire. Then they take another bunch and | do in the same way, and all the guests do the same. | After they have eaten, they all go out of the house. | They drink no water after eating it, for they | do
25 not want to remove the sweetness from the mouth. || For this reason they do not drink any water. The reason why | the branch is thrown into the fire by the one who has eaten the berries is, that they do not want any one to take it | for witchcraft; for the man's breath is on it, because he has bitten off the | salal-berries and it remains on it. Therefore they are afraid. Now that is all | about salal-berries. ||

1 Cakes of Currants¹ (Eating currant-cakes).—First | the woman takes the dishes and she brings them down and she puts them down on the left-hand side of the | door of the house where the currant-cakes are to be eaten; and she places there also oil | and the horn-spoon
5 basket and also large water-buckets, || are put down on the floor, and also long mats.² | . . .

As soon as he stops speaking, the wife of the | host takes the box containing the currant-cakes and unties the cover. | She takes out

17 Wā, g'il'mēsē la 'wī'la la t!et!epsema nek!ūlaxa L!ē'nāxs laē k'!E-lōdxa L!ē'nāxs laē āxwūstendeq qa's 'na!nemsqememqēqēxs laē q!Ek'ālaq lāxēs yīs'x'ēnē. Wā, g'il'mēsē 'wīlg'ēlenxs laē ts!EXLEN-
20 deq lāxa legwīlē qa's ēt!ēdē dāx'īdxa 'nemxlālā. Wā, lāxaē hēemxat! gwēx'īdeq. Wā, lā 'nāxwaem hē gwēgwālag'ililēda wāōkwē k!wēla. Wā, g'il'mēsē 'wīlaxs laē hēx'īdaem 'nāxwa hōqūwelsa. Wā, laemxaē hēwāxaem nagēqelax 'wāpa qaxs gwaq!E-laaq lāwāyēs ēx'p!aēL!EXawa'yē yīs ēx'p!esgema'yasa nek!ūlē.
25 Wā, hē'mis k'!ēsēlas nāx'īdxa 'wāpē. Wā, hē'mis lāg'ilas ts!EXLā-laxa yīs'x'ēnasēs q!eg'ēlenakwaxs gwāq!Elaaq lālx yāyanemasōsa ēq!ēnoxwē qaxs laē hasā'yasa begwānemaxs laē q!Ek'ālaxa nek!ūlē k!ūt!ēnēq. Wā, hē'mis k!ēmsē. Wā, laem ālak!āla g'wāl lāxa nek!ūlē.

1 Cakes of Currants¹ (T!ext!aqxa q!ēdzedzowē).—Wā, hēem g'il āx'ē-tsō'sa ts!edāqēs lōelq!wē qa g'āxēs mexstāli! lāx gemxōtstāli!las t!EX'lāsa t!EX!agats!āxa q!ēdzedzowē g'ōkwa; wā, hē'misa L!ē'na, L!ē'wis ts!ōlōlagats!ās L!EXōsgema; wā, hē'mislēs āwāwē naēngā-
5 ts!ā, qa g'āxēs hāx'hānēla; wā, hē'misēs g'ilsg'ildedzowē lēl'ēwa'yas.
. . . Wā, g'il'mēsē q!wēl'ēdēda yāq!ent!ālaxs laē āx'ēdē genemasā k!wēlasaxa q!ēdzats!ē xaxadzema qa's qwēlēyīndēx t!Emāk'īya'yas. Wā, lā āx'wūts!ālaxa q!ēdzedzowē t!eqa, qa's qwēqūltsemēx yaēl-

¹ *Ribes bracteosus* Dougl. and *Ribes petiolare* Dougl.

² Continued on page 751, line 18, to page 754, line 82.

the currant-cakes, and unties the | string with which the bundles are tied; and she gives them to the two messengers, and || they put two cakes into each dish. | When they are in each dish, (the messengers) pour a little more | water on; and after doing so, the woman | asks some of her husband's guests to squeeze and rub the | currant-cakes. Immediately some of the young men come || from their seats and sit 15 down alongside of the currant-dishes. | They take out of the water a soaked currant-cake, | roll it up and break it into pieces. When it is all in pieces, | they break it into smaller pieces, so that they are very small. Then they | gather up what has been broken into small pieces, and they make a ball, || and squeeze it with both hands so 20 that it becomes round; | and they squeeze it for a short time, and put the ball | into the currant-dish and into the juice, which is now becoming thick. | They press the ball with their right hands and make it flat; | and when it is flattened out, they rub it with the right hand; || and before they have rubbed it very long, it gets pasty, because | the 25 ball dissolves in the water in which it is rubbed. As soon as it | is very thick, they stop rubbing. Then they wash | their hands, and, after doing so, they walk back and | sit down at their seats. Then the wife of the || host takes a box of oil-bottles, and it is put down 30 next to her seat. | She unties the top; and when she takes off the |

tsemayas k'ādzekwa. Wā, lā ts!āslāxama^ēlōkwē^ēetsē^ēstelg'isa. Wā, lax^{da}xwē pēpelx^{ts}!ālasa maēmālexsa lāxa 'nāl^ēnēmēx^ēla lōq!wa. 10 Wā, g'il^{mēsē} la q!walxōts!ewakwa lōelq!waxs laē g'enwax 'wī^ēwābets!āwasa lōelq!wē. Wā, g'il^{mēsē} g'wālexs laēda ts!edāqē hēlg'ilgē lāx k!wēlēkwasēs lā^ēwūnemē, qa g'āxēs q!wēsa yīselgēxa q!ēdzedzowē t!eqa. Wā, hēx^ēida^ēmēsa 'waxōkwa hā^ēyā!fa g'āx q!wāqāli, qa's g'āxē k!ūsāgelilaxa q!ēsq!adzats!ēlē lōq!wa. Wā, 15 hēx^ēida^ēmēsē nāxwa dāstendxa 'nāl^ēnēmīxsa pēgek^u q!ēdzedzō t!eqa, qa's k!lōxsemđeqēxs laē p!ōp!oxsālaq. Wā, g'il^{mēsē} 'wī^ēwūlx^ēsexs laē hēlōx^ēsend q!wēq!ūlts!ālaq, qa āmemayastōxs laē yāwas^ēid q!a^ēp!ēx^ēidxa la q!wēq!ūlts!aak^u q!ēdzedzo t!eqa, qa's texsemđeq qa's q!wētsemđeq yīsēs 'wāx^ēsōlts!āna^ēyē e^ēeyasā, qa lōxsemēs. 20 Wā, lā q!wēs^ēēdeq. Wā, lā k!ēst!a gēg'ililexs laē 'mē^ēx^ēsents lāx 'wapalāxsa la genk'a q!ōts!āxa q!ēsq!adzats!ēlaxa q!ēdzedzowē lōq!wa. Wā, lā lā^ēx^ēsemtsēs hēlk!ōts!āna^ēyē lāq qa pexsemx^ēi^ēdēs. Wā, g'il^{mēsē} la pexsemxs laē yēselg'intsēs hēlk!ōts!āna^ēyē lāq. Wā, k!ēst!a gēg'ililexs laē ālak!āla la genx^ēida, qaxs laē 25 x'idzeltēda lōxsemx^ēdē, yix yīlsasōx^ēdās. Wā, g'il^{mēsē} la ālak!āla la genk'axs, laē g'wāla yēyīselg'esāq. Wā, lā ts!ent^ēs!enx^ē 'wīdxēs e^ēeyasowē. Wā, g'il^{mēsē} g'wālexs laē qās^ēida, qa's lā xwēlaqa k!ūs^ēālila, qa's lā k!wēlemlila. Wā, lāla genemasa k!wēlasē āx^ēēdxēs q!ēlwasē xetsema, qa g'āxēs ha^ēnēl lāx k!wāēlasas. 30 Wā, lā qwēleyindex t!emak^ēeya^ēyas. Wā, g'il^{mēsē} paqōdex ye-

33 cover, she puts it down. She takes out a | large oil-bottle of
kelp and gives it to the two messengers. | One of them bites off the
string with which the mouth of the kelp bottle is tied; and, after tak-
35 ing off || the string, he holds it with his right hand, and | squeezes the
oil out on the rubbed currant-cakes, while | the other one holds the
head of the kelp bottle with his left | hand, and he squeezes it
with his right hand, so that the oil comes out | at the mouth. If the
oil does not come out easily, because it is thick || in cold weather,
40 then the two messengers take hold, one of each end, | of the oil-
bottle. They stand one each side of the fire in the middle of the
house, | and they pull the kelp bottle containing the oil backward
and forward over the fire in the middle of the house. | When the oil
is melted, then they begin to pour it over the | currant-cakes in the
45 dish. They put on much oil, and || continue doing so with the others.
After oil has been poured on all of them, | they take the horn-spoon
basket and | distribute the spoons among the feasters. After this
is done, they put | the currant-dishes in front of them, | one dish for
each six men. As soon as || all (of the berry-dishes) have been put
50 down, the guests begin to eat the berries. | They are told to eat
everything that is in the dish; and this they do, for | these berries
are never taken home when they are eaten in the house of the owner, |

32 kūya⁴yas laē pax⁴ālilaq. Wā, lā q!Elx⁴ūlts!ōdxa L!ē⁴nats!āla ⁴wālas
⁴wā⁴wadāxs laē ts!ās lāxa ma⁴lōkwē e⁴etsē⁴stelg⁴isa. Wā, lāda
⁴nemōkwē q!Ek⁴ōdex mōgūxsta⁴yasa ⁴wā⁴wadē. Wā, g'il⁴mēsē lawā-
35 ya mōx⁴ba⁴yas āwāxsta⁴yasēxs laē dālasēs hēlk⁴!ōts!āna⁴yē laqēxs
laē ts!Et⁴x⁴aqelasa L!ē⁴na lāxa yilēkwē q!ēdzedzo t!ēqa, yixs laa⁴lē-
da ⁴nemōkwās dātaxa ōxla⁴yasa ⁴wā⁴wadē, yisēs gemxōlts!āna⁴yē
⁴a⁴yasowa. Wā, la x'ik⁴asēs hēlk⁴!ōts!āna⁴yē qa lōlts!ālēsa L!ē⁴na
lāx āwāxsta⁴yas. Wā, g'il⁴mēsē q!Emsa lawālēda L!ē⁴nāxs gēn-
40 k'aaxs ⁴wūdā⁴laē; wā, lāx⁴da⁴xwa e⁴etsē⁴stelg⁴isē dādebēxa L!ē-
⁴nats!āla ⁴wā⁴wadē, qa⁴s lā lāx⁴walil lāx ⁴wāx⁴sanālitasa laqwāwalilē.
Wā, g'il⁴mēsē yax⁴idēda L!ē⁴nats!āwasēxs laē ts!Et⁴x⁴aqas lāxa lox-
ts!āla yilēk⁴ q!ēdzedzo t!ēqa. Wā, laem q!ēqxa L!ē⁴na. Wā, lā āx⁴-
45 sā⁴mēsē hē gwēgilaxa waōkwē. Wā, g'il⁴mēsē ⁴wi⁴la la klūnq!ēge-
kūxs laē āx⁴ēdex⁴da⁴x⁴na ts!ōlolagats!ē L!Exōsgēma, qa⁴s lā ts!ē-
wanaēselas lāxa k!wēlē. Wā, g'il⁴mēsē gwālēxs laē k'ax⁴dzamōlilē-
lāsasa q!ēq!ēsq!adzats!ēlē lōelq!wa lāxa q!ēsq!aslaq. Wā, la⁴mē
q!ēq!alālēda bēbegwānemaxa ⁴nāl⁴nēmēxla lōq!wa. Wā, g'il⁴mēsē
50 ⁴wilg'alitēxs laē hēx⁴idaem ⁴nāxwa q!ēsq!asidēda k!wēlaq. Wā,
la⁴mē āxsō⁴, qa⁴s ⁴wa⁴wi⁴lāēxēs lēloqūla. Wā, hē⁴mīs gwālē qaxs
k!lēts!ēnoxwāē mōdōla q!ēdzedzewaxs q!ēsēlāēda āxnōgwadas,

because it brings bad luck to take them home, as the people of olden 53 times say. | Therefore they try to eat all; and after emptying their dishes, || they go out of the feast-house. That is all about the berry- 55 cakes. |

Raw Currants.—Currants are also eaten raw. When | the woman comes home from picking currants, she | asks her husband to get a dish, and put it | next to her seat. Then she unties the top of || the currant-basket, and she sits down (with her husband), | one on each 60 side of the | currant-basket; and the large dish is put down on the outer side of the currant-basket. Then they both take the currants | out of the basket and strip them and put them into the dish. As soon as | they have been stripped off the stems, the stems are thrown || into the fire. The woman | and her husband continue doing this, 65 trying to see who will strip them most quickly. When | the currants have all been stripped off, the man goes and calls whomever he likes | from among his relatives, or he may even call his numaym; | and as soon as the husband goes to call all those who are to eat the raw || currants, she takes oil, and the spoon-basket with horn spoons, | which she 70 keeps in readiness at the place where she sits down, and she also takes medium-sized dishes | and holds them ready. Then her husband comes in, followed by his guests; | for they do not sit down as they do at a great feast. The guests sit down | any way they like.

qaxs aemsaael lāxōx mōdōlēxs ʿnēkʼaʿlaēda gʼilxʼdā begwānema. 53
Wā, hēʼmis lāgʼilas ʼwaʼwīʼlaaq. Wā, gʼilʼmesē ʼwīʼlaxēs lēloqūlāxs
laē hōqūwelsa. Wā, laʼmē gwāl lāxa qʼlēdzedzowē tʼleqa. 55

Raw Currants.—Wā, lā kʼlēlxʼkʼlaxʼsōʼemxatʼlēda qʼlēsenā. Wā, hēʼmaaxs gʼāxaē nāʼnakwēda tsʼlēdāqaxs qʼlēsxʼdāxa qʼlēsenā, wā, lā āxkʼlāxēs lāʼwūnemē qa āxʼēdēsēxa lōqʼwē, qa gʼāxēs kʼaēl lāx kʼlūdzelasas. Wā, hēʼidaʼmēsa tsʼlēdāqē qwēʼeyindex tʼlēmā- kʼEyaʼyasēs qʼlēdzadzē lexāʼya. Wā, lā ʼwāxʼsanāʼlīxa qʼlēdzadzāxs 60 laē kʼlūdzēnōlīlaq. Wā, lā kʼaēl ʼwālasē lōqʼlwa lāx lʼlāsanāʼlīlasa qʼlēdzadzē lexāʼya. Wā, hēʼmis la dāʼltsʼlālasdaʼxʼsēxa qʼlēsenā lāxa lexāʼyē, qaʼs lā kʼimtsʼlālas lāxa lōqʼwē. Wā, gʼilnaʼxwa- ʼmēsē ʼwīlgʼelēnē yīsxʼenasēxs laē tsʼlēxʼlentsa kʼemtkʼatmōtē yīxʼen lāxēs legwīlē. Wā, lā āxʼsaʼmēsē hē gwēgʼilēda tsʼlēdāqē 65 lēʼwis lāʼwūnemē hahanakwapʼlexs kʼimtaē. Wā, gʼilʼmēsē ʼwīʼla la kʼimdekwa qʼlēsenāxs laē lēʼlalēda begwānēmaxēs gwēʼyōwē qaʼs lēʼlālasēʼwa lāxēs lēʼlēlāla lōʼxs hāē lēʼlālasēʼwēs ʼnēʼmē- motē. Wā, gʼilʼmēsē la lēʼlalē lāʼwūnemasēxa qʼlēsqʼlaslaxa kʼlīl- xʼē qʼlēsenā, laē āxʼēdxa lēʼna lēʼwa tsʼlōʼlologatsʼlē lʼlexōsgēma, 70 qa gʼāxēs gwālil āxʼāxēl lāx kʼlwaēlasas. Wā, hēʼmisa hāʼyāʼfa lōel- qʼlwa, qa gʼāxēs ōgwaqa. Wā, laʼmē lākʼelē lāʼwūnemasēxēs lēʼlā- nemē, qaxs kʼlēsaē ālaēlē kʼwēʼlēnaʼya. Wā, laʼmē āem klūkʼwaxʼ- sāla lāxēs gwēʼyōwē, qaʼs kʼlūsʼahīlasa lēʼlānemē. Wā, gʼilʼmēsē ʼwīʼ-

- 75 As soon as all are in, || the woman wipes out with shredded cedar-bark | a medium-sized dish. As soon as she has done so, she takes the | large dish with the stripped currants and puts it down where she is sitting. | Then she takes a large wooden ladle, dips it into the |
- 80 stripped currants, and dips them into the || medium-sized dish. When it is half full, she puts it aside and | takes another medium-sized dish, and she puts it down where the other one | stands containing the stripped currants. She puts | stripped currants into it; and when it is half full, she | puts it away. She continues doing this
- 85 with the others; and when || all the medium-sized dishes contain currants, she takes her oil | and pours it on, so that they are floating in it. When | she has done so, the horn spoons are given to all those who are to eat | the raw currants; and when every one who is going to eat currants has a spoon, | then the dishes with the currants are
- 90 placed in front || of them. Now there are three men to | each dish. As soon as all (the dishes) have been put down, | those who are to eat the currants take up the horn spoons, and | all begin to eat the currants floating in the oil. There | is more oil in (each dish) than there are currants, because the currants without oil cause constipation. ||
- 95 They do not stop eating until all | the oil and the currants are at an end. Then those who have been eating the raw currants go out. |

- 75 ačLEXs laē hēx'ida'ima tsēdāqē dēdeg'eg'asa q'loyaakwē k'adzēk'ū lāxa hā'yāl'a lōelq'wa. Wā, g'il'mēsē gwāLEXs laē āx'ēdxa k'imdēgwats!ē 'wālas lōq!wāxa q'lēsena qa's hāng'alilēs lāxēs k'waelasē. Wā, lā āx'ēdxa 'wālasē k'wāg'eg'a k'āts'ēnaqa, qa's tsēqēs lāxa k'emdek'wē q'lēsena. Wā, lā tseyōselasa k'emdek'wē q'lēsena lāxa
- 80 hā'yāl'a lōq!wa. Wā, g'il'mēsē negoyoxsdālaxs laē wīqūlilaq qa's āx'ēdēxa ōgū'lāxat! hēl'a lōq!wa qa's lā hānstōlilas lāx ha'nēlas-dasa lā q'lēts!lālaxa k'imdek'wē q'lēsena. Wā, lāxaē tsēts!ōtsa k'imdek'wē q'lēsena lāq. Wā, g'il'EMxaāwisē negoyoxsdālaxs laē wīqūlilaq. Wā, āx'sā'mēsē hē gwēg'ilaxa waōkwē. Wā, g'il'mēsē
- 85 'wī'wūlts!ēwakwa hā'yāl'a q'lēq!ets!lāla lōelq!waxs laē āx'ēdxēs L'lē'na, qa's k'lūnq!Eqēq. Wā, la'mē tlep!egēlēsixa L'lē'na. Wā, g'il'mēsē gwāLEXs laē ts'ēwanaēdzema ts!lōlolaqē k'āk'ets!ēnaq lāxa q'lēsq!as-laxa k'ilix'ē q'lēsena. Wā, g'il'mēsē 'wīlxtowēda q'lēsq!asLaxa k'ilix'ē q'lēsēnāxs laē k'aēdzēmēda q'lēq!ets!lāla lōelq!wa lāxa q'lēsq!as-
- 90 laxa k'ilix'ē q'lēsena. Wā, la'mē yaēyuduxūlēda bēbegwānēmāxa 'nāl'nēmēXLa lōq!wa. Wā, g'il'mēsē 'wīlg'alilēxs laē hēx'ida'ima q'lēsq!asLaxa q'lēsena āx'ēdxēs ts!lēts!lōlolaqē k'āk'ets!ēnaq, qa's 'nāxwē q'lēsq!as'ida lāxa tlep!egēlēsixa L'lē'na q'lēsena. Wā, la'mē hē q'lāgawa'ya L'lē'nasa q'lēsena, qaxs aat!lāg'ilaēda q'lēsēnāxs
- 95 k'leāsaē L'lē'na k'lūngēms. Wā, āl'mēsē gwāl q'lēsq!asEXs laē 'wī-laxa q'lēsena LE'wa L'lē'na. Wā, g'il'mēsē 'wī'laxs laē hōqūwūlsēda

These are not given at a feast to many | tribes. That is all about 97
the currants. |

Mashed Currants and | Salal-Berries.—When the salal-berries are 1
thoroughly ripe, | the woman goes to pick salal-berries, and at the
same time she picks currants | which are also ripe. || She has one 5
basket for salal-berries, and another | basket for currants. When the
baskets are full, | she puts on the top covering of hemlock-branches;
and after doing so, | she ties down the top and carries them on her
back to her | house. There she puts them down next to her seat. ||
She puts down a large dish on the floor, outside of her seat, | and she 10
takes the salal-berry basket and puts it down at the | right-hand side
of the large dish. She unties the string on top of her | salal-berry
basket, and, after doing so, she pulls out the | hemlock-branches
which cover it, and throws them into the fire. Then she takes ||
one of the salal-berry branches and strips off the berries | into the 15
large dish. She continues doing this, and only | stops when it is all
done. She throws the stripped | stems into the fire. Then she puts
aside the empty basket, and | takes the basket containing the cur-
rants and puts it in the place of the || empty basket. She unties the 20
top string; and | as soon as it is off, she pulls off the hemlock-branches

q'lesq'lasdāxa k'filx'ē q'lesena. Wā, laem k'les lē'lalayo lāxa q'lē- 97
nemē lēlqwālaLa^{ya}. Wā, laem g'wāl lāxa q'lesena.

Mashed Currants and Salal-Berries (Q!wēdzek^u q'lesena lē^{wa} 1
nek'lūlē). — Wā, hē^{ma}axs laē ālak'lāla la q'layōqwēda nek'lūlē,
yīxs lāx'dē nek'wēda ts'edāqaxa nek'lūlē. Wā, lā q'lāq'lēsbalaxa
q'lesēnāxs laē neq'lēkwa.

Wā, laem ōgū^{la}mē negwats'lāsēxa nek'lūlē, wā, lāxāē ōgū^{la}mē 5
q'lēdzats'lāsēxa q'lesena. Wā, g'il^mēsē qōqūt'lēda laElxa^{ya}sēxs laē
ts'lēts'ak'eyīndālasa q'lwaxē lāq. Wā, g'il^mēsē g'wālexs laē t'lēt'lē-
mak'eyīndālaq. Wā, g'āxē ōxlōlt'alaqēxs g'āxāē nāⁿakwa lāxēs
g'ōkwē. Wā, lā ōxlēgalīlas lāxēs hēmenē^{la}sē k'waē^{la}sa. Wā, lā
āx'ēdxa 'wālasē lōq'lwa, qa g'āxēs haⁿēl lāx l'āsali^{la}sēs k'waē^{la}sē. 10
Wā, lā āx'ēdxa negwats'lē lexā^{ya}, qa^s hāng'āgelīlēs lāx hēk'!ō-
tāga^{ya}sa 'wālasē lōq'lwā. Wā, lā qwēleyindex t'lēmak'eya^{ya}sēs
negwats'lē lexā^{ya}. Wā, g'il^mēsē g'wālexs laē nēxēmweyōdxa
q'lwāxē ts'lāk'eyēs qa^s ts'EXLālēs lāxēs legwīlē. Wā, lā dāx'īdxa
'nemxlāla lāxa yīsx'enasa nek'lūlē x'ig'elēndēq, qa^s lā x'ix'ts'lālas 15
lāxa 'wālasē lōq'lwa. Wā, lā hēx'sāem gwēg'ilaq. Wā, āl^mēsē
g'wālexs laē 'wī^{la}. Wā, la^mē āem la ts'EXLālasa x'ix'āx'motē
yīsx'en lāxēs legwīlē. Wā, lā lēqūlītxa la lōpts'lā lexā^{ya}, qa^s
lā āx'ēdxa q'lēdzats'lē lexā^{ya}, qa^s lā hānstōlīlas lāx haⁿēlasdāsa
la lōpts'lā lexā^{ya}. Wā, lāxāē qwēleyindex t'lēmāk'eya^{ya}s. Wā, 20
g'il^mēsē lāwāxs laē nēxēmweyōdxa q'lwāxē qa^s ts'EXLēndēs lāxēs

- 22 and throws them into the | fire. When this is done, she takes out a bunch of currants | and strips them off, and puts them on top of the salal-berries | which have been stripped off and which are in the
 25 dishes. She strips the currant-stems || and puts the currants on the salal-berries that has been stripped off, and | she throws the currant-stems into the fire. She continues doing this with the | others; and as soon as the basket is empty, | she puts it away. She takes her husband's stone hammer | by the small end with the right hand,
 30 and || with the big end she pounds the mixed salal-berries and currants. | She pounds them with the stone hammer for a long time and only stops when | all the salal-berries and currants have all burst and are | all mixed. When this is done, she tells her husband | to
 35 go and invite whomever he likes from among the chiefs, || for only chiefs eat this kind of food, consisting of salal-berries | mixed with currants; and the owner of this kind of food, | salal-berries and currants, eats it,—the woman, her husband, | and their children. Then the woman's husband goes out to | invite the chiefs and their wives;
 40 and as soon as the woman's || husband goes out of the house, she takes her small dishes and her | horn-spoon basket, and puts them down next to her seat, | and also her oil, and she spreads out a new mat on which | her husband's guests are to sit. As soon as she has done so,
 45 the chiefs come in with their wives, and husband and wife || sit down

- 22 legwîlê. Wä, g'il'mēsê gwālexs laê dālt's'ōdxa 'nemxlāla q'lēsena, qā's lā k'imteyindālasa q'lēsena lāx ōkūyā'yasa x'ig'ekwê nek'lū-laxa lā k'lats!āxa k'imdegwats!ê lōq!wa, qā's k'imdełtsendēx q'lē-
 25 dzanās, qā's lā k'lāk'eyints lāxa k'imdekwe nek'lūla. Wä, lāxāē ts!exlents q'lēdzanās lāxēs legwîlê. Wä, āx'sā'mēsê hē gwēg'ilaxa waōkwê. Wä, g'il'mēsê 'wīg'el'ts!āwa q'lēdzats!ā lexāxs laē g'exaxēs laelxa'yē. Wä, lā āx'ēdex pelpelqasēs lā'wūnemē. Wä, hēt!a dālasōsē wīlba'yasa pelpelqasēs hēlk!ōts!āna'yaxs laē l'em-
 30 kūlg'ēs lē'x'ubayās laxa mālagekwê nek'lūl lē'wa q'lēsena. Wä, lā gēg'ilil l'emkūlgēsā pelpelqē lāq. Wä, āl'mēsê gwālexs laē 'nāxwaem la kūx'idēda nek'lūl lē'wa q'lēsena. Wä, la'mē āla-k'!ala la lēlgā. Wä, g'il'mēsê gwālexs laē āxk'lāxēs lā'wūnemē qa lās lē'lāxēs gwe'yōwē, qā's lē'lālasē'wa lāxa g'ig'igāma'yē.
 35 qaxs lēx'a'maēda g'ig'ig'āmaē ha'māpaxa hē gwēk' malaqela nek'lūl lē'wa q'lēsena. Wä, lāxāē lēx'a'ma āxnōgwadāsa hē gwēk' māla-qela nek'lūl lē'wa q'lēsena hā'māpeqxa ts!edāqē lē'wis lā'wūnemē lē'wis sāsēmē. Wä, lā qās'idēda lā'wūnemasa ts!edāqē, qā's lā lē'lālaxa g'ig'igāma'yē lē'wis gegēnemē. Wä, g'il'mēsê lāwelsē
 40 lā'wūnemasa ts!edāqaxs laē hēx'idāem āx'ēdxēs laelogūmē lē'wis ts!ōlolagats!ē l'exōsgēma, qā's g'āxēs g'ex'g'aēl lāx k!waē'lasas lē'wis l'ē'na. Wä, lāxāē lēp'lālilasa ēeldzowē lēl'wa'fya lāx k'lūdžē'laslas lē'lānemasēs lā'wūnemē. Wä, g'il'mēsê gwālexs g'āxāē hōgwîlēda hēhayasek'āla g'ig'igāma'fya. Wä, la hēhaya-

next to each other on the mat that has been spread out for them. | 45
 When they are all in, the wife of the host prepares | her small dishes.
 She counts how many | married couples there are, and she puts down
 the same number of small dishes for [two of] them. | Each man and
 wife will have one dish. She takes soft shredded cedar-bark, || wipes 50
 out the small dishes, and, after doing so, | she takes a large horn
 spoon, takes the | large dish of salal-berries mixed with currants, and
 puts it down next | to her seat. Then she dips the large horn ladle
 in | and stirs the berries. After doing so, she dips them out and puts
 them || into the small dishes. She only stops when they are nearly 55
 filled. | She continues doing this with the others. When she has
 finished, | she takes oil and pours it on, and she only stops pouring it
 on | when the oil covers the top of the mixture of salal-berries and |
 currants. As soon as she has finished, she gives the spoon-basket ||
 to her husband, who distributes the spoons among his | guests. 60
 After he has distributed them, he puts down the | dishes containing
 the salal-berries and currants, giving one to each couple. | Each dish
 is given to two, a husband and his wife. | When they have been put
 down, they eat with their spoons. They || try to eat it all, eating with 65
 their spoons; and after they have eaten, | they go out. They never

sek'olil'Emxs laē k'lūdzedzoliłaxēs k'wēk!wadzō lēelwa'ya. Wā, 45
 g'il'mēsē 'wīlaēla, laē hēx'ida'mē genemasa lē'lāla xwāna'fida,
 qa's āx'ēdēxa lāelōgūmē. Wā, hēem hōs'itsō'sē 'wāxogwasasa
 hēhayasek'āla. Wā, lā hēem 'wāxēxlēda taelōgūmē lāx maēmale-
 lēda begwānemē lē'wis geneme; wā, lā āx'ēdxa q'lōyaakwē k'ādze-
 kwa, qa's dēdeg'ig'indēs lāxa lāelōgūmē. Wā, g'il'mēsē gwāla, laē 50
 āx'ēdxa 'wālasē mōgūg'a k'ats!Enaq. Wā, lā āx'ēdxa malaqelaat'sē
 'wālas lōq!wāxa nek'lūlē lē'wa q'lēsena, qa's g'āxē hāng'alīlas
 lāxēs k'waē'lasē. Wā, lā tsēqasa 'wālasē mōgūg'a k'ats!Enaq lāq,
 qa's xwētelga'yēs lāq. Wā, g'il'mēsē gwālexs laē tsēts'odālas
 lāxa lāelōgūmē. Wā, āl'mēsē gwālexs laē elāq qōt!a. Wā, 55
 āx'ūsā'mēsē hē gwēg'ilaxa waōkwē. Wā, g'il'mēsē gwālexs laē
 āx'ēdēxs l'ē'na, qa's k'lūq!eqēs lāq. Wā, āl'mēsē gwālexs laē
 hanelqeya'ya l'ē'na lāx ōkūya'yasa mālaaxstaakwē nek'lūl lē'wa
 q'lēsena. Wā, g'il'mēsē gwālexs laē ts'lāsa tsōlolagats'lē l'Exōs-
 gem lāxēs lā'wūnemē. Wā, hē'mis la ts'ewanaēselas lāxēs 60
 lē'lānemē. Wā, g'il'mēsē 'wilxtōxs laē k'aēsasa mālaaxstaak' ts'lāla
 lāelōgūmaxa nek'lūl lē'wa q'lēsena lāxa hēhayasek'olilē. Wā, laem
 maēmalelēda begwānemē lē'wis genemaxa 'nāl'nēmēxla lālogūma.
 Wā, g'il'mēsē 'wilgalīlexs laē hēx'idaem 'yōs'ideq'da'xwa. Wā,
 lāx'da'xwē 'wa'wī'laaqēxs laē 'yōs'ideq. Wā, g'il'mēsē 'wī'laxs laē 65
 hōqūwelsa. Wā, laem hewāxa nagēk'ilax 'wāpa, qaxs gwāq!Elaaq

67 drink any water after eating it, for they do not want | to lose the good taste of the salal-berries from their mouths. | That is all about this. |

1 **Huckleberries.**—As¹ soon as (the woman) enters her house, she puts down | the two baskets, takes a | short wide board and puts it down flat near the place | where she always sits; and she takes a log and || 5 rolls it towards the board, so that one end of the short wide board rests on it. | When this is done, it is like this: |



She also takes a piece of wood which is not really thick (2) and | puts it down, and she takes a new mat (4) and | spreads it out. She 1 3 4 2
10 lifts up the edge so that it lies on the piece of fire-wood at (2), || and she lifts up the lower end of the board (3) for cleaning the | huckleberries, and spreads under it one edge of the mat (4) on to which the | cleaned huckleberries roll. As soon as this has been done, she pushes small pieces of wood under the | sides of the cleaning-board, so that it lies firmly on the support (1) | for the cleaning-board. After 15 all this has been done, she takes a || bucket with water and puts it down; and she takes her | huckleberry-baskets, unties the top, and takes off the | skunk-cabbage covering. As soon as all this is off, she takes the | bucket and pours water over the board (3). | The water 20 runs over it, as it runs down the board (3). || As soon as it is wet, she |

67 lawāyēs ēx'p!aē!lexawā'yē qaēda ēx'p!esgema'yasa nek'ūlē. Wā, laemxaē gwāla.

1 **Huckleberries.**—Wā,¹ g'il'mēsē laēl lāxēs g'ōkwaxs laē ōxleg'alī-laxēs gwēgwadats!ē laelxa'yā. Wā, lā hēx'idaem āx'ēdxa ts!ā-ts!ax'ūsemē 'wadzō saōk', qa's pāx'alilēs lāxa mak'alāmē lāx hēmenē'lasē k!waē'lats. Wā, lāxaē āx'ēdxa lēkwē leqwa, qa's 5 g'āxē lēn'nākūlas qa's g'āxē gēlbalīlas lāxa ts!āts!ax'ūsemē 'wadzō saōkwa. Wā, g'il'mēsē gwālalilexs laē g'a gwālēg'a (*fig.*). Wā, lāxaē āx'ēdxa k'lēsē ālaem lēk'ū lēx'en leqwa, yīx (2), qa's lā k'at!ālīlas. Wā, lāxaē āx'ēdxa 'wālasē Eldzō lē'wa'yā (4) qa's lā Lep!ālīlas. Wā, lā ēk'!enxūlaxs laē Lep!ena'yē āpsenxa'yas lāx 10 xwālenxa'yē (2). Wā, lā wibendex benba'yas k'imdedzōwaxa gwādemē (3), qa's Lebābōdēs āpsenxa'yas (4) xa q'lumendzowasa k'imdekwe gwādema, Wā, g'il'mēsē gwālexs laē g'āpi'lālax ēwūn-xa'yas k'imdedzowa qa ēk'ēs pāxenayaēna'yas lāxa qēnolīlasa k'imdezowaxa gwādemē (1). Wā, g'il'mēsē gwālexs laē āx'ēdxēs 15 'wābets!āla nagats!ā qa g'āxēs ha'nēla. Wā, lāxaē āx'ēdxēs gwēgwadats!ē laelxa'yā, qa's qwēleyindālēq, qa's lawālēx lēlepeya-yas k'lik'aōk'wa. Wā, g'il'mēsē 'wī'la la laweyakwa laē āx'ēdxa nagats!ē, qa's gūgedzōdēsa 'wāpē lāx ēk'!eba'yasa k'imdedzowa (3). Wā, lā wāg'ildzāyēda 'wāpaxs laē wāxela lāxa k'imdedzowa (3). 20 Wā, g'il'mēsē hamelg'idzōd la k'ūngedzowa k'imdedzowaxs laē

¹ Continued from p. 211, line 40.

puts down her bucket, takes up the basket with huckleberries, and, | 21
beginning at the upper end of the cleaning-board, she pours on the
huckleberries | while it is still wet. The huckleberries roll down | to
the end of the cleaning-board, || on to the mat (4) which has been 25
spread out; and the | leaves stick to the cleaning-board (3), so that
there are | no leaves on the mat on to which the cleaned huckle-
berries roll. | As soon as the huckleberries are cleaned, | the woman
who works at them calls her husband to || take hold of one end of the 30
board; and they carry it | out of the house in which the huckle-
berries are being worked, and they put it down flat to be | dried, for,
as soon as it is dry, the | leaves fall off, and the wind | blows them
away. ||

Mashed Huckleberries.—Now, you know how huckleberries are 35
cleaned, | and I shall not talk about it again. | When the woman has
picked many huckleberries, she | asks her husband to go and invite
many people of different tribes, | and he sends out two young men to
call for the first time. || They name the name of the child of the host 40
who is about to give a feast of mashed | huckleberries. The woman
and her husband take out | oil and dishes and spoons, so that they
stand ready at the | left-hand side of the house in which mashed
huckleberries are to be eaten. | The house has already been cleaned,

hãng'alilasēs nagats'lē qa's k'!ōqūlilēxēs g'wādats'lē lex'a'ya, qa's 21
ēk'!ēbendēxa k'!m̄dedzōxs laē g'igēdzōtsa g'wādemē lāqēx, hē'maē
ālēs k'!ūngēdzālāsa 'wāpē. Wā, lā lōxūmg'ildzāyēda g'wādemē
k'!mtasō's qa's lā hēbendāla lōxwaxela lāxa k'!m̄dedzowaxs laē 25
hēdzōdālaxa q'!umendzowē Lebēl lē'wa'ya (4). Wā, lāla k'!ūde-
dzōdalē mamāmasa g'wādem̄sē lāxa k'!m̄dedzowē (3). Wā, laem
k'!eās lādzōdālēda mamāma lāxa q'!umendzowasa la k'!m̄dek' g'wā-
dema. Wā, g'il'mēsē lā 'wī'la lā k'!m̄dekwa g'wādemaxs laē
hēx'ida'ma g'wāgwatsēla ts'edāq lē'lālxēs lā'wūnemē qa lās 30
dādebendxa k'!m̄dedzowaxa g'wādemē, qa's lā t!axalaqēxs laē 30
lawelsas lāxēs g'wāgwatsi'lats'lē g'ōkwa, qa's lā pāx'elsas qa lemō-
dzo'x'widēs, qaxs g'il'maē lemōdzo'x'widēda k'!m̄dedzowaxa g'wā-
demaxs laē hēx'ida'em q'!ūpālē mamāmasa g'wādemaxs laē yōx'-
wītsō'sa yāla.¹

Mashed Huckleberries.—Laemlas q'!ōl'alelax k'!mt'ēna'wyaxa gwā- 35
demē. Wā, hē'mēsen lāg'ila k'!ēs nanēltsemāla g'wāgwēx's'āla lāq.
Wā, hē'maaxs q'!eyōlaēda ts'edāqaxa g'wādemaxs k'!ilaē, wā, lā
āxk'!ālaxēs lā'wūnemē qa lē'lalēsēxa q'!ēnemē lēlq'wālala'ya. Wā,
lā 'yālaqasa ma'lōkwē hā'yā'la, qa lās g'alil'ēs lē'lāla qaē. Wā,
laem lēqelax lēgēmas xūnōkwas g'watgūdaslaxa q'!wēdzekwē 40
g'wādema. Wā, lālēda ts'edāqē lē'wis lā'wūnemē āx'wūlt'!alilēlaxa
l'ē'na lē'wa lōelq'wē lē'wa k'!āk'ets'!enaqē qa g'āxēs g'walila lāx
g'emxōtstolilasa q'!wēdzex'g'aats'lāxa g'wādemē g'ōkwa, yixs lamaa-

¹ Continued on p. 754, line 1.

- 45 and mats have been spread out around it. || After the young men have called four times, the people come into the house where the | mashed huckleberries are to be eaten. Immediately they | begin to sing the feast songs; and now the | numaym of the host comes to help him put | the huckleberries into the dishes. ||
- 50 The dishes are half filled with huckleberries; and when | there are some in each, they begin to mash them with both hands, | so that they burst; and after they have | burst, they pour oil over them, so that there is one half | mashed huckleberries and one half oil. When
- 55 they have finished, || they distribute the spoons among the guests; and when each has one, they | put the dishes with the mashed huckleberries one in front of each six | men; and when they have been put down, | they begin to eat, and all | eat with their spoons the
- 60 mashed huckleberries; and they only || stop when they have eaten everything. Then they go out of the house. That is all | about it. | They never drink water afterwards. This is all about | one way, what I say about the huckleberries.
- 1 **Cleaning Huckleberries** (Blowing huckleberries).—When | a woman comes home who has tried to pick many huckleberries, but who has found only a few; | and when her basket is only half full of huckleberries, which she tried to shake off; | and when the men are sitting
- 5 on their summer seats || outside the house of the owner of the huckle-

- la! ekülélkwa g'ókwē. Wā, lāxaē LEpsē'stalilx^usa lēl^uwa'yē. Wā,
 45 g'il^umēs mōplenē'sta ētsē'stēda hā'yāl^uāxs g'āxaē 'wī^ulaēlēda q'lū-
 q'lūdze^ux^ug'ilaxa q!wēdze^ukwē g'wādema. Wā, lā hēx^uidaem k!wē-
 'lala denx^uitsa k!wēlayāla q!ēmdema. Wā, lāla 'wī^ulaem g'āxēda
 'nēmēmōtasa g'watēlāxa q!wēdze^ukwē g'wādem g'wēlāxa la k'a-
 ts!lāsa g'wādemē lāxa lōelq!wē.
- 50 Wā, laemxaē naengoyālēda lōelq!wāxa g'wādemē; wā, g'il^umēsē
 la q!wālxōts!ewakūxs lāx^uda'xwaē q!wēselgentsēs 'wī^uwax^usōlts!ā-
 na'yē lāxa g'wādemē qa 'nāxwēs kūx^uida. Wā, g'il^umēsē 'nāxwa
 la kūx^uida laē k'lūnq!eqasa L!ē'na lāq. Wā, laemxaē nāxsaap!ēda
 q!wēdze^ukwē g'wādem L^uwa L!ē'na. Wā, g'il^umēsē g'wālexs laē
- 55 ts!ewanaēdzema k'āk'ets!ēnaqē. Wā, g'il^umēsē 'wīlxtōxs laē k'aē-
 dzema q!wēq!wēdze^uts!āla lōelq!wāxa g'wādemē lāxa q!ēq!ēlāk^u
 bēbegwānem lāxa 'nāl^unēmēxla lōq!wa. Wā, g'il^umēsē 'wīl^ug'alī-
 tēxs lāx^uda'xwaē 'nāxwa 'yōs'itsēs k'āk'ets!ēnaqē. Wā, la'mē 'nā-
 xwa q!ūq!wēdzaagūxa q!wēdze^ukwē g'wādem. Wā, āl^uēmxaāwīsē
- 60 g'wālexs laē 'wīlaq. Wā hēx^uida'mēsē hōqūwēsa. Wā, laemxaē
 g'wālā. Wā, laem hēwāxa nāgēk'ilax 'wāpa. Wā, laēm g'wāl lāxa
 'nemx^uidāla g'wāgwēx^us'ala lāxa g'wādemē.
- 1 **Cleaning Huckleberries** (Pōxwaxa g'wādemē).—Wā, hē'maaxs
 g'āxaē nā'nakwēda k'!āk'!alemē ts!ēdāqxa g'wādemē, yīxs hōlalo-
 laaq, yīxs ā'maē negoyālēs k'āk'!alemāts!ē lexāxa g'wādemē.
 Wā, g'il^umēsē āwāq!ūsēda bēbegwānemē lāxa āwāqwa'yē lāx L!āsa-
 5 nā'yas g'ókwasa g'wādadāsa g'wādemē; laē hēgēlselaemsēs k'lā-

berries,—then (the woman) goes with the | huckleberries she has 6
shaken off to the men on the summer seat, and | puts down her basket.
The woman says, “Blow at the huckleberries that | I tried to shake
off!” and immediately | the men all put the right hand into the ||
huckleberry-basket that she tried to fill, and take a handful each, 10
pour | it to and fro from hand to hand, and blow at them so as to blow
off the leaves; | and when all the leaves have been blown off, they
put the huckleberries | into the mouth and eat them; and they only
stop eating the | blown huckleberries when they finish them. They
do this when it is || very hot, for the blown huckleberries are cooling 15
when they | are eaten on a warm day. That is all about this. |

Viburnum-Berries with Water and Oil.— | Now I will talk about the
eating of viburnum-berries | mixed with water and oil. They do not
invite many people || to eat these, for this is only the food for husband 20
and wife | and their children, when there are no more ripe viburnum-
berries, and when the man wishes to | invite his near relatives. When
winter comes, | and the oil they put on the viburnum-berries gets
thick, the | woman takes a wedge and wedges off the cover || of the 25
box containing the berries mixed with water and oil. When the
cover | is off, she takes a small dish and a spoon, and she puts the |
small dish on the corner of her box, and she dips the spoon into the |

k'!alemanemē gwādem lāxa āwāq!ūsē bēbegwānema, qā's lā hān- 6
gelsas lāq. Wā, lā 'nēk'ēda ts!ēdāqē: “Wāx'da'x^u lāg'a pōx'wid-
xen k'!āk'!alemanema qen gwādema.” Wā, hēx'ida'mēsa 'nā-
xwa bēbegwānem sats!āsēs hēhēlk!ōts!āna'yē e'eyasowa lāxa k'!ā-
k'!alemats!ē gwats!āla lex'a'ya qā's gōx'widē lāq. Wā, lā gōxō- 10
si'lālas lāxēs ēpsōts!āna'yaxs laē pōx'waq qā's pōx'ālēx mamāmas.
Wā, g'īl'mēsē 'wī'la la pōx'ewakwē mamamasēxs laē gōxk!ūsēlaq
lāxēs semsē qā's gwatgūt!ēdēq. Wā, āl'mēsē gwāl gwatgūt'xa pō-
kwē gwādemxs laē 'wī'laq. Wā, hēem hēx'dems gwēg'ilaqēxs
lōmaē ts!ēlqwēda 'nāla, qaxs k'!enōdzemaēda pōkwē gwādemxs 15
gwatgūt'sē'waaxa ts!ēlqwa 'nāla. Wā, laemxaē gwāla.

Viburnum-Berries with Water and Oil (L'EL!āgēx^ug'exa L'āk'wē
t!ēlsa).—Wā, lā'mēsēn ēdzaqwal gwāgwēx's'ālāl lāxa L'EL!āgēx^u-
g'āxa L'āk'wē t!ēlsa, yīxs k'!ēsaē L'ēlalayo lāxa q!ēnemē lēlqwā-
lala'ya, yīxs lēx'a'maē t!ēlst!asex gwēx'sdemasēda hayasāk'āla 20
L'ē'wis sāsēmaxa la k'!ēk!ayoēnxxa t!ēlsē, Lōxs 'nēk'aē, qā's
L'ēlalēxēs māk'mīg'ilē L'ēlēlāla. Wā, hēmaaxs laē ts!āwūnxa,
yīxs laē ālak'!āla genk'ē L'ēl'ēnaga'yasa t!ēlsē. Wā, hē'mis la
āx'ēdaatsa ts!ēdāqaxa Lēmg'ayowē, qā's lā Lēmg'ēlēlōdex yikū-
va'yasēs L'āgwats!ē t!ēls lāwatsa. Wā, g'īl'mēsē lawāg'īlēlē yikū- 25
yasēxs laē āx'ēdxa lālogūmē L'ē'wa k'āts!ēnaqē, qā's lā hāng'āgēntsa

- mixture of water and oil, for only this shows on top, for it | is thick.
- 30 She dips into it until she comes to the viburnum-berries. || Then she puts these into a small dish. When there are enough in it, she puts | the dish containing the water and oil and the berries next to the | box. She takes the cover and puts it on bottom-side up, so that | the pegs stand upward. After doing so, she picks up | the dish and
- 35 puts it down in front of her husband || and her children. After doing so, she takes her small | spoon-basket, and she gives each a spoon, | and they begin to eat with the spoons. Then they eat | the viburnum-berries mixed with oil and water. They are in clumps, for they stick together | on account of the thick oil. They do not blow out any-
- 40 thing || when they eat them, for the women clean them well when they are | working at the viburnum-berries. After they have eaten, the woman | takes her small dish and puts it away. She takes a dry salmon and | roasts half of it over the fire; and as soon as one side of it begins to be blistered | a little, it is done. Then she breaks it
- 45 into small pieces || and puts (the pieces) into a small dish. She places this in front | of her husband and children, and they eat it to take the | oil taste out of their mouths. Therefore they eat the blistered | salmon without oil. They eat dried salmon without oil, because | the oil and the viburnum-berries burn the throats of those

- 27 lālogūmē lāxes Lāgwatslē Lāwatsa. Wā, lā tsēqasēs k'āts!ēnaqē lāx qelōkwē Llē'na, qaxs lēx'a'maē la nēlāla āxa'yēxa t!ēlsē, yixs laē genk'a. Wā, hē'mēs la tsēqē'yēsōs lāg'aa lāxa t!ēlsē, qa's lā tsēts!ālas lāxa lālogūmē. Wā, g'il'mēsē hēlats!āxs laē hā'nōlilasa L!āx'uts!āla lālogūmaxa L!ākwē t!ēlsa lāx ōnālilasa L!āgwatslē Lāwatsa. Wā, lā āx'ēdxā yikūya'yas, qa's nēleyīndēs lāq, qa ēk'!ēbalisa L!ēl!ābedzā'yas. Wā, lā g'il'mēsē gwālēxs laē k'āg'ililaxa L!āx'uts!āla lālogūma, qa's lā k'ax'dzamōlilas lāxēs lā'wūnemē
- 35 Lē'wis sāsēmē. Wā, g'il'mēsē gwālēxs laē āx'ēdxēs ām'āmayaa-ts!āxa k'āts!ēnaqē k'āyats!ā, qa's lā ts!ēwanaēsas lax'da'xūq. Wā, lax'da'xwē 'yōs'itsēs k'āk'ets!ēnaqē lāq. Wā, la'mē L!ēl!ā-gēx'g'exa L!ākwē t!ēlsa, yix ām'āmsgēmālaē qaēs laēna'yē k!wa-tāla qaēda genk'a Llē'na. Wā, laēm k'leās pōx'ālayox'da'x's
- 40 laqēxs laē ha'mapeq, qaxs ālak!ālaēda ts!ēdāqē aēk!axs laē t!at!ēltsilaxēs t!ēlsē. Wā, g'il'mēsē wī'laqēxs laēda ts!ēdāqē k'āg'ililaxēs lālogūmē, qa's g'exāq. Wā, lā āx'ēdxā xa'masē, qa's dzadzax!ālēs lāxēs lēgwilēxa āpsōdilē. Wā, g'il'mēsē penpendzēdzōx'widēxs laē L!ōpā. Wā, lā k'!ōklūpsēndeq, qa ām'āmayas-
- 45 tōwēsēxs laē āxsts!ōts lāxa lālogūmē, qa's lā k'ax'dzamōlilas lāxēs lā'wūnemē Lē'wis sāsēmē. Wā, laēm laqōdēlts lāxēs laxp!āēl!ēxawa'yē. Wā, hē'mis lāg'ilas wēlwālxā ts!ēnkwē xa'masa. Wā, laēm wēlwālqēxs laē xēmsxasxa xa'masē, qaxs ālak!ālaē laq!ēxōyowa L!ēl!ēnaga'yasa t!ēlsāxs laē gwāla

who eat them. After || they have eaten the salmon without oil, | 50
they drink a little water. That is all about this. |

Ripe Sucked Viburnum-Berries.—When the viburnum-berries | are 1
quite ripe, they are sucked. | The woman takes her front-basket and
hangs it in front of her body. | Then she goes to the viburnum patch;
and when she gets there, she picks off (the berries) and puts them into
her || basket. When (her basket) is full, she goes | home. At once 5
she calls any one who likes to come, | and gives them ripe viburnum-
berries to suck. When | the guests come, they sit down. The
woman takes a new mat | and spreads it in front of her guests; and
when it is down on the floor, || she takes the basket with the berries 10
and pours them | on the mat that has been spread out. Then she
puts down her | basket, as it is now empty. She scatters the sucked
berries | over the whole length of the mat. As soon as this has been
done, | she takes an oil-dish and pours some oil into it. || After this 15
she puts it down next to the sucked berries. | Then the men take hold
of one bunch of | berries each, dip them into the oil, and put them
into the mouth, | and then they suck them. They just put them on
the tongue | and press them against the palate; and then the berry
bursts, || and they suck out the edible part. | The stems are thrown 20
into the fire. They continue doing this | while they are eating and

t!Elst!asaq. Wä, gril'mēsē 'wīlaxēs wēlwāltsewē ts!en^u xa^smasaxs 50
laē xāl!EX'īd nagēk'ilaxa 'wāpē. Wä, laem gwāla.

Ripe Sucked Viburnum-Berries (K'lūmdek^u t!Elsa).—Wä, hē'maaxs 1
laē ālak'lāla la neq!ēx'wīdēda t!Elsaxs laē k'lūmdekwa. Wä,
laasa ts!Edāqē āx'ēdxēs nānaagemē lex'a^ya, qa^s tek!lūpelēqēxs laē
lāxa t!Elyadē. Wä, gril'mēsē lāg'aa lāqēxs laē k'lūts!ālaxēs
nānaagemē lex'a^ya. Wä, gril'mēsē qōt!ē nānaagemasēxs g'āxaē 5
nā'na^x lāxēs g'ōkwē. Wä, hēx'ida'mēsē lē'lālaxēs gwe'yō qa^s
k!wāk!ūmdeg'amatsō'sēs k'lūmdek^{wē} t!Elsa. Wä, gril'mēsē g'āx
k'lūs'ālilēda lē'lānemaxs laēda ts!Edāqē āx'ēdxa eldzowē lē'wa'y^a
qa^s lā lepdzamōlilas lāxēs lē'lanemē. Wä, gril'mēsē gwā'alilēxs
laē āx'ēdxēs k'lūmdegwats!āxa t!Elsē lex'a^ya, qa^s lā gūgēdzōts 10
lāxa lepdzamalilē lē'wa'y^a. Wä, lā g'ēgalilasēs nānaagemē
lexāxs laē lōpts!āwa, qa^s lā hendzōtsa t!Elsē k'lūmdek^u lābendā-
lax 'wāsgemasasa k'lūmde^xg'adzowē lē'wa'y^a. Wä, gril'mēsē gwā-
lēxs laē āx'ēdxēs ts!ebats!ē qa^s k'lūnxts!ōdēsa lē'na lāq. Wä,
gril'mēsē gwālēxs laē k'inxelilas lāxa k'lūmdek^{wē} t!Elsa. Wä, 15
hēx'ida'mēsa 'nāxwa bēbegwānem dāx'idxa 'nemx!a k'lūmdek^u
t!Elsa, qa^s ts!ep!īdēs lāxa lē'na, qa^s ts!ōq!ūsēs lāxēs semsē.
Wä, hē'mis la k'lūmdatsēx. Wä, laem āem āx'ēdzōts lāxēs k'lēmē,
qa^s tek!ōstōdēs lāx ēk!ōdēlasēs semsē. Wä, hē'mis la kükūx'saatsa
t!Elsē. Wä, hē'mis la k'lūmdatsēx hāmts!āwasa t!Elsē. Wä, hē'mis la 20
ts!EXlālatsēs t!ēt!Elt!Elts!EXlā'yas. Wä, āx'sā'mēsē hē gwēgilaxs

- 22 sucking the viburnum-berries, and they only stop when everything has been eaten. | Some of them stop sooner, because they can not stand to have their tongues | rubbed through. These are the ones
 25 who have never eaten sucked viburnum-berries before. || As soon as they have done so, they go out. That is all about the viburnum-
 berry. |

- 1 **Steamed Viburnum-Berries.**—There is one thing that I forgot when I | described the steaming of viburnum-berries, | for you know the way in which viburnum-berries are picked when they are green. | In
 5 this way they are eaten in Knight Inlet. || As soon as the woman comes home, she picks off the stems and puts | the cleaned berries into the large basket. When | they have been picked off, she puts the large | basket with the picked berries in a cool corner of the house. | After this has been done, she goes into the woods, carrying
 10 rying her basket on her back. She is going to || look for fern-fronds and skunk-cabbage leaves, and she tries to find very broad ones. | As soon as she finds broad leaves of skunk-cabbages, | she breaks off the leaves; and when she has enough, she leaves them there | and goes on, carrying her basket on her back and looking for fern-fronds. When | she has found these, she puts the basket down, picks off the
 15 fern-fronds and || puts them into the basket. When it is full, | she ties down the top and carries the basket with fern-fronds | back the way she came. She picks up the skunk-cabbage on her way | home.

- 22 k'ük'lumDEX^ug'äxa t!elsē. Wä, ä!mēsē gwālexs laē 'wī'lēda wāōkwē. Wä, lä geyōl gwāla wāyats!äläqxa geyōlē basamasxēs k'īlemēxa yāg'ilwatē lāx k'ük'lumDEX^ug'äxa k'ūmdekwē t!elsa. Wä,
 25 g'il'mēsē gwālexs laē hōqūwelsa. Wä, laem gwāl lāxa t!elsē.

- 1 **Steamed Viburnum-Berries.**—^enemx^eidālag'in L!elēlawēk' lāx gwēgilasaxa t!elsaxs kūnsasē^ewaēda kūnēkwē t!elsa, yixs le^emaaxīlaqōs q!älēlax gwēgilasasa t!elsäxa t!elsaxs hē^emaē älēs lēnēnsemē. Wä, hē^emis gwēx'saxs laē t!elsasē^ewa lāx Dzawadē. Wä,
 5 g'il'mēsē g'āx nā'nakūxs laē k'ūlpālaq lāxēs yix^einē, qā's k'!ats!älēsa la k'ūlbek' t!els lāxa nāg'ē 'wālas lexā'ya. Wä, g'il'mēsē 'wī'la la k'ūlbekwaxs laē hāng'alīdasēs k'ūlbex^ut!älā t!ēldzats!ē 'wālas nāg'ē lexā'ya lāxa 'wūdanēgwī'lasēs g'ōkwē. Wä, g'il'mēsē gwālexs laē ālē^esta lāxa āl!ē ōxlālaxēs lexā'yē. Wä, laem lāl
 10 ālāx gēmsa lē^ewa k'!ek'!aōk!waxa ālā la āwādzōxlā k'!ek'!aōk!wā ālāsō's. Wä, g'il'mēsē q!āxa āwādzōxlewē k'!ek'!aōkwaxs laē hēx^eidaem plōx^ewīdeq. Wä, g'il'mēsē hēlolexs laē gēmxēsālāqēxs laē ōxlālaxēs lexā'yē, qā's lā ālāx gēmsa. Wä, g'il'mēsē q!āqēxs laē ōxlēg'aelsaxēs lexā'yē, qā's k'ūlx^eidēxa gēmsē, qā's
 15 lā k'ūlts!ālas lāxēs gēmdzats!ēyē lexā'ya. Wä, g'il'mēsē qōt!axs laē t!ēmāk'iyīndeq. Wä, lā ōxlex^eidxēs gēmdzats!ēyē lexā'ya, qā's g'āxē gāgēmxbalaxēs k'!āk'!aok!wānēmaxs g'āxaē nā'nakwa

Then she puts down the skunk-cabbage at the place where she | put the large basket, and she puts down the || basket with the fern- 20 fronds. After this has been done, she takes | her clam-digging stick and a large horse-clam shell, and she sits down | in an empty corner of the house. Then she pushes the digging-stick into the ground so that it | stands and measures off (a distance) two spans away from it. | Then she uses a small || cedar-stick for a mark. She takes her 25 clam-digging stick and marks | a line on the floor, beginning at the place where it was standing to the place where the cedar-stick is standing. | Then she measures another two spans | from the end of her mark. | She puts up a cedar-stick at the end of the line that she measured, || and marks it, starting from the end of her mark towards the cedar- 30 stick that is standing up. | After she has done so, it is this way: |



After she has done so, she takes the cedar-stick and measures with it, beginning at (1) and going | towards (2), and she also measures the line (3) to (4). | After she has done this, she takes the cedar-stick and puts it up || at the end of the last line she measured, and she | measures again 35 with her cedar-stick the distance from (1) to (3); | she marks the end of the cedar-stick measure; | after this she puts it down, begin-

lāxēs g'ōkwē. Wā, lāxaē gēmxalīfasa k'lek'laōk'wa lax lā hā'nē- 18
latsēs tēldzats!ēyē nāg'ē 'wālas lexā'yē. Wā, hēemxaāwisē ōxle-
galīfāsēs gēmdzats!ēyē lexā'ya. Wā, g'il'mēsē g'wālexs laē āx'ēd- 20
xa k'līlākwē lē'wa 'wālasē xālaētsa met'lāna'yē. Wā, lā k'lwāgalīl
lāxa lōbenēgwīlasēs g'ōkwē ts!ex'betalīlē ōba'yasēs k'elākwē, qa
lāelēs. Wā, hē'mis lag'āg'ililatsēs laē bāl'idxa ma'p!enk'ē
lāxens q'wāq!wax'ts!āna'yēx, yix 'wāsgemasasēs laē lāg'alīfasa
k'wa'xlōdzēsē lāq. Wā, lā āx'ēdxēs k'elākwē, qa's xūlt!ēdēs 25
ōba'yas g'āg'ilīl lāx lāelasdās lālaa lāxa lāelē k'lwā'xlōdzesa. Wā,
g'il'mēsē g'wālexs laē ēt!ēd bāl'idxa hāmōdengāla lāx ma'p!enk'ē
lāxens q'wāq!wax'ts!āna'yēx g'āg'īlela lāx ōba'yas xūltā'yas. Wā,
lāxaē āx'ēdxa k'wa'xlōdzēsē, qa's lāg'alīlēs lāx welg'ilīlasas. Wā,
la'mē ēt!ēd xūlt!ēdeq g'āg'ilīl lāx ōba'yasēs xūltā'yē lālaa lāxa lāelē 30
k'lwaxlōdzesa. Wā, g'il'mēsē g'wālexs laē g'a g'wālēg'a (fig.). Wā,
lā ēt!ēd āx'ēdxa k'wa'xlāwē qa's mēns'īdēs g'āg'īlela lāx (1) lālaa
lāx (2). Wā, hē'mis la mēns'īdayosēs (3) lālaa lāx (4). Wā,
g'il'mēsē g'wālexs laaxat! āx'ēdxa k'wa'xlōdzēsē, qa's lāg'alīlēs
lāx 'wālaasas ōba'yasa menyayowē. k'wa'xlāwa. Wā, lāxaē ēt!ēd 35
mēns'ītsēs k'wa'xlāwē menyayo g'āg'ilīl lāx (1) lālaa lāx (3), yix
āwālagālaasas. Wā, lā xūlt!alēlōdeq lāxēs k'wa'xlāwē menyayowa.
Wā, g'il'mēsē g'wālexs laē k'at!alīlas g'āg'ilīl lāx (2) lālaa

- ning at (2), | towards (4), and she marks it. Then it is in this way:
- 40 After || she has marked it, she begins to dig along the marks which she has put down. She digs with her | digging-stick and the large shell. When the hole is one span | and four fingerwidths deep, she | stops digging. She takes dry | driftwood and puts it into the hole;
- 45 and as soon as it shows level with the ground, || she puts small pieces of driftwood over it crosswise. Then she puts | stones on; and after this has been done, she lights a fire underneath for steaming | the mashed viburnum-berries. When the fire blazes up, she takes a large | dish, washes it out well with water, and, when it is clean, | she takes the basket with viburnum-berries and puts it down
- 50 next || to the washed large dish. She takes her husband's stone hammer | and sits down next to the large dish. Then | she takes a handful of green picked berries and puts them into the | large dish. Then she pounds them with the stone hammer until | they are crushed. When they are all crushed, she gathers them up at one
- 55 end || of the large dish, and she takes another handful of berries | with her left hand, puts them into the steaming-box for green | viburnum-berries, and she pounds them with her | stone hammer with which she crushes them. When they are all crushed, | she gathers them up at the end, like the first ones that she crushed; ||
- 60 and she continues doing this with the whole number of green berries.

- lax (4). Wā, la^mē xūltlēdeq, qa gās gwālēg'a (fig.). Wā, g'il^mēsē
 40 gwāl xūltsēstalaqēxs laē negetenēxēs xūlta'yaxs laē 'lāp^wūlts'lālasēs
 k'!Elakwē lē^wis xālaēsē lāq. Wā, g'il^mēsē la mōdenbāla ēseg-i-
 wa'yas lāx 'nemp!enk'ē lāxens q!wāq!waxts!āna'yēx, yix 'wāla-
 bētalilasas 'lāpa'yasēxs laē gwāl 'lāpaq. Wā, lā āx'ēdxa lēm^xwa
 q!lāq!lēxema, qa's lēx^uts'lālēs lāq. Wā, g'il^mēsē nēlk'eyax'īdexs laē
 45 gayi'lālax ōkūya'yas yisa q!lāq!lēxemē. Wā, hē'mis la xeqūyintsōsa
 t!lēsemē. Wā, g'il^mēsē gwālexs laē mēnabōtsa gūlta lāxēs kūnyas-
 laxa q!wēlkwē t!Elsa. Wā, g'il^mēsē x'iqostāxs laē āx'ēdxa 'wālasē
 lōq!wa, qa's aēk'lē ts!ōxūg'intsā 'wāpē lāq. Wā, g'il^mēsē lā ēg'i-
 g'axs laē āx'ēdxēs t!Elts!āla nāg'ē lēxa'ya, qa's lā hāng'āgelīlas
 50 lāxa ts!ōxūg'aakwē 'wālas lōq!wa. Wā, lāxaē āx'ēdex pelpeqla-
 sēs lā'wūnemē. Wā, lā k!wag'āgelīlaxa 'wālasē lōq!wa, qa's gōx-
 'widē lāxa lēnlenxsemē k!ūlbek^u t!Elsa, qa's lā grōxts!ōts lāxa
 'wālasē lōq!wa. Wā, hē'mis la lēselgayaatsēda pelpelqē lāq, qa
 q!wēq!ūlts!ēs. Wā, g'il^mēsē 'wī'welx'sexs laē gōlbents lāx āpsbēl-
 55 ts!āwasa 'wālasē lōq!wa. Wā, lāxaē ēt!ēd gōx'wid lāxa t!Elsa-
 sēs gemxōlts!āna'yē, qa's lā goxts!ōts lāxa q!lōlats!āxa lēnlenx-
 semē t!Elts!āla 'wālas lōq!wa. Wā, lāxaē ēt!ēd lēselgentsēs lēsel-
 gayayowē pelpelq lāq. Wā, g'il^memxaāwisē 'wī'welx's q!wēq!ūl-
 ts!Exs laē gōlbents lāxaax lāasasēs g'ilx'dē q!wēla'ya. Wā, āx^u-
 60 sāmēsē hē gwēgilax 'wāxaasa lēnlenxsemē t!Elsa. Wā, g'il^mēsē

When | all have been crushed, she takes her basket to the back 61
of the | house, and breaks off tips of | alder-tree branches and puts
them into the basket. When she has enough of these, | she picks
up old alder-leaves and lays them on top; || and when she has 65
enough of these, she carries them back | to the house, and she
puts them down where she is going to steam the pounded | green
viburnum-berries. When she has done so, she takes her tongs | and
puts them down, and she also goes to draw water in her bucket, so
that it is | ready, and she also has a mat to cover them. When ||
everything is in readiness, she waits until the | fire-wood is burnt up, 70
although the stones are already red-hot on the fire | in the place where
she is going to steam the berries. A long time after she has seen that
the fire | has burned out, she takes her tongs and picks | out the
charcoal that is left. When || it has all been taken out, she levels 75
down the red-hot stones | until they are level. After doing so, she
waits again | for a short time, for she wants the charcoal to be all
burned. | As soon as she sees that it is all | burnt up, she takes her
bucket with water and sprinkles || a little water over the red-hot 80
stones, until | the ashes that stick to the stones fly off. When this
has been done, she takes the | tips of the alder-branches and puts
them on the | stones; and after they are on, she puts the dead leaves

‘wī’la la leLEX’saakūxs laē āx’ēdxēs lexa’yē, qa’s lā lax ālēg’a’yasēs
g’ōkwē, qa’s lā L!eqwāxela lāx ōbałts!āna’yasa L!enak’asa 61
L!āsmesē. Lā, lex’u’s!ālas lāxēs lexa’yē. Wā, g’il’mēsē hēlōLEXs
laē laxels’id lāxa leq’ēmēsē, qa’s lā lexeyindālas lāq. Wā,
g’il’emxaāwis hēlōLEXs g’āxaē ōxlālaq, qa’s g’āxē ōxlaēlelaq
lāxēs g’ōkwē, qa’s lā ōxleg’alilas lāxēs kūnyasLaxa q!wēlkwē 65
lenlenxsem t!ēlsa. Wā, g’il’mēsē g’wālexs laē āx’ēdxēs k’l!pālāa,
qa g’āxēs k’ādēla. Wā, lāxaē tsāxa ‘wāpasēs nagats!ē, qa gāxēs
g’wālil hū’nēla. Wā, hū’misa lē’wa’yē, qa nāyimLES. Wā, g’il’mēsē
‘wī’la g’āx g’wāxg’ūlilaxs laē ēdzēla, qa ālax’ēdēs ‘wī’la q!ūlx’ēdēda
leqwa, yixs wāx’maē lā mēmēntsemx’ēdēda t!ēsemē xex’Lālālēs 70
lāx ōts!āwas kūnyasLAS. Wā la’mēsē gālak’asexs laē dōqūlaqēxs
le’maē ‘wī’la q!ūlx’ēda. Wā, lā āx’ēdxēs k’l!pālāa, qa’s k’l!k’la-
pūqewēxa xāl!a g’ig’ayawēsa q!wāq!walemotē ts!ōna. Wā, g’il-
mēsē wilg’ilqaxs laē ‘nemāk’eyindxa x’ix’EXSEMāla t!ēsema qa
‘nemāk’iyēs. Wā, g’il’mēsē g’wālexs laaxat! ēt!ēd selt!ēda qa’s 75
yāwas’idē x’ōs’ida. Wā, la’mē ‘nēx’ qa ālak’alēs q!walaema
ts!ōts!Elx!a’yē. Wā, g’il’mēsē dōqūlaqēxs le’maē ālak’ālā la
q!ūlx’ēdexs laē āx’ēdxēs nagats!ē ‘wābets!ālila, qa’s xāl!EX’ēdē
xōdzeLEYintsa ‘wāpē lāx ōkū’yasa x’ix’EXSEMāla t!ēsema, qa
q!EX’ūłts!āwēsa gūna’yē lāq. Wā, g’il’mēsē g’wālexs laē āx’ēdxa 80
ōbałts!āna’yasa L!enāk’asa L!āsmesē, qa’s lā lexūg’indālas lāxa
t!ēsemē. Wā, g’il’mēsē ‘wılts!āxs laē lexeyindālas leq’ēmēsē lāq,

on. | She scatters these until they are level. When this is done, she ||
 85 takes the fern-leaves and spreads them carefully so that they are
 thick. | After this she takes the skunk-cabbage leaves and | spreads
 them over them. She bends the edges upwards inside the | steaming-
 hole, and she lays them so that they will not leak, one on top of the
 other. | When this has been done, she takes the large dish which
 90 holds the pounded || viburnum-berries, and she pours them into the
 steaming hole. When | this has been done, she puts down the
 empty large dish. She takes | broad leaves of the skunk-cabbage
 and spreads them well over what she is | steaming, and so that it
 does not leak. Then | she takes her bucket and pours the water in
 95 between || the leaves enveloping the viburnum-berries | which she is
 steaming, and the side of the steaming-hole. As soon as she has
 poured water all round it, | she takes more skunk-cabbage leaves,
 spreads them over, and | takes a mat, and she adds still more cover
 to keep the steam down. | After this has been done, she takes a large
 100 shell and scrapes the soil up, || and with it she covers the mats.
 That is all about the steaming of viburnum-berries. |

When morning comes after the day when she steamed the viburnum-
 berries, and | when it is almost evening, the woman who steams the
 viburnum-berries takes the large dish | and pours some water into it.

qa's gōlg'ilgayēq, qa 'nemāk'eyēs. Wā, g'il'mēsē gwālexs laē
 85 āx'ēdxa gēmsē, qa's lā aēk'la lēxeyindālas lāq, qa wākwēs. Wā,
 g'il'mēsē gwālexs lāē āx'ēdxa k'!ēk'!aōk'!wa, qa's lā aēk'la lēpe-
 yindālas lāq. Wā, la'mē ēk'!ēbalē ōba'yas lāx ēwanēx'ts!āwasa
 kūnyasē. Wā, lāxaē aemxaakwa lāxēs pāpeqewak!wēna'yē. Wā,
 g'il'mēsē gwālexs laē āx'ēdxa 'wālasē lōq'!wa, yīxa q'!ūlx'ts!ālāxa
 90 q'!wēlkwē t!ēlsa, qa's lā qepts!ōts lāxa kūnyasē. Wā, g'il'mēsē
 gwālexs laē hāng'alīlāsa 'wālasē lōq'!wa la lōpts!ā. Wā, lā āx'ēdxa
 āwādzoxlō k'!ēk'!aōk'!wa, qa's aēk'!ēxs laē lēpeyindālas lāxēs
 kūnsasēwē. Wā, laemxaē aemxaq. Wā, g'il'mēsē gwālexs laē
 āx'ēdxēs 'wābets!āla nagats!ā, qa's gwāqōdēs lāx āwagawa'yasa
 95 sāsgema'yasēs kūnsāsēwē t!ēlsa k'!ēk'!aōk'!wa lō' ēwanēqwasa
 kūnyats!āsēxa t!ēlsē. Wā, g'il'mēsē 'wīla gūx'idex āwē'stāsēxs
 laē āx'ēdxa wāōk' k'!ēk'!aōk'!wa, qa's lēpeyindālēs lāq. Wā, lā
 āx'ēdxa lē'wa'yē, qa's hēlōkūyindē lā nāseyōnts lāq. Wā, g'il'mēsē
 gwālexs laē āx'ēdxa 'wālasē xālaēsa qa's xelx'ēidēs lāxa dzeqwa,
 100 qa's dzemdzemenxendēx āwē'stāsa na'yīmē lē'wa'yā. Wā, la'mē
 gwāla kūnsāxa t!ēlsē lāxēq.

Wā, hē'mēxs gaālaaxs laē gwāla kūnsāxa t!ēlsē. Wā, g'il'mēsē
 elāq dzāqwxas laēda kūnts!ēnoxwē ts!ēdāq āx'ēdxa 'wālasē lōq'!wa,
 qa's gūxts!ōdēsa 'wāpē lāqēxs laē ts!ōxūg'indeq, qa lāwāyēsa

She washes it out, so that all the || crushed viburnum-berries come off, 5
 for the dish in which she steams the berries is the same dish in which
 she | crushed them. When it is clean, she | puts it down next to
 the steaming-hole. She takes a large | ladle, which is made for this
 kind of work, to scoop | out things that are still hot. She takes it
 and || puts it into the large dish. When this is done, she takes a | 10
 large clam-shell and scrapes away the soil with which she covered |
 the steaming-hole. When it is all off, she takes | hold of two corners
 of the mat, turns it back, and puts it down on the floor. | Now the
 cooked skunk-cabbage wrapping begins to show. || She peels it off; 15
 and when it is off, the steamed | viburnum-berries look like
 thick dirty water. | They are reddish in color. When all the skunk-
 cabbage leaves have been taken off, she | takes the large dish in
 which the large ladle is kept and | puts it down by the side of the
 hole. Then she takes out the long-handled ladle, || dips it into the 20
 steaming-hole, and pours the viburnum-berries into the large | dish.
 She does not stop until they are all in the large dish. | Then they have
 all been taken out of the steaming-hole. As soon as this is finished, |
 she takes up the dish in which the steamed berries are, and | puts it
 in a cool place. She lets it cool off quickly. Then she takes a || mat 25
 and puts it over it, for she does not want the soot to drop | into it.

q'wēq!walēsawa'yē t!els k'ūdēg'ēq, qaxs hē'maē q'wēlts!ā!ax'dxa 5
 q'wēlkwē t!elsa, yix lā kūnsasō's. Wā, g'il'mēsē la ēg'ig'axs laē
 k'anōlilas lāxēs kūnyasē. Wā, lāxaē āx'ēdxā 'wā!ask'asē k'āts!ē-
 naqaxa hēk'lūmg'ilīmē k'asēlē g'ilt!EXLāla k'āts!ēnaqa qa xelōlts!ā-
 layāxa hēēm ālē ts!ēlqwa. Wā, hēēm āx'ētsō'sē, qa's lā g'i-
 ts!ōts lāxa 'wālasē lōq!wa. Wā, g'il'mēsē g'wā!exs laē āx'ēdxā 10
 'wālasē xā!aēsa, qa's lā g'olaxēlas lāxa dzeqwxaxa dzemsge-
 mēx'dāsēs kūnsasē'wē t!elsa. Wā, g'il'mēsē 'wī'laxaxs laē dāden-
 xēdxā lē'wa'yē, qa NELE'nākūlamasēqēxs laē āx'ā!līaq. Wā, la-
 'mēs xamasgēmg'alilēda sāsēgēma'yē la L!EL!EBedzō k'!Ek'!aōkwa.
 Wā, la'mē qūsā!aq. Wā, g'il'mēsē 'wī'lāxs laē āēm la q!ōts!āwa 15
 kūnēkwē t!elsa la yāxa hē g'wēx'sa genk'āsōx nēqwax 'wāpa.
 Wā, la L!AL!axostāla. Wā, g'il'mēsē 'wī'lāwēda k'!Ek'!aōk'waxs laē
 āx'ēdxā 'wālasē lōq!waxs g'its!āmaēda 'wālasē k'āts!ēnaq lāxēs
 laē hā'nōlilas lāq. Wā, lā dōlts!ōdxā g'ilt!EXLāla k'āts!ēnaqa,
 qa's tsēqēs lāxa kūnēkwē t!elsa, qa's lā tsēts!ālas lāxa 'wālasē 20
 lōq!wa. Wā, āl'mēsē g'wā!exs laē 'wīlts!ā lāxa 'wālasē lōq!wa,
 yixs laē 'wīlg'ilts!āwēda kūnyats!āq. Wā, g'il'mēsē g'wā!exs laē
 k'āg'alilaxa kūnēx'tsālaxa kūnēkwē t!els 'wālas lōq!wa, qa's lā
 k'āg'alilās lāxa 'wūdaēlē, qa hālabalēs 'wūdex'īda. Wā, lā āx'ēdxā
 lē'wa'yē, qa's pāqeyīndēs lāq, qaxs g'wāq!ēlaaq q!ūpstalēda q!walō- 25
 besē lāq. Wā, g'il'mēsē g'wā!exs laē āx'ēdxā hā'yā!a lōēlq!wa

- 27 After doing this, she takes medium-sized dishes | and washes them out with water. When this has been done, | she piles them up. Then she takes her spoon basket, in order to | have it ready, and puts it down next to her seat. When she thinks that the || steamed viburnum-berries are cold enough, she sends her husband to invite whomever he | likes among his friends, or, if he wishes | to invite (them), the members of his numaym. He invites them to | come and eat steamed crushed berries. When they | come in, the woman gets
- 35 ready. She takes a || medium-sized dish from the pile, and she puts it down at the | place where she always sits; and she takes oil and | puts it down where she sits; and finally she takes the dish containing | the steamed crushed viburnum-berries and puts it down | just outside of her seat. Then she takes a medium-sized || dish and puts it across the corner of the large dish in which the steamed | crushed viburnum-berries are. She takes a long-handled ladle, | dips it into the berries, and puts it into a medium-sized | dish. When it is half full, she puts it down; and | she does this with all the medium-sized
- 45 dishes. When || the crushed steamed viburnum-berries are in all of them, she takes | oil and pours it in. She does not put in very much oil. | When she has done so, she distributes the spoons among the | guests of her husband; and when every one has one, the woman herself | places the medium-sized dishes before them. There is || one
- 27 qa's aëk'le ts!öxwü'g'idälaq yisa 'wäpë. Wä, g'il'mesë gwälexs laë māxogwalilaq. Wä, läxaë äx'ëdxës k'ayats!ë, qa g'äxës gwä-lila läx k!waëlasas. Wä, g'il'mesë k'ötaqë laem 'wüdex'idës
- 30 künëkwë t!elsaxs laë 'yälāqasës lä'wünemë, qa läs Lë'lälaxës gwe'yöwë, qa's Lë'lälāse'wë läxës 'në'nemökwë Lōxs 'nëk'aë, qa's hë Lë'lälāse'wës 'ne'mēmotë. Wä, la'mesë Lë'lälāx'da'xüq, qa g'äxës t!elst!asxa q!wëlkwë künëkwë t!elsa. Wä, g'il'mesë g'äx 'wilaëlexs laë hëx'ida xwāna'idëda ts!edāqë, qa's äx'ëdëxa
- 35 hā'yāl'a löq!wa läxës maxölilasë, qa's g'äxë mex'älilas läxës hēmēnēlasë k!waëlasa. Wä, läxaë äx'ëdxa L!ë'na, qa's g'äxës hā'nēl läx k!waëlasas. Wä, lä älexsdälaxs laë äx'ëdxa künëx'ts!äläxa q!wëlkwë künëkwë t!els 'wālas löq!wa, qa's g'äxë häng'alilas läx L!asälilasës k!waëlasë. Wä, lä äx'ëdxa 'nemëx!a läxa hä'yāl'a
- 40 löq!wa, qa's häng'ägēdës läxa 'wālasë löq!wa künëx'ts!älāxa q!wëlkwë künëk' t!elsa. Wä, lä äx'ëdxa g'ilt!ex!älā k'äts!ēnaqa, qa's tsëx'idës läxa künëkwë t!elsa, qa's lä tsëyōselas läxa hēlä löq!wa. Wä, g'il'mesë negōyoxsdälaxs laë k'äg'alilas. Wä, lä 'nāxwaem hë gwëx'idxa waökwë hä'yāl'a löelq!wa. Wä, g'il'mesë
- 45 'wila la t!ët!elts!älāxa q!wëlkwë künëkwë t!elsexs laë äx'ëdxa L!ë'na, qa's k'lünq!eqës läq. Wä, lä k'lēs ālaem q!ëqxa L!ë'na. Wä, g'il'mesë gwälexs laë ts!ewanaēsasa k'äk'ets!ēnaqë läx Lë'lā-nemasës lä'wünemë. Wä, g'il'mesë 'wiltōxs laë k'aēsēda ts!ē-dāqasa hä'yāl'a löelq!wa. Wä, la'më yaëyüdōkwa bēbēgwānemë

dish for each three men. When she has put them down, | the guests 51
at once take their spoons and begin to eat the | steamed viburnum-
berries; and after they have eaten, they drink a very little | water
to rinse their mouths. After doing this, | they go out; and now at
last this is all about the eating of || crushed steamed viburnum- 55
berries. |

Brittle Crabapples.—The time to pick crabapples | is when they 1
get large, when they are still green. When | the woman sees that
the apples are getting large, she takes her | small basket and goes
where good crabapples are, and picks them off. || She puts them into 5
her small basket; and when it is full, | she goes home. Then she
calls her husband and her | children to come and sit down; and when
they sit down, she | spreads a food-mat in front of them. | She takes
the basket with crabapples and pours the apples on the || mat. Then 10
they take hold of | the bunches of crabapples, one of each, and bite off
the | crabapples from the stems and eat them. They | continue doing
so, and only stop when they have | all been eaten. They do not eat oil
with them, because there is juice inside. || Brittle crabapples are not 15
given at a feast to many tribes, | for only the married couple and
their children eat | them. That is all about this. |

lāxa 'nāl'nēmēxla hēla lōq!wa. Wā, g'il'mēsē 'wīl'galīlēxs laē 50
hēx'ida'ma lē'lānēmē dāx'īdxēs k'āk'ets!ēnaqē, qa's 'yōs'idēxa
kūnēkwē q!wēltaak' t!ēlsa. Wā, g'il'mēsē g'wālēxs laē xāl!ēx'īd
nāgēk'ilaxa 'wāpē, qa's ts!ēwēl!ēxōdayowē. Wā, g'il'mēsē g'wā-
lēxs laē hōqūwēlsa. Wā, lawēs!ē g'wāl lāxa t!ēlst!asaxa kūnēkwē
q!wēlk' t!ēlsa. Wā, laem g'wāla. 55

Brittle Crabapples.—Xēmōk' tselx', yīxs hē'maē tselx'wīdex'demxa 1
tselx'waxs laē āwāwa, yīxs hē'maē ālēs lēnēnxsema. Wā, hē'maaxs
laēda ts!ēdāqē dōqwalaxa tselx'waxs lē'maē āwāwa. Wā, lā āx'ēdxēs
lālaxamē, qa's lā lāxa ēg'adāxa tselx'wē. Wā, la'mēs ēp!ēx!aq,
qa's lā ēpts!ālas lāxēs lālaxamē. Wā, g'il'mēsē qōt!axs g'āxaē 5
nā'nakwa lāxēs g'ōkwē. Wā, la'mē lē'lālaxēs lā'wūnēmē lē'wis
sāsemē, qa g'āxēs klūs'ālīla. Wā, g'il'mēsē k'lūs'ālīlēxs laē āx'ēd-
xa hā'madzowē lē'wā'ya, qa's lā lēpdzamōlīlas lax'da'xūq. Wā,
lā āx'ēdxēs tselwats!ē lālaxama, qa's lā gūgedzōtsa tselx'wē lāxa
lēbīlē tselx'utsaūdzō lē'wā'ya. Wā, hēx'ida'mēsē 'nā'xwa dāx'īd- 10
xa 'nāl'nēmēxla lāxa lēnēnxsemē tselx'wa, qa q!ēk'āla'x'īdēxa
tselx'wē lāxēs tsētselwanōwaxs laē xēm'wēdeq. Wā, la'mēsē
hēx'sāem gwēg'ilaqēxs tselx'utsa'xwāē. Wā, āl'mēsē g'wālēxs laē
'wī'lāq. Wā, la'mē hēwāxa ts!ēpas lāxa l!ē'na, qaxs 'wābets!āē.
Wā, la'mē k'lēs k!wēladzem lāxa q!ēnēmē lēlq'wālā'ya xēmōkwē 15
tselx'wa, yīxs lēx'a'maēda ha'yaseqāla lē'wis sāsemē tselx'utsa'xwa
xēmōkwē tselx'wa. Wā, laemxāē g'wāl lāxēq.

Crabapples and Oil.—This is the same as | viburnum-berries and oil, 20 about which I talked before, for you will || only have the same (description). |

Mashed Steamed Crabapples.—The | woman takes her small dish and her spoon, and she dips | some of the crabapples and water out of the box. Then she puts them into her small dish; and when it is | 25 half full, she takes it and puts it down next to her || place. She takes her husband's stone hammer, and she pounds | the crabapples in the small dish; and when they are all broken up, she | puts away the stone hammer that she was using, and she | mashes them with both hands. When they are all | mashed, she takes oil and pours it on, 30 much of it; || and when this is done, she calls her husband and her children | to come and sit down; and as soon as the whole family has assembled, the | woman takes her spoons and gives one to each. | Then they all eat with their spoons; and | they eat the mashed crab- 35 apples. They only stop || when they have been eaten. They never drink water after eating them. | That is all about it. |

Salal-berries and Crabapples (Salal-berry cakes mixed with mashed | crabapples).—The woman takes two dishes and | puts them down next to the place where she always sits. Then she takes | four cakes 5 of salal-berries and puts them into one of the dishes. || As soon as she has finished doing so, she takes some water and pours it in. |

18 **Crabapples and Oil.**—L!äkwē tselxwa; yixs hē^{maaxat}! g^{wēkwa} L!äkwē t!elsaxen lāx^{idaxat}! g^{wāgwēx} s^{āl}asa, yixs hē^{mēlaqōs} 20 âeml negeltewēsölē.

Mashed Steamed Crabapples.—Q!wēdzek^u q!tōlk^u tselxwa, yixs â^{maē}-da ts!edāqē āx^{ēdxēs} lālogūmē lē^{wēs} k^{āts}!enaqē, qā^s lā tsēx^{id} lāxēs tselx^{staats}!ē, qā^s lā tsēts!ālas lāxa lālogūmē. Wā, g^{il} mēsē negōyoxsdālaxs laē k^{ālaq}, qā^s lā klwāg^{alil} lāxēs hēmenēlasē 25 k!waēlasa. Wā, lā āx^{ēdxa} pelpelqasēs lā^{wūnemē}, qā^s leselgen-dēxa la tselx^{ts}!ālasa lālogūmē. Wā, g^{il} mēsē wⁱ wēlx^{sexs} laē g^{ēxaxēs} leselgayayowē pelpelqa. Wā, la hēlōx^{wid} la q!wēsel-gentsēs wāx^{sōlts}!āna^{yē} e^{eyasō} lāq. Wā, g^{il} mēsē la ālak^{lāla} la wⁱ wēlx^{sexs} laē āx^{ēdxa} l^{lē}na, qā^s klūnq^{lēqēsa} q^{lēmē} lāq. 30 Wā, g^{il} mēsē g^{wālexs} laē lē^{lālaxēs} lā^{wūnemē} lē^{wis} sāsemē, qā g^{āxēs} klūs^{ālila}. Wā, g^{il} mēsē g^{āx} senyanōgwalilexs laē āx^{ēdēda} ts!edāqaxēs k^{āk}ets!enaqē, qā^s ts!ewanaēsēs lāx^{da} xūq. Wā, hēx^{ida} mēsē nāx^{wa} yōs^{itsēs} k^{āk}ets!enaqē lāq. Wā, la^{me} tselx^{tsax} wīdxa q!wēdzekwē tselxwa. Wā, ā^l mēsē g^{wālexs} laē 35 wⁱ lāq. Wā, la^{mē} hēwāxa nāgēk^{elax} wāpaxs laē g^{wāla}. Wā, laemxāē g^{wāl} lāxēq.

1 **Salal-berries and Crabapples** (T!eqa mālaqela lē^{wa} q!wēdzekwē tselxwa).—Wā, hēem āx^{ētsōsa} ts!edāqa ma^{fexla} lōelq!wa, qā^s g^{āxē} mex^{ālila} lāxēs hē^{menēlasē} k!waēlasa. Wā, lā āx^{ēdxa} mōxsa t!eqa, qā^s lā pax^{alts}!ōdālas lāxa nēmēxla lōq!wa. Wā, 5 g^{il} mēsē g^{wālexs} laē tsēx^{id} lāxa wāpē, qā^s lā gūq^leqas lāq.

Then she watches until they are just covered with water. Then she 6 stops and | takes the spoon and the other dish, and takes it | to where she keeps the crabapples. She dips her spoon into the | crabapples and puts them into the dish. When it is half full, || there is 10 enough in it. Then she puts it down next to her seat. | Then she takes her husband's stone hammer and pounds | the crabapples; and when they are all pounded up, she puts away the stone hammer. | Then she takes the dish with salal-berries and mashes them with both | hands, the salal-berries which have been soaked. || When they are 15 all in pieces, she takes the dish with the pounded crabapples and pours them into the dish with the mashed salal-berries. When they | are all in, she takes the oil and pours it on. After | doing so, she mashes them again with both hands, | so that they are thoroughly mixed. When they are mixed, she stops, and || calls whomever she likes to come 20 to eat the mashed | crabapples mixed with dried salal-berries. When the guests | come and sit down, she gives them a food-mat and spreads it | in front of them. She takes the spoons and distributes | them among them. Finally she puts down in front of them the dish || with the salal-berries and crabapples mixed which she | puts down 25 in front of her guests. Then they take the | goat-horn spoons, for this kind of food is eaten with | goat-horn spoons, and they all eat

Wä, â'mēsē dōqwała, qa t!ēt!ēbidzowēsēxa 'wāpaxs laē gwāła. Wä, 6 lā äx'ēdxa k'āts!ēnaqē ʔē'wa 'nemēxla lōq!wa, qa's lā dālaqēxs laē lāx ha'nēlasasēs tselx'ustaats!ē. Wä, la tsēx'ītsēs k'āts!ēnaqē lāxa tselx'usta, qa's lā tsēts!ālas lāxa lōq!wa. Wä, g'il'mēsē negoyoxsdā-laxs laē hēlatslā. Wä, g'āxē k'āg'alīlas lāxēs hēmēnēlasē k!waē- 10 lasa. Wä, lā äx'ēdex pelpelqasēs lā'wūnemē, qa's leselgendēs lāxa tselx'usta. Wä, g'il'mēsē 'wī'welx'sexs laē g'ēxaxa pelpelqē. Wä, lā nēx'ēdxa t!eqats!āla lōq!wa, qa's q!wēselgendēsēs 'wāx'sōlts!āna'yē e'eyasowē lāxa t!eqa lā pēq!ūgelīla. Wä, g'il'mēsē 'wī'welx'sexs laē äx'ēdxa ledzekwē tselx'uts!āla lōq!wa, qa's lā 15 gūqāsas lāxa q!wēdzegwats!āxa t!eqa lōq!wa. Wä, g'il'mēsē 'wī'lōsēxs laē äx'ēdxa l!ē'na, qa's lā gūq!eqas lāq. Wä, g'il'mēsē gwālexs laē ēt!ēd q!wēselgentsēs 'wāx'sōlts!āna'yē e'eyasowē lāq qa ālak!alēs lelgā. Wä, g'il'mēsē lelgōxs laē gwāła. Wä, hēx'ida'mēsē lē'lalaxēs gwe'yā qa g'āxē memālaq'ēxa mālaqela q!wē- 20 dzekwē tselx'usta ʔē'wa t!eqa. Wä, g'il'mēsē g'āx klūs'ālītē dželānemasēxs laē äx'ēdxa hāmādzowē lē'wa'ya, qa's lā Lepdzamōlīla lāq. Wä, lāxaē äx'ēdxa k'āk'ets!ēnaqē, qa's lā ts!ēwanaēsas lāx'da'xūq. Wä, lā ālēlxs dālaxs laē k'āg'ilīlāxa mālaxts!ālaxa mālaqela q!wēdzek' tselx'usta ʔē'wa t!eqa lōq!wa, qa's lā k'āx- 25 dzamōlīlas lāxēs lē'lānemē. Wä, hēx'ida'mēsē 'nāxwa dāx'idxēs ts!ōlolaqē k'āk'ets!ēnaqa, qaxs hē'maē 'yōselax gwēxs'demasēda ts!ōlōlaqē k'āts!ēnaqa. Wä, lāx'da'x'mē 'nemāx'id 'yōs'ītsēs

30 with their | spoons. They suck out the juice; || and when the juice is out, they blow out the skins. | They continue doing so while they are eating it. When they have eaten it all, | they go out. They never drink water after eating, | and only rinse out the mouth with water, for the food sticks | to the inside of the mouth. They do not
35 like to || drink water after eating this food, because the water causes heart-burn. | Therefore they are afraid to drink it. This is not | used when they invite many tribes, for it is only used by the husband and wife. | That is all about this. |

1 **Bunch-Berries.**¹—When (the basket) is full,² (the man) sends his young men | to call his tribe, for he is going to give a feast with the bunch-berries. Then | his wife takes her dishes and puts them down next to her seat, | also the spoons and the oil. As soon as she has
5 finished, || she spreads down the mats for the guests to sit on when they come | in. When they are all in the house, the woman | tells the young men to go and put the berries into the dishes; | and when all the dishes are full of berries, she takes | oil and pours it in. After
10 this has been done, (the young men) distribute || the spoons among the guests; and when this is done, | they put the dishes with the berries one in front of each four men. | After they have been put down, the

k'āk'ets!ēnaqē lāq. Wā, la'mē k'lūmtālx 'wāpaga'yas. Wā,
30 g'il'mēsē 'wī'lāwē 'wāpaga'yasēxs laē pōx'ōdex sāq!ūs-gema'yas. Wā, hēx'sā'mēsē g'wēg'ilāqēxs hā'mapaaq. Wā, g'il'mēsē 'wī'lā-qēxs laē hōqūwēlsa. Wā, la'mē hēwāxa nāgēk'ilax 'wāpa. Wā, lā'lē āem ts!ēwēl!exōtsa 'wāpē, qaxs ālak'lalāē k'lūta hēmaōma-ts!ēna'yas lāxens āwīl!exawa'yēx. Wā, hē'mis k'lēsēlas hēlq'lāla
35 nāx'īdēda hā'māpax g'wēx'sdemasēxs newēq'lūp!ēdaē nāgēk'ilāxa 'wāpē. Wā, hē'mis lūg'ilas k'ilemē. Wā, laemxaē k'lēs Lē'lā-layo lāxa q'lēnemē lēlq'wālala'yā, yīxs lēx'a'māēda hayasek'āla āxeq. Wā, laem g'wāl lāxēq.

1 **Bunch-Berries.**¹—Wā,² g'il'mēsē qōt!axs laē 'yālaqasēs ha'yāl'a, qa lās Lē'lālx g'ōkūlōtas. Wā, la'mē qēk'ilāxa qēk'lāālē. Wā, lā g'ēnemas āx'ēdxēs lōelq!wē, qa g'āxēs hāx'hanēl lāx k'lwaēlasas lē'wē k'ākets!ēnaqē; wā, hē'mis!ēs Lē'ēna. Wā, g'il'mēsē g'wālexs
5 laē lēp!ālilēlaxa lēl'wa'yē, qa k'lwādzewēsōltsa Lē'lānemē, qō g'āxl hōgwīlō. Wā, g'il'mēsē g'āx 'wī'lālēxs laē hēx'īda'ma ts!ēdāqē āxk'lālxā hā'yāl'a, qa lās k'lats'lālasa qēk'lāālē lāxa lōelq!wē. Wā, g'il'mēsē 'wī'lā qēqex'ts!ālēda lōelq!wāxs laē āx'ētse'wēda Lē'ēna, qas lā k'lūnq!ēgem lāq. Wā, g'il'mēsē g'wāla laē ts!ēwanaēdzema k'āk'ets!ēnaqē lāxa Lē'lānemē. Wā, g'il'mēsē g'wālexs
10 laē k'ax'dzamolēlema qēqex'ts!āla lōelq!wē lāxa māēmōkwē bēbē-gwānema. Wā, g'il'mēsē 'wīl'g'ilēxs laē hēx'īdaem 'nāxwa

¹ *Chamaepericlinium unalaschense* (Ledb.) Rydb.

² Continued from p. 221, line 27.

guests | take their spoons and eat the berries; | and after having done so, they go out. There is only one || way of eating the bunch- 15 berries; and they do not sing when | they are invited to this feast. That is all about this. |

Gooseberries.—(The woman¹ puts [her basket with gooseberries] down on the floor;) and when a strong wind is blowing, she | spreads out her mat where the wind blows strongest. | She takes four pieces of firewood and puts them down crosswise under the edges || of the 20 mat, so that it is like a nest inside. When this has been done, | she takes her basket with the gooseberries, puts it down | at the end whence the wind is blowing, at the end of the long side of the | billets around the mat, in this way;² and when the wind begins to blow hard, | she takes hold of each side of the large basket, || and 25 pours out, not violently, the gooseberries so that | they come slowly out of the gooseberry basket when they are | falling into the nest which was made for cleaning them. The woman lifts | the basket up high; and the leaves are blown away by the wind, | and do not fall onto the mat on which they are || cleaned. Only the 30 gooseberries fall down on it. | Now they are cleaned. As soon as this has been done, she goes and puts them back | into the large

dāx⁶idxēs kāk'ets!Enaqē. qas qex'qak'ax⁶idēxa qek'laālē. Wā, 13 g'il⁶mēsē w'ilaxēs qex'qak'axs laē hōqūwelsa. Wā, ⁶nemx⁶idāla⁶mē gwēg'ilasaxa qek'laālē. Wā, hē⁶misēxs k'lēsaē denxelag'ilēx 15 qex'qak'aēda lē⁶lānemē qaēda qek'laālē. Wā, la⁶mē gwāl lāxēq.

Gooseberries.—Wā, g'il⁶mēsē lāk!wēmasa yālāxs laē āx⁶ēdxēs lē⁶wa⁶yē, qas lā LEP!Elsa q lāxa yōx⁶demala⁶yasa yāla. Wā, lā āx⁶ēdxa mōts!aq leqwā qas xwāłtsē⁶stalēs lāx āwabā⁶yas ēwenxala⁶yasa lē⁶wa⁶yē, qa qelxasalēs ōts!āwas. Wā, g'il⁶mēsē gwālēxs 20 laē āx⁶ēdxēs t!ēmwatslē nāg⁶ē wālas lexa⁶ya, qas lā hānbelsas lāxa gwēba⁶yē lāx g'āya⁶nākūlasasa yāla lāx g'ildāgaēna⁶yasa xwāłtsē⁶staakwē lē⁶wa⁶ya, g'a gwālēg'a.² Wā, g'il⁶mēsē lek!ūtelēda yālāxs laē dādanōdxēs t!ēmwatslē nāg⁶ē wālas lexa⁶yaxs, laē k'lēs ēol⁶nākūlaxs laē gūge⁶nākūlaxēs t!ēmwatslē lexa⁶ya qa 25 ēx⁶mēs lāłts!ālēda t!ēm⁶xwalē lāxa t!ēmwatslē lexa⁶ya qas lā lādzodalā lāxa qelxasē⁶lakwē k'īmdēdzō lē⁶wa⁶ya lāx dzōxwalaēna⁶yasa ts!edāqaxēs t!ēmwatslē lexa⁶ya, qa yāmō⁶stalayowēs k'lāmōmās. Wā, laem k'lēas lādzodālasa k'lāmomo lāxa qelxasē⁶lakwē k'īmdēdzō lē⁶wa⁶ya. Wā, la⁶mē lēx⁶ama t!ēm⁶xwalē la lādzodālaq. 30 Wā, la⁶mē ēk!ēgekwa. Wā, g'il⁶mēsē gwālēxs laē xwēlaqa laaxtslōts lāxēs t!ēmwatslē nāg⁶ē wālas lexa⁶ya, qas lā ōxlaēlelaq

¹ Continued from p. 222, line 24.

² That is, she places four small logs in a rectangle and presses the mat into the space so formed, the edges leaning against the logs.

- 33 basket. Then she carries it on her back | into the house. She goes
and pours them into the large dish. As soon as | she has finished,
35 she picks more gooseberries, and || uses the same mat, and the canoe
pole to strike them with. When | her basket is full, she carries |
them home to her house. Again she puts down her mat | where the
wind blows strongest, and she does the same as | before. When she
40 has many gooseberries, she takes a || low-sided box which is made for
this purpose. It is | two spans and two short | spans long, and two
45 spans wide, | and one span | high. The woman takes this || low box and
pours the | gooseberries into it. When it is nearly full, she stops pour-
ing them in; | and when she has done so, she builds up a fire and puts |
stones into it. When she thinks there are enough for her purpose, |
50 she takes her tongs and puts them down by the side of the fire. || She
takes a bucket and goes to draw water. When she | comes back, she
pours the water into the small dish, and she | puts the small dish
next to the fire. When all this | has been done, the stones on the
55 fire are hot. | She takes her tongs, picks up the red-hot || stones, dips
them into the small dish with water in it, | and, when the ashes that

- 33 lāxēs g'ōkwē. Wā, lā gūxts!ōts lāxa 'wālasē lōq!wa. Wā, g'il-
'mēsē gwālexs laē xwēlaqa t!emxwaxa t!emxwalē. Wā, hēemxa
35 āxelas lē'wa'yē lē'wa dzomēg'alaxs kwēxaas. Wā, g'il'emxaā-
wisē qōtlē t!emwatslās nāg'ē 'wālas lēxāxs g'āxaē ōxlālaq, qa's
g'āxē nā'nakwa lāxēs g'ōkwē. Wā, lāxaē āx'elsaxēs lē'wa'yē lāx
yōx'demala'yasa yāla. Wā, laemxaē āem hē gwēg'ilaqēs g'ilx'dē
gwēg'ilasa. Wā, g'il'mēsē la q'lēnemē t!emxwalāsēxs laē āx'ēdxa
40 kūtsemē neq!emg'ililem wūlē qaēda dzēg'ikwē t!emxwalā, yīxs
ma'lp!enk'āē lāxens q!wāq!wax'ts!āna'yēx hē'mis bābelawīs'ida
ts!ēx'ts!āna'yē 'wāsgemg'eg'aasas. Wā, lā ma'lp!enk' lāxens q!wā-
q!wax'ts!āna'yēx, yīx 'wādzēg'eg'aasas. Wā, lā 'nemp!enk'ustāwē
'wālasgēmasas lāxens q!wāq!wax'ts!āna'yēx. Wā, hēem āx'ētsōsa
45 ts!ēdāqēxs kūtsem dzēg'ats!ēxs t!emxwalē. Wā, lā gūxts!ōtsa
t!emxwalē lāq. Wā, g'il'mēsē elāq qōtlaxs laē gwāl gūqas.
Wā, g'il'mēsē gwālexs laē lelqox'widxēs legwilē, qa's xex'lēndēsa
t!ēsemē lāq. Wā, g'il'mēsē k'ōtaq laem hēlāla lāxēs sēnataq,
laē āx'ēdxēs k'lip'lālaa qa g'āxēs k'adenwalisēx legwilas. Wā,
50 lāxaē āx'ēdxēs nāgats!ē, qa's lā tsēx'īdex 'wāpa. Wā, g'il'mēsē
g'āx aēdaaqaxs laē gūxts!ōtsa 'wāpē lāxa lālogūmē, qa's lā
k'anōlisasa 'wābets!āla lālogūm lāxēs legwilē. Wā, g'il'mēsē
gwālexs laē mēmentsemx'ēdēda t!ēsemē xex'lālalēs lāxa
legwilē. Wā, lā dāx'īdxēs k'lip'lālaa qa's k'lip!lēdēs lāxa x'ix'ex-
55 semāla t!ēsema, qa's lā hāpstents lāx 'wābets!āwasa lālogūmē.
Wā, g'il'mēsē la 'wī'lāwē k!wēk'lūtsemayaq gūna'yaxs laē k'lip!ē-

stick on the stones come off, she | puts them into the gooseberries. 57
 She continues doing this with the other red-hot | stones. The
 stones are put in close together. When | this is finished, she takes a
 mat and spreads it over it, and || she leaves it this way some time. 60
 When the woman thinks that the stones are getting cool, | she takes
 off the mat covering and puts it down. | Then she takes her tongs and
 picks out the stones that have cooled off, | and she puts them down
 next to the fire. When they are all out, | she stirs the berry jam
 with a cedar stick. || If they are not boiled to pieces, she takes her 65
 tongs, | takes out more hot stones, dips | them into the small dish
 with water, and puts them in. She does not | take very many red-
 hot stones. When it begins to boil up, | she spreads a mat over it;
 and she does not leave it there long, || before she takes off the covering 70
 mat and puts it down. Then she | takes her tongs, picks out the
 stones from the | gooseberry jam, and puts them down next to the
 fire. | When the stones are all out, she takes a large dish and | puts it
 down next to the low-sided box. She takes a || long-handled ladle 75
 and dips out the gooseberry jam and puts it into the | large dish.
 When it is full, she takes up the large dish of | gooseberry jam and
 puts it down at a cool place | to cool off quickly. When it is cold,

qas lāxa t!emxwalē. Wā, lā hāna! hē gwēgilaxa waōkwē x'ix'ex- 57
 semāla tlēsema. Wā, la'mē memk'ewakwēda tlēsemē. Wā, g'il-
 'mēsē gwālexs laē āx'ēdxā lē'wa'yē, qas naxūyindēs lāq. Wā, lā
 gaē! hē gwaēlē. Wā, g'il'mēsē k'ōtēda ts!ēdāqqa laem k'ōx'wī- 60
 dēda t!ēsemāxs laē āxōdxā lē'wa'yē nāxūmās qas g'ig'alilēsēxs
 laē āx'ēdxēs k'!lplālaa, qas k'!lplidēs lāxa t!ēsem lā k'ōx'wida,
 qas lā k'!lbenōliselas lāxēs legwīlē. Wā, g'il'mēsē 'wī'lōstaxs
 laē xwēt!ētsa k'!wa'xlāwē lāxēs dzēk'ase'wē t!emxwalā. Wā,
 g'il'mēsē k'!lēs xās'idexs laē ēt!ēd dāx'ēdxēs k'!lplālaa, qas 65
 ēt!ēdē k'!lplits lāxa x'ix'exsemāla tlēsema, qas lāxat! hāp-
 stents lāx 'wābets!āwasa lālogūmē. Wā, lāxāē k'!lpl'ek'ilasa k'!lēsē
 q!lēsgem x'ix'exsemāla tlēsem lāq. Wā, g'il'mēsē medelx'ēwidexs
 laē āx'ēdxā lē'wa'yē, qas lā nāxūmts lāq. Wā, k'!lēsta gēx'ē-
 dexs laē xwēlaq āxōdxā nāxūya'yē lē'wa'ya, qas g'ig'alilēsēxs laē 70
 dāx'ēdxēs k'!lplālaa, qas k'!lplidēs lāxa t!ēsemē la g'ēgēxa dzē-
 g'ikwē t!emxwalā qas lāxat! k'!lbenōliselas lāxēs legwīlē. Wā,
 g'il'mēsē 'wī'lōstēdā t!ēsemāxs laē āx'ēdxā 'wālasē lōq!wa, qas lā
 k'anōlilas lāxa kūtsemē dzēg'ats!ēxa t!emxwalē. Wā, lā āx'ēdxā 75
 g'it!ēxlāla tsax!a, qas lā tseyōsasa dzēg'ikwē t!emxwalē lāxa
 'wālasē lōq!wa. Wā, g'il'mēsē qōt!axs laē k'āg'ililaxa dzēg'ix'utslā-
 lāxa t!emxwalē 'wālasē lōq!wa, qas lā k'ag'alilas lāxa 'wūdaēlē,
 qa hā'nakwēlēs 'wūda'stax'ēida. Wā, g'il'mēsē 'wūda'stax'ēidexs laē

80 she | sends out her husband to invite his friends. He || might call his numaym, if the man wishes to give them the | gooseberry jam. As soon as they | all come in, the woman takes her small dishes, her | spoons, and her oil, and puts them down next to her seat. | Then
 85 she sends her husband to get the || gooseberry-jam dish and to put it next to her seat. | When her husband comes, she takes a wooden spoon, | dips it into the jam, and puts it into the | small dishes. When these are half full, there is enough in them; and | when she has
 90 put some gooseberry jam into || the small dishes, she takes the oil and pours it on. She puts | much oil on. After this has been done, she gives a | spoon to each guest; and after this, one | dish with gooseberry jam is put down in front of | each three men. As soon as they
 95 have been put down, || (the guests) begin to eat the gooseberry jam. | When they have eaten all, they go out. They never drink | water after it. |

Gooseberries are also eaten raw (and unripe) by the Indians. | They
 100 pick them off the gooseberry bushes, or they eat them || in the house. They never call their friends for this. | That is all about the gooseberries. |

‘yālaqasēs lā‘wūnemē, qa lās lē‘lālxēs ‘nē‘nemōkwē lōxs hē-
 80 ‘maēs ‘nē‘mēmōtē la lē‘lālasos, yix ‘nēk‘aēda begwānemē, qa’s hā t!emxwīlagīlxa dzēg’ikwē t!emxwalā. Wā, g’il‘mēsē g’āx ‘wī‘lāē-
 LEXS lāē hēx‘ida‘ma ts!edāqē āx‘ēdxēs lāelōgūmē lē‘wis k’āk‘E-
 ts!enaqē lē‘wa l!ē‘na, qa’s g’āxē g’īg‘alīla lāxēs hēmenēlasē k!waē-
 lasa. Wā, lā ‘yālaqaxēs lā‘wūnemē, qa lās āx‘ēdxa dzēg’ix‘ts!ā-
 85 laxa t!emxwalē ‘wālas lōq!wa, qa’s g’āxē k’āg‘alīlas lāx k!waēla-
 sas. Wā, g’il‘mēsē g’āxē lā‘wūnemāsēxs lāē āx‘ēdxa k’ik‘ayemē
 qa’s tēqēs lāxa dzēg’ikwē t!emxwalā, ga’s lā tseyōselas lāxa lāe-
 lōgūmē. Wā, g’il‘mēsē negōyoxsdālaxs lāē hēlats!ā. Wā, g’il-
 ‘mēsē lā ‘wī‘la lā t!ēt!emx‘ts!ālēda t!emx‘t!awats!ēlaxa dzēg’ikwē
 90 lāelōgūmxs lāē āx‘ēdxa l!ē‘na, qa’s k!ūnq!ēqēs lāq. Wā, lā‘mē
 q!ēqxa l!ē‘na. Wā, g’il‘mēsē gwālexs lāē ts!ewanaēsasa k’āk‘E-
 ts!enaqē. Wā, g’il‘mēsē gwālexs lāē k’ax‘dzamōlīlasa ‘nāl‘ne-
 mēxla t!emx‘t!awats!ēlaxa dzēg’ikwē t!emxwalē lāelōgūm lāxa
 yaēyūdukwē bēbegwānema. Wā, g’il‘mēsē ‘wīl‘galīlexs lāē hē-
 95 x‘idaem ‘nāxwa dzēdzēg’īgūx‘īdxa dzēg’ikwē t!emxwalā. Wā,
 g’il‘mēsē ‘wī‘laxs lāē hōqūwelsa. Wā, lā‘mē hēwāxa nāgēk’īlax
 ‘wāpa.

Yixs k!ēlx‘k!ax‘aaxaēda bāk!ūmaxa t!emxwalē, yixs lāē hā-
 ‘maaxsōq lāxa t!emx‘medzēxekūla lōxs g’āx‘maē t!emx‘t!axūq
 100 lāxēs g’ōkwē. Wā, lā k!ēs lē‘lālas lāxēs ‘nē‘nemōkwē. Wā,
 laem gwēg’walem lāxa t!emxwalē.

Currants.—Currants are also only eaten | from the currant bushes. 1
They do not give these at a feast to many | people or to their relatives,
for there are not very many of | these. That is all about this. ||

Solomon's Seal.—This is the same thing. They only eat these off 5
the plant when | they see them growing on a berry patch, for |
sometimes the plants have many edible berries. | The tribes are also
not invited for these, for there are not | many berries of this kind.
They are not put on the fire and || boiled. That is all about this. | 10

Currants (Habaxsölē).—Hēemxaēda habaxsölē âem ha^εmaaxsōsō^ε 1
lāxa hābaxsolēmēsē. Wā, laemxaē k'les Lē^εlālayō lāxa q'lēnemē
bēbegwānema Lō^εma lēlēlāla, qaxs k'lēsaē ālaem q'lēnemē
gwēx'sdemas. Wā, laemxaē gwāl lāq.

T!emts!¹—Wā, hēemxaē gwēgilase^εwē, yixs â^εmaē hā^εmaaxsō- 5
sōsa dōx^εwalelāqēxs q!wāxaē lāxa t!emts!exekūla, qaxs â^εmaē
hēlanōkwa t!emts!amesē lāx hāmxlāxēs hāmxlawā^εyē. Wā,
laemxaē k'lē^s Lē^εlālayo lāxa lēlqwālala^εyē, qaxs k'lēsaaxat!
q'lēnemē gwēx'sdemas. Wā, laemxaē k'lē^s hānxlentse^εwa qa
L'ōbats. Wā, laem gwāl lāxēq. 10

¹ *Unifolium dilatatum* (Wood) Howell.

V. BELIEFS AND CUSTOMS

SIGNS (a'qen)

Body Feelings as Signs.—*Twitching of the Crown of the Head.*—1
When the crown of the head of a man twitches, | he knows that he will
cut off his hair for his relative who | is to die; for that is the way the
Indians do. As soon as a near | relative dies, and when he has been
dead four days, || the hair is cut. | 5

Twitching of the Nose.—When the nose of a man | twitches, he
knows that he will blow his nose when he cries for a | relative who is
going to die. |

Twitching of the Upper Lip.—When the upper || lip [of our mouth] 10
twitches (a man) knows that tears will run down | when he cries for
a relative who is going to die. |

Twitching and Itching of the Cheek.—When the cheek | of a woman
twitches or itches, she knows that she will scratch her face when she |
cries for a relative who is going to die. ||

Heaving of the Stomach.—When the stomach of a man twitches, | 15
the Indians call it “heaving” of the stomach, for the stomach will
heave | when he is wailing for one who is going to die. |

Wiping of the Eyes.—When the lower part of the thumb | of the
hand of a man twitches, he knows that he will wipe his eyes || with the 20
lower part of his thumb when he wails for a relative who is going to die. |

Met'ella'.—Wä, hē'ēmaaxs meta'ē q!ē'nxlā'yasa begwā'nemē; 1
wä, lae'm q!ā'laqēxs t!ō'sase'wēlēs se'ya' qaē's lēlēlā'lāxs
he'lē'lē, qa g'wē'g'īlasasa bā'k!ūmaxs g'ī'lēmaē he'lē's mā'g'ilē
lēlēlā'lāxs, wä, g'ī'lēmēsē mō'p!enxwa's la he'lā'g'ulēs lēlēlā'la,
wä, lā t!ō's'itse'wē se'yā's. 5

Medē'iba.—Wä, hē'ēmaaxs meta'ē x'ī'ndzasasa begwā'nemē;
wä, lae'm q!ā'lāxs he'ntēlxēs x'ī'ndzasē qō q!wā'sa! qaē's lēlē-
lā'lāxs lē'lē he'lē.

Medexta' ē'k'lōdextēs sems.—Wä, hē'ēmaaxs meta'ē ē'k'lō-
dexta'yasens se'msēx; wä, lae'm q!ā'lax wa'nā'kūlēlēs gwā'sdē 10
qō q!wā'sa! qaēs lēlēlā'la qō he'lē'lō.

Met!ō's lo lā'xōs.—Wä, hē'ēmaaxs meta'ē lōxs hā'xāē āwō'-
dza'yasa tsledā'qē; wä, la q!ā'laxs e'lwatēlaxēs gō'gūma'yē qō
q!wā'sa! qaēs lēlēlā'lāxs he'lē'lē.

Qe'mqemk'īm.—Wä, hē'ēmaaxs meta'ē tek'lā'sa begwā'nemē; 15
wä, hē'em gwe'yāsa bā'k!ūmē qe'mqemk'īm, yīxs qe'lela'ē
tek'lā'sa q!wā'sa qaē'da he'lē'lē.

Dē'dastōdk'īm.—Wä, hē'ēmaaxs meta'ē ō'xla'yasa qō'mās
a'yasā'sa begwā'nemē; wä, la q!ā'laxs dē'stō'dēlaxēs gwā'sdē,
yīs ō'xla'yasasēs qō'ma qaxs q!wā'saēl qaēs lēlēlā'lāxs he'lē'lē. 20

- 21 *Tremor inter femina.*—Cum mulieris alterutra pars vulvae salit | scit infantem suum moriturum esse; | inde enim exit; atque vaginae foramen cum salit, eadem de causa salit. |
- 25 *Tremor penis.*—Cum viri penis salit, || propter hoc scit suam uxorem morituram esse. |
- Twitching and Itching of the Feet.*—When | the feet of a woman twitch and itch, she knows that she will be in a widow's house | on account of her husband when he dies, for she will sit still a long time in the | widow's house. This is the same with a man. ||
- 30 *Tremor genus.*—Cum viri genu salit, | scit amicam suam esse morituram; nam simul ac | noctu adest vir cum amica, postquam | cum amica concubuit, vir ad vulvam amicae genu applicat. | Salit igitur genu viri cum amica est moritura. ||
- 35 *Twitching of the Upper Arm.*—When the shoulder joint of a woman twitches, | she knows that one of her children is going to die, because | her shoulder joint twitches, and that is the place where the child lies when it | sleeps with its mother. ||
- 40 *Twitching of the Sides.*—When a woman's sides | twitch, she knows that she will lie sick in bed. |
- Twitching of the Whole Body.*—When the whole body of a man

- 21 *Medā'q.*¹—Wä, hē'ēmaaxs meta'ē ēwā'x'sanōdzexsta⁵yas na⁵xwa'sa ts!Edā'qē; wä, lae'm q!ā'laqēxs le'lē'lēs xūnō'kwē qaxs hē'ēmaē g'ā'yowē, lō'mē' ā'waxsta⁵yasa na⁵xwē': hē'emxaa gwē'k!ālag'ilē.
Metsegō'.—Wä, hē'ēmaaxs meta'ē mē'mēsasa begwā'nemē; wä, lae'm q!ā'laxs le'lē'lēs gēne'mē lā'xēq.
- 25 *Maē'mdedzō'x'sēs lō' lā'tēdzō'x'sēs.*—Wä, hē'ēmaaxs meta'ē lōxs lā'xae g'ōg'ogū'yāsa ts!Edā'qē; wä, lae'm q!ā'laxs āā'msililē qaē's lā'wūnemaxs le'ma'ē le'lē, qaxs gālēlē k!wā'la lā'xa āā'msilats!ē. Hē'emxaa gwē'gilēda begwā'nemē.
- 30 *Maemtk'ēx.*—Wä, hē'ēmaaxs meta'ē ō'kwāx'a⁵yasa begwā'nemē; wä, lae'm q!ā'laqēxs le'lē'lēs lā'lā, qaxs g'ilēmaē la hē'lōna begwā'nemē lā'xēs lā'lāxa gā'nulē; wä, g'ilēmēs gwāl nexwā'la lē'wēs lā'lāxs la'ē l!ā'gwagilēla begwā'nemaxēs lā'lā. Wä, hē'mēs lā'gilasōx metē'ns ō'kwāx'a⁵yaxs le'lē'lē lā'lāsa
- 35 begwā'nemē.
Maemtsa'yā'p'a.—Wä, hē'ēmaaxs meta'ē gwā'nāsa ts!Edā'qē; wä, lae'm q!ā'laqēxs le'lā'ē g'ā'yolē lūx sā'semas qaxs meta'ē gwā'nās a⁵yasā's, qaxs hē'ēmaē kūlā'laatsa g'inā'nemē, yixs mē'xae lē'wīs abē'mpē.
- 40 *Maē'mdenō's.*—Wä, hē'ēmaaxs meta'ē ē'wanu'dza⁵yasa ts!Edāqē; wä, la q!ā'laxs qe'lgwilila ts!Ex'q!ā'l lā'xēs graē'lasē.
Meqwak!ē'n met!ē'n.—Wä, hē'ēmaaxs meta'ē ēnā'xwē ō'k!wi-

¹ Or metē'waq.

twitches, | he knows that one of his children will die, | if he has many children. First, his arms twitch, || because he carries his child 45 [there]; and afterwards his chest twitches, | for that is the place that his child lies when he carries it about; | afterwards the upper lip [of his mouth] twitches, for | tears run down when he cries; and then his | stomach twitches, for it heaves when he cries. Then he knows || by this that his child is going to die. | 50

Twitching of the Eyelids.—When the eyelids¹ of a man | twitch, he knows that it is going to rain that day, for his eye is twitching, | and that is the place where the rain-water [when it rains] runs down. |

Twitching of the Small of the Back.—When the small || of the back 55 (the part with which the hunter sits in the canoe) twitches, he knows there will be fine weather that | day. There will be no wind, and he will sit for a long time in his | little hunter's canoe paddling about. |

Twitching of the Under-lip.—When the under-lip² of a | sea hunter twitches, he knows that he will eat all kinds of meat, for || the place 60 where the fat of the meat goes down is twitching. |

Twitching of Feet.—When the toes of the feet | of a man twitch, then a visitor will come, | for he will soon go to meet a visitor. |

Twitching of the Neck.—When the neck of a man twitches, || he 65 knows that his head will be cut off in war. |

na^εyasa begwā'nemē; wā, la q!ā'laxs hē^εlnōkwēlēs sā'semē, 43
yīxs q!ē'nemaē sā'semas. Wā, hē'em g'il met!ē'dē ō'x^usi'yā'-
pla'yas qaxs q!ēlā'axēs xūnō'kwē. Wā, la nexwā'g'ī met!ē'dē 45
ō'ba^εyas, qaxs hē'emaē kūlā'laats xūnō'kwasēxs q!ēlā'āq. Wā, la
nexwā'g'ixs la'ē ē't!ēd met!ē'dē ē'k'lōdexsta'yas se'msas, qaxs
hē'emaē wā'xaātsa gwā'sdāxs la'ē q!wā'sa. Wā, la ē't!ēd me-
t!ē'dē tek'lā's, qaxs qe'mlelaāxs q!wā'saē. Wā, lae'm q!ā'le-
laqēxs hē'lē'lēs xunō'kwē lā'xēq. 50

Medē'g'altō.—Wā, hē'emaaxs meta'ē ē'wig'altā'yasa begwā'-
nemē, la q!ā'laqēxs yō'gwīlens nā'lax, qaxs meta'ē ē'wig'altā'yē,
qaxs hē'emaē wā'tsa yō'gūmēsaxs la'ē yō'gwa.

Met!e'xsd lō^ε k!wē'k!waxsk'lim.—Wā, hē'emaaxs meta'ē k!wē'-
k!waxsk'limā'sa ālē'winowē; wā, lae'm q!ā'laqēxs aē'g'isēla 55
nā'la. K!ēā'sēlē yā'lal. Wā, lāl gēxs k!wā'xsāla lā'xēs ālē'-
wats!ē xwā'xwagūma lā'xēs sē'wina'yē.

Met!elā'sx'ä.—Wā, hē'emaaxs meta'ē benk!ō'dexsta'sa ālē'-
winowē; wā, lae'm q!ā'laxs q!ēsē'laxa q!ē'q!ats!ō'masē, qaxs
meta'ē wā'xaēlasas tse'nixwa'yasa q!ē'q!ats!ō'masē. 60

Met'e'mx'sēs.—Wā, hē'emaaxs meta'ē ō'gūmx'sīdza'yas g'ō'g'o-
gū'yāsa begwā'nemē; wā, lae'm q!ā'lelaqēxs bā'gūnsēlē gā'x'a-
lisa, qaxs ā'ltsemēse'waēda bā'gūnsē.

Met!xōl.—Wā, hē'emaaxs meta'ē oxā'wa'yasa begwā'nemē; wā,
lae'm q!ā'laxs q!ā'x'ēitse'wēlasa wī'nala. 65

¹ According to others, the upper eyelids.² According to others, the middle line of the chin.

- 1 Cries of the Raven.—When it is desired that the owner of an after-birth should understand | the cries of the raven, the after-birth is put down | on the beach where the ravens peck at it. And when it is | pecked at by the ravens, || the man, when he is full grown, will understand the cries of the raven, for | the people of olden times considered it important that the raven came | to report about the arrival of warriors who came to make war upon the tribes. | Then they would come at once and ask one who understands the raven, tumbling about | and crying. It is bad news when they are tumbling
10 about || and feathers fall out. (Below) are the various cries | of the raven, which I learned from an old man of the Kwakiutl, | when they discussed about it in a feast, when I was a child | for when the ravens are crying, a man | whose after-birth has been eaten by ravens is sent out.¹ ||

- 1 Cries of the Raven.—Wä, g'il^emese 'nēx'sō qa's ayōselaēda ma-ēnokwasa maēnaxa gwēk'!ālasasa gwa'wināxs laē âem āxālēdzema maēnē lāxa L!ema'isē, qa Lēn'it^ese'wēsēsa gwa'wina. Wä, g'il^emēsē 'wī'la Lēn'it^esō'sa gwa'wināxs laē ayōsēlēda maēnokwasēxs laē
5 NEXLAAX'id lā begwānema lāx ōgūqī'!ālasasa gwēk'!ālasasa gwa'wina, yīxs āwilag'ilaēda g'ālē begwānemq, qaxs hē'maēda gwa'wina g'āx ts!Ek'!ālelasa wināxs g'āxaē gwasx'ālaxs winēlaxa lēlqwā-lala'yē. Wä, hēx'ida'mēsē wālap!se'wa ayōsēlāxa gwa'wināxs lēlax'ālaē lalawūlaqūla. Wä, la'mē 'yāx'sa'mē ts!Ek'!ālemasēxs lē-
10 lax'ālaē p!ēp!ēlg'īlx!ālaxēs ts!elts!ēlk'ē. Wä, g'a'mēs ōgūqelāla gwēk'!ālatsa gwa'winē g'a lāxen hōlēlaēna'yax q!ūlsq!ūlyax'dāsa Kwāg'ulēga, yīxs qatāp!aaxs k!wēlaē, yīxg'in hēmaōlēk' alilē g'inānemē, yīxs gwagūxālaēda gwa'wina. Wä, hē'mis la 'yāla-gasxa hē'maakwas maēnasa gwa'wina.
- 15 ga ga ga gai..... Warriors are coming to make an attack.
gax gax gax Ravens will eat the bodies of people drowned by the capsizing of canoes.
q!ēdzō q!ēdzō Hunters will bring much meat to feed the people.
gaga hā hāgaē A chief (or someone else) died.
xagaq xagaq A woman is going to die.
20 k!ēmax k!ēmaq .. It will be calm weather.
sōx sōx sōx It will be calm and sunshine.
gūs gūx gūs There will be heavy rains.
wax wax wax A stranger will arrive on a visit.
xwo xwo xwo There will be a poor salmon run.
25 x'ok^u x'ok^u When ravens cry thus while fighting in the air, there will be bad news.

¹ For the cries and their meanings see Indian text below.

The one whose after-birth has been eaten by the raven understands | 27
this what I am talking about. There are only a few whose after-
births have been eaten | by the raven. |

EATING

(He folds up the morsel, chews the end, and dips it into oil, and 1
keeps on doing so while he is eating.) When he has nearly eaten all,
he stops, for it is a bad sign | for a man to eat all that is given to him. |

PICKING HUCKLEBERRIES

As¹ soon as (the woman) has finished (picking the berries), she gets
ready to | go and pick huckleberries when day comes, in the morn-
ing; for || the ancient Indian said that it brings bad luck not to pick 5
huckleberries at once into | a new basket when it has been finished. |
Therefore the women immediately get ready to go | as soon as they
finish the basket. |

CUSTOMS RELATING TO SEALING

When the flippers (of the seal) have been singed, (the man) strikes
off with his || tongs the singed hair, so that it comes off in pieces, for 10
the hunters do not | allow any one to scrape off the singed hair. It

yilxwa gwa^éwina. When a raven holds with its beak the end of a 26
branch and hangs down, it means that a man's
head will be cut off in war.

Wä, hästaem ayōdzeltsa maēnokwas hämx^éitse^éwasa gwa^éwi- 27
nēxg'in lāk' g'wāgwēx^sālasa. Wä, lāk' hōlāla hä^émaakwas maēnē
yīsa gwa^éwina.

EATING

Wä, g'il^émēsē elāq ^éwī^élaxs laē g'wāla qaxs aemsaēda ^éwī^élāxa 1
hagila^éyaxs ^éwī^élase^éwaē yīsa hä^émāpē.

PICKING HUCKLEBERRIES

Wä,¹ g'il^émesē g'wālamasqēxs laē hēx^éidaem xwāna^éida qa^s lā-
lag'il k'!lāl lāxa k'!lādaxa g'wādemē, qō ^énāx^éide^élaxa gaāla, qaxs
^énēk^éaēda galē bāk!ūmqēxs aemsaax k'!ēsaē hēx^éidaem la k'!l- 5
ts!ōtse^éwa alōmasē k'!lats!ē lēxāxs g'ālāē g'wālamatsō^ssa k'!lēx^édāxa
g'wādemē. Wä, hē^émis lāg'ilasa ts!edāqē hēx^éidaem xwāna^éidexs
g'ālāē g'wālēs k'!lilats!ēg'ila^éyē lex^éya.²

CUSTOMS RELATING TO SEALING

Wä,³ g'il^émēsē ^éwī^éla ts!enk'wē gelq!ayāxs laē kwēxeltsemēsa
ts!ēslāla lāxa lā ts!enk'wa qa lawālēsa ts!ax^émotē qaxs k'!ēsaē 10
hēlq!alēda ēs^éelōwinowē k'ēxālaxa ts!ax^émotē, āla^élaē bomē^éstāla-

¹ Continued from p. 140, line 16. ² Continued on p. 209, line 3. ³ Continued from p. 452, line 24.

- 12 is said that otherwise the seal would escape | from the hunter when-
ever he goes out hunting. | Therefore they only knock it off with the
tongs, so that the singed hair | comes off.¹ ||
- 15 (The² hunter) always pushes his(paddle) right over his fire, because
he wishes | it to become very black; and also that no | young woman
may step over it, and no young man, for they never do right; | and
also that a menstruating woman may not give bad luck to the hunter. |
His canoe-box also hangs in the corner of the house. He also puts ||
- 20 just over the fire the two mats on which (hunter and steersman) sit;
but he leaves | his harpoon-shaft in the hunting-canoe; and | also
the bladder-float is hung up at the same place where the canoe-box
is. |

CUSTOMS RELATING TO PORPOISE-HUNTING

- Blue-hellebore root and | peucedanum-seeds are kept in the canoe-
box of the porpoise-hunter, and also back-sinew of the porpoise, which
25 is dried || for tying up the spear if it should break. | Blue-hellebore
root is put into the canoe-box, and the peucedanum-seeds, | in case
that a sea-monster should come up in the night when they are
spearing | porpoises. It is said that often the sea-monsters show
themselves. Then | the hellebore-root is taken out and chewed, and
30 spit || overboard on each side of the hunting-canoe, and | the same is

- 12 lāxa mēgwatē lē^{wa} k'ōlōt!asa ālēwinoxwaxs hēlayaaq. Wā, hē-
^{mis} lāg'īlas āem kwēxeltsemēsa ts!ēslāla lāq qa lawālātsa ts!āx-
motē.¹
- 15 Hēmenala² lēs'ālelēd lāx neqostāwasēs legwīlē qaxs ^ēnēk'āē
qa^s hēmenala^ēmēsē q!hwagwa^ēnakūla. Wā, hē^{mis} qa k'lēsaē nēnagolkwila.
Wā, hē^{mis} qō ēxentalaxō qaxs aemsaē lāxa ēs^ēelēwinoxwē. Wā,
laxaē tēgwīla ōdzaxs lāxa ōnegwīlasa g'ōkwē. Wā, laxaē g'āla-
20 lēlēda k!wēk!wa^{yē} mai lēlēwē lāxa ēk!a^yasa legwīlē. Wā, lāla
māstowas hēx'sāem g'ēxsa ālēwaselela xwāxwagūma. Wā, hēem-
xaēda pōxūnsē tēgwīl lāx āxāsasa ōdzaxsē.

CUSTOMS RELATING TO PORPOISE HUNTING

- Wā, hē^{mis} g'ēts!ā lāx ōdzaxsē g'īldatsa ālēwinoxwa āxsolē lē^{wa}
q!exmēnē. Wā, hē^{mis}a at!emasā āwīg'a^yasa k'ōlōt!āxs lemō-
25 kwaē qa^s yī^ēēdayōlaxēs leg'īkwē qō el^ēēdelaxō. Wā, hē^{mis}a
āxsolē yīxs hē^{maē} lāg'īlts g'ēts!ā lax ōdzaxsas lē^{wa} q!exmēnē
qō q!axwasōlaxsa ^yag'imaxa gūnōlaxs negūlayālaē ālēxwaxa
k'ōlōt!ē. Wā, lā^ēlaē q!ūnāla q!axwasōsa ^yag'imē. Wā, hē^{mis}
la āx^ēwūlts!ōdaatsēxa āxsolē qa^s malēx^ēwidēq qa^s kwēstalēs lāx
30 ^ēwax^ēsōdg'īwa^yasēs ālēwats!ē xwāxwagūma. Wā, laxaē hēem

¹ Continued on p. 452, line 25.² Remark inserted on p. 175, line 9.

done with the peucedanum-seeds. Then the sea-monster sinks at 31
once, | when it smells the hellebore-root. Therefore it is kept in
the box. |

CUSTOMS RELATING TO SALMON-FISHING

Dog-Salmon.—(When the first dog-salmon of the season has been 1
caught, the wife of the fisherman goes to meet her husband when he
comes home from fishing.)

As¹ soon as he arrives at the beach, his wife goes to meet him; | and
when she sees what has been caught by her husband, | she begins to
pray to it. The woman says, as she is praying: | “O Supernatural-
Ones! O, Swimmers! I thank you that || you are willing to come 5
to us. Don’t let your coming be bad, | for you come to be food for
us. Therefore, | I beg you to protect me and the one who takes
mercy on me, | that we may not die without cause, Swimmers!”
Then¹ the woman herself | replies, “Yes,” and goes up from the bank
of the river. ||

As² soon as they finish cutting up the speared salmon, | the woman 10
at once gathers the slime and everything | that comes from the
salmon, and puts it into a basket, and pours | it into the water at
the mouth of the river; for it is said that | the various kinds of
salmon at once come to life when the intestines are put into the
water at the || mouths of the rivers, and therefore they do this; and | 15
they break off the intestines at the anal fin of the speared salmon

gwēx^εīdxa q!EXmēnē qa^εs hēx’ida^εmael wūns^εīdēda ^εyāg’īnaxs 31
laē mēsaLElaxa āxsōlē. Wā, hē^εmis lāg’ilas g’ēts!ā lāx ōdxaxsas.

CUSTOMS RELATING TO SALMON FISHING

Dog-Salmon.—Wā,¹ g’īl^εmēsē lā’g’alīsexs la’ē gēne’mas lā’lalāq. 1
Wā, g’īl^εmēse dō’x^εwaLElax t!ā’t!aq!wānemasēs lā’^εwūnemaxs la’ē
ts!E’lwax^εīdeq. Wā, lae’m ^εnē’k’ēda ts!Edā’qaxs la’ē ts!E’lwaqa:
“Ā’k’asōl ^εnā^εnawālak^u. Ā’k’asōl mē’meyōxwan, g’ēlak’as^εlaxs
sex^uts!aaqas g’āx g’ā’xenu^εx^u. Gwā’lax’i ^εyā’k’ayēs g’āxēna^εyōs 5
qaxs hē^εmaaqs g’ā’xēlaxs g’ō’lilaqas g’ā’xenu^εx^u. Wā, hē^εmis
qa^εs dā’damāyīlōs g’ā’xēn lē^εwū’n hawaxā’lōtēxwa wā’x^εēdē qa^εs
k’lē’saōs wū’lalēsema meyo’xwan.” Wā¹, la q!ūlēx’s^εem wāxēda
ts!Edāqaxs laē lāsdēsa.


Wā,² hē^εmē’sēxs g’īl^εmaē gwāl xwā’lasē’wa segīnē’taxs la’ē 10
hē’x’ida^εma ts!Edā’qē q!ap!lē’x^εīdxa k’lē’lē lē’wa ^εnā’xwa
gayō’l lā’xa k’lē’tela qa^εs lēxts!ō’dēs lā’xa lēxa^εyē qa^εs lē qep-
stē’nts lā’xa ō’x^εsiwa^εyasa wā, qaxs ^εnē’x’sowāē hē’x’idaem la
q!ūlā’x^εīdēda k’lē’k!ūtelāxs la’ē āxstā’nowēs yā’x’yig’īlē lā’xa
ō’x^εsiwa^εyasa wī’wa. Wā, hē^εmis lā’g’ilas hē gwē’g’īlē. Wā, hē^ε- 15

¹ Continued from p. 303, line 13.

² Continued from p. 304.

- 17 but | they cut off the intestines at the anal fin of salmon caught with a hook, for, if the intestines were broken off | from those caught with a hook, then the | fish-line of him who does so would always
20 break. Therefore the woman takes care || in breaking it off. That is the end. |

Silver-Salmon.—Eyes and salmon-heads roasted | together with backbone and tail, in this manner: |

- When they go trolling for silver-
first go out to | sea, as soon as a
25 silver-salmon, || his wife goes down
arrives at the beach of his | house.
what was caught by her husband, |  she prays to the silver-
salmon; and after she has prayed, | she picks up with her
fingers the four silver-salmon and goes up with them and puts them
down | on the beach in front of the house. Then she takes her fish-
30 knife and || cuts the four silver-salmon; the head | and the tail are
left on the backbone. Then she takes the | roasting-tongs and puts
them up on the beach, where she is sitting. Then she takes | what
she is going to roast and puts the salmon-tail and the backbone in |
35 between the roasting-tongs. Then she pushes it down, so that || the
ends of the tongs reach to the eyes | of the salmon-head. After she

- 16 'mēsēxs ālā'lase^ēwaē ts!ē'waga^ēyasa seg'inē'tē. Wā, lāla t!ō'sā-
layewē ts!ē'waga^ēyasa dō'gwinētē qaxs g'ī'l'maael ālō'yewē ts!ē'-
waga^ēyasa dō'gwinētaxs la'ē hēmenalaem elē' dō'gwayāsa yā'ne-
māxa hē gwē'x'fītse'wa. Wā, hē'ēmis lā'g'ilasēda ts!ēdā'qē aē'k'ila
20 elā'laq. Wā, lae'm g'wā'la.

Silver-Salmon.—Xēxextōwa'k^uxa L!ō'bekwē hē'x't!ē 'nā'ēnem-
p!eng'ila lē'wa xā'k'ladzō lē'wa ts!ā'sna^ēyēg'a gwā'lēg'a (*fig.*).

- Wā, hē'ēmaaxs la'ē dō'kwase^ēwa dza^ēwū'naxs g'ī'lg'aala^ēyalaē lā'xa
aō'wak'ē. Wā, g'ī'l'mēsē 'yā'nemēda begwānemaxa mō'wē dza-
25 'wūna, laē genemas lā'lalaqēxs g'alaē g'ā'x'alisa lāxa L!ēma'isāsēs
g'ō'kwē. Wā, g'ī'l'mēsē dō'x'walelax 'yā'nemasēs lā'wūnemaxs
la'ē ts!ē'lwaqaxa dza^ēwū'nē. Wā, g'ī'l'mēsē gwāl ts!ē'lwaqaxs la'ē
gās'x'ix'ēidxa mōwē dza^ēwūna qas lē lō'sdēsēlas qas lē k'f'x'ā'lī-
selaq lāx L!ēma'isāsēs g'ō'kwē. Wā, la āx'ē'dxēs xwā'layowē qas
30 lē xwā'fidxa mō'wē dza^ēwū'na. Wā, lae'm āxā'lēda hē'x't!a^ēyē
lē'wa ts!ā'sna^ēyē lāxa xā'k'ladzowē. Wā, la^ēmēsē āx'ē'dxa L!ō'p-
sayowē qas lā'g'alīsēq lā'xēs k'f'waē'dzasē. Wā, la^ēmēsē ax'ē'd-
xēs L!ō'pasolē qas āxō'dēs ts!ā'sna^ēyas lē'wa xā'k'ladzowē lāx
āwā'gawa^ēyasa L!ō'psayowē. Wā, la wē'qwaxōts qa lēs L!ēl'ē'n-
35 qalē o'ba^ēyas 'wā'x'sanōts!exsta^ēyasa L!ō'psayowē la gēgē'ya'ge-
sasa hē'x't!a^ēyasa dza^ēwū'nē. Wā, g'ī'l'mēsē gwā'lēxs la'ē q!ap!ē'

has done so, she gathers | the slime and throws it into the sea. As 37
soon as | she comes up from the beach, she picks up the roasting-
tongs with the eyes in them, that had been put over the fire, | for
there are four of them, and she places them by the side of the fire of
her house. || Then she watches them until the skin of the head is 40
blackened; | and when it turns black, she takes it away and puts it |
over the fire. Then her husband at once | invites his numaym to come
and eat it, for he must take care | not to keep it over night in the
house; for the first people said, that, if || the roasted eyes were kept 45
over night in the house when | they are first caught, then the silver-
salmon would disappear from the sea. | Therefore they do in this way.
As soon as the guests | come in, they sit down in the rear of the fire, |
on the mat that has been spread out for them. When all || the guests 50
are in, the woman takes a new food- | mat and spreads it in front of
those to whom she is going to give to eat. Then she | takes down the
four roasting-tongs with the eyes in them that had been over the fire
and places them | before her guests. Then she takes the salmon out of
the | roasting-tongs. After she has done so, she gives water || to 55
them to drink; and after they finish drinking, then the one highest
in rank | prays to what they are going to eat. He says: "O,
friends! | thank you that we meet alive. We have lived until | this
time when you came this year. Now we pray | you, Supernatural-

x'ídxā k'lē'lē qa's lē ts!EXSTE'ndeq lā'xa de'msx'ē. Wā, g'í'l- 37
ē mēsē g'ā'x'wūdēsexs la'ē dā'g'ilx!alaxa L!ō'pts!āla xēxextowa-
kwa, yixs mō'ts!aqāē qa's lē lā'nōlisaq lāx legwī'lasēs g'ō'kwē.
Wā, la'mē'sē dā'doqwilaq qa k'lūmē'lx'ídēs L!ē'sasa hē'x't!ā'yē. 40
Wā, g'í'lmēsē k'lūmē'lx'ídxs la'ē āx'ē'deq qa's L!ē'saL!ē'lōdēs
lā'xa ē'k'!ā'yasēs legwī'lē. Wā, lā'xa hē'x'ida'mē lā'ēwūnemas
la L!ē'lāxēs ēnē'mē'mōtē qa g'ā'xēs hā'mā'peq qaxs aē'k'ilaq
xa'maō'l lā'xa g'ō'kwē, yixs ēnē'k'aēda g'ā'lē begwā'nemqēxs
g'í'lmēlā'xē xa'maē'la L!ō'bekwē xēxextōwak' lā'xa g'ō'kwaxs 45
g'ā'lōlānemaē lā'laxē x'is'ī'dlāxa dza'wū'nē lā'xa aō'wak'ē.
Wā, hē'ēmis lā'gilas hē gwē'x'ídē. Wā, g'í'lmēsē g'āx
hō'gwīlēda L!ē'lānemaxs la'ē k'lūs'ā'lil lāx ō'gwīwalilasa le-
gwī'lē, lā'xa lā Lebē'latsa lē'ēwa'yē qāē. Wā, g'í'lmēsē ēwī'ēlāē-
lēda L!ē'lānemaxs lā'ēda ts!ēdā'qē āx'ē'dxa ē'ldzowē hā'madzō 50
lē'ēwa'ya qa's lē LEPdzamō'lilas lā'xēs hā'mg'ī'lasōlē. Wā, la āxā'-
xōdxā mō'ts!aqē L!ēL!ōpts!āla xēxextowā'kwa qa's lē āxdzamō'-
lilas lā'xēs L!ē'lanemē. Wā, hē'ēmis x'ik'!ax'ī'deq qa lō'ts!āwēs
lā'xēs L!ō'psayowē. Wā, g'í'lmēsē gwā'lexs la'ē tsā'x'ētsa ēwū'pē
lāq qa nā'x'ētsōs. Wā, g'í'lmēsē gwā'l nā'qaxs la'ē naxsā'laga- 55
ēyas ts!ē'lwaqaxēs hā'mā'lē. Wā, la ēnē'k'a'ē. L!ē'kasōl ēnē'ne-
mō'k'ū, gē'lak'as'elaxg'ins q!ūlā'gowē. Wā, g'ā'x'ēmīxā'nu'x'ū g'ā'x'ā-
LEla lā'xōs g'ā'xdemaqasō'xda ēnā'lax. Wā, la'mē'senu'x'ū hāwā'-

60 Ones, to protect us from danger, || that nothing evil may happen to us when we eat you, | Supernatural-Ones! for that is the reason why you come here, that we may catch you | for food. We know that only your | bodies are dead here, but your souls come to watch | over
65 us when we are going to eat what you have given us || to eat now." Thus he says; and when he stops, he says, "Indeed!" |

As soon as he stops speaking, they begin to eat, and | his friends also eat. Then the man takes up | a bucket and goes to draw fresh water | to drink after they have eaten; and when he comes back, ||
70 he puts down the water that he has drawn, and waits for them to finish eating. | After they have eaten, the water is put in front of them, | and they drink. Then his wife | picks up the pieces of bone and skin and puts them on the | food-mat; and when she has them
75 all, she folds || up (the mat) and goes to throw the contents into the sea; and | the guests only rub their hands together to dry off the fat from their hands, | for they are careful not to wash their hands, and not to | wipe their hands with cedar-bark. After they have done so, they go out. |

Sockeye-Salmon.—The¹ name of the sun-dried salmon is also
80 "sandy," || and "place of cohabitation," for it is caught in the upper part of the river; | therefore it is called "from the sandy ground,"

xelōx·da^εxōl 'na^εna'wālaku qas ā^εmēlōs dā'damwīl g'ā'xenu^εx^u
60 qanu^εx^u k'!ēā'sēl 'yā'g'aslexg'anu^εx^u lā'LEK hā'maag'ōlōl, 'na^εna-wālaku, qaxs hē'ēmaaqōs g'ā'xēlda^εxwē qenu^εx^u yā'fnakūlaōl qenu^εx^u hā'mā'ya. Wā, lanu^εx^u q!ā'laemxs ā'ēmaēx lē'x'aem lē-
ēlōs ō'gwīda^εyēx. Wā, lā'lak' g'ā'x'emg'as bēbēxū'nēg'ōs x'ī'ts!a-
x'ilaxg'anu^εx^u lā'LEK hāmx'ī'dexg'as g'ā'xyōgwīlōs qenu^εx^u lā'-
65 k'!esela," 'nē'k'exs la'ē q!ūlē'x's'em wā'xa.

Wā, g'ī'lēmēsē q!wē'lēdexs la'ē hāmx'ī'da. Wā, la'x·da^εxwē ō'gwaqa hāmx'ī'dē 'nē'nemō'kwas. Wā, hē'x'ida^εmēsē la k'!ō'-
qwalīlē'da begwā'nemaxa nā'gats!ē qas lē tsāx ā'ltā 'wā'pa qa nā'gēg'ēles qō gwāl hā'mā'plō. Wā, g'ī'lēmēsē g'āx aē'daaqaxs
70 la'ē k'!ō'x'walīlasēs tsā'nemē qas ē'selēq qa gwā'lēs hā'mā'pa. Wā, g'ī'lēmēsē gwāl hā'mā'pexs la'ē hā'nx'dzamōlīlasa 'wā'pē lāq. Wā, hē'x'ida^εmēsē nā'x'īdex·da^εxwa. Wā, lā'la gene'mas mā'-
mensg'emaxa xā'qē lē'wa l'ēl.lā'smotē qas āxdzō'dalīs lā'xa hā-
ēmadzowē' lē'wa'yē. Wā, g'ī'lēmēsē 'wī'ladzōdāmaseq, la'ē k'!ō'x-
75 'wūlīlaq qas lē k'ā'stendeq lā'xa de'msx'ē. Wā, ā'ēmēsē la ts!ā'k'ōdēda k!wē'ldāxēs ē'ēyasowē qa lē'mxwālelēs ts!ē'nts!enx-
ts!āna^εyas qaxs aē'k'ilāē ts!ē'nts!enkwa, lōxs k'!ē'saē hē'lq!ōlem de'denkwas k'ā'dzekwē. Wā, g'ī'lēmēsē gwā'lexs la'ē hō'qūwelsa.

Sockeye-Salmon.—Wā,¹ lē'xaa lē'gadēda tā'ya!ts!ālās ts!ēgwa'tē
80 lōxs q!ō'bas xelā'sē'wāē qaxs hā'ē g'ā'yanema 'nē'ldzāsa wā; lā'g'īlas lē'gades ts!ēgwa'tē, yixs ts!ekwa'ē āwī'nak!ūsas nē'l-

¹ Continued from p. 353, line 52.

for the place at the upper part of the river is sandy; | and it is said 82
that a woman was cutting old sockeye salmon when her | lover came
and cohabited with her while she was cutting the salmon. | Then
she was seen by her husband, and therefore he || said that the sun- 85
dried salmon should be called "place of cohabitation," and at once | all
the men named it that way. He was trying to make his | wife
ashamed by it. Now the sun-dried salmon always has the name of
"place of cohabitation." | That is the end.

CUSTOMS RELATING TO FISH-TRAPS

As soon as the ends of the ribs (of the fish-trap) have been tied at 1
the place where the kelp-fish is to go in, | (the woman) tests it, (to
see) whether it will be lucky or unlucky. | She puts it down by the
side of the fire, | takes her fire-tongs, and takes up a not really big
piece of || coal. She puts it into the fish-trap, puts down the | 5
fire-tongs, and takes hold with her hands of each side of the | fish-
trap. Then she shakes it up and down, so that the coal jumps up
and down | in the trap. If it only crumbles and the glowing coal |
goes out, the owner knows that the fish-trap will be lucky || and that 10
the fish will not come out again the same way | as they went in; but
if the coal jumps out again | through the way by which the kelp-
fish go in, then the owner knows | that the trap will be unlucky. | In

dzāsa wā. Wā, lō'!lāē xwā'lēda ts!Edā'qaxa melō'lē; wā, g-ā'x'laē 82
lā'lās q!ō'p!ēdqēxs hē'maē ā'lēs xwā'!axēs xwā'lase'wē. Wā,
laem'!ā'wisē dō'x'wa!Eltsēs lā'wūnemē. Wā, hē'mis lā'g'ilas
ēnēx' qa lē'gadēsēs q!ō'basa tā'ya!ts!āla. Wā, hē'x'ida'mēsa 85
ēnā'xwa begwā'nem lē'x'ēdes. Wā, lae'm hāmā'x'ts!alaxēs
gene'mē lā'xēq. Wā, hē'menāla'mēsōx la lē'gadōxda tā'ya!ts!ā-
lāxs q!ō'basē. Wā, lae'mxaa lā'ba.

CUSTOMS RELATING TO FISH TRAPS

Wā, g'!l'mēsē gwāl malagexste'ndex g-ā'pōlasasa pex'!taxs 1
la'mē gwa'naLEX gwē'x'sdeMLasa LEgē'mē lō' hēlaqē lō' wā'naqē.
Wā, la'mē'sē hā'ng'alilas lā'xa mā'g'inwalisāsēs legwī'lē. Wā, lā
āx'ē'dxēs ts!ē'slāla qa's k'!ipse'mdēs lā'xa k'!ē'sē ā'laem 'wa'lastō
gū'lta. Wā, lā k'!!pts!ō'ts lā'xa LEgē'mē. Wā, lā k'at!ā'lilasa 5
ts!ē'slālāxs la'ē tē'tegenōtsēs e'e'yasowē ēnem lax 'wā'x'sanā'yasa
LEgē'mē. Wā, lā yā't!ēda qa da'daqūnēqūlēsa gū'lta lāx ots!ā'-
wasa LEgē'mē. Wā, g'!l'mēsē ā'em ts!ENx-ē'ī'dēda gū'ltāxs lōxs
k'!ilx'ē'daē, wā, lae'm q!ā'LElēda āxā'nokwaseqēxs hē'laqēlēs
LEgē'mē. Wā, lae'm k'!ē'slēda pex'ī'tē xwē'laqa! mā!ts!ā'lā! 10
lā'xēs g-ā'ts!ālasē lāq. Wā, g'!l'mēsa gū'lta xwē'laqa ēnex'wūl-
ts!ā' dex'wū!ts!ā' lā'xa g-ā'pōlasasa pex'ī'tē, wā, la'mē q!ā'LE-
lēda axā'nokwaseqēxs k'!ē'sēlē hē'laqlēda LEgē'mē. Wā, lā

most cases the women throw it away; but if the charcoal does not jump
15 out, || they go back into the woods and | look for maples.¹ | . . .

CUSTOMS RELATING TO SEA-EGGS

As² soon as the (shells of the sea-eggs) are all in, the woman takes a
large firebrand and | puts it on top of the empty shells. Then she
goes and pours them out | outside of the house. The reason why
20 they put the firebrand there is that || the spirits may not eat the
refuse of the sea-eggs. | If they do not put a firebrand on top of it,
it is said that the spirits | immediately go and eat it; and it is said
that | he who ate what was in the empty shells eaten by the spirits
would be immediately sick. | Therefore fire is put on top of them when
25 they are poured out at night. When || they eat flat or large sea-
eggs in the daytime, they do not put fire on top of them, | for it is
done in the same way with large sea-eggs, for the | spirits like flat sea-
eggs and large sea-eggs. | That is all about the flat sea-eggs.

BELIEFS RELATING TO THE DEVIL-FISH

The "bear of the rocks" is the largest kind of devil-fish. This | is not
30 eaten by Indians. Sometimes they are nearly || three fathoms long

q'lünā'la^mēda ts!ēdā'qē ts!ēx'i'deq. Wā'x'ē k'les dēx^wūlts!ā'-
15 wēda gū'lta lāq, wā hē'x'ida^mēsē la a'lē'sta lā'xa ā'l'lē qa's lā
ā'lāx sa'q!wa^msa.¹ . .

CUSTOMS RELATING TO SEA EGGS

Wā,² g'il^mēsē 'wūlts!āxs laē āx'ēdxa gūlta 'walastōkwas qa's
ānk'i'yīndēs lāxa tsāx'mōtē. Wā, lā k'!ōqūlilaq qa's lā k'!ādes
lāx L!āsanā'yasēs g'ōkwē. Wā, hēem lel'g'ūltsa gūlta qa k'!ēsēs
20 lāda hayalilagasē hām'g'ilqaxa tsāx'motasa tsāk'āxa āmdema.
Wāx'ē k'!ēs lāda gūlta lā ānk'i'yīndayōq laem^flawisa hayalilagase
hēx'idaem la hām'g'ilqaq. Wā, lālax^flae hēx'idaemlax ts!ēx'q!ē-
x'īdē tsāx'mōdādās hām'g'ilqase^wasa hayalilagasē. Wā, hē'mes
lāg'ila ānk'i'yīndayowa gūlta laqēxs laē k'!ādayoxa gānūlē. Wā,
25 g'il^mēsē 'nāla tsāx'demaxa āmdema, wā, la k'!ēs ānk'i'yīntsōsa gūlta
qaxs hēmaaxat! gwēg'ilag'ila mesēqwē qaxs lōmaael āx'ēxsdēda
haeyalilagasaxa āmdema lē^wwa mesēqwē.

BELIEFS RELATING TO THE DEVIL-FISH

Xa L!ax'lēyōts!a, hēem 'walegēsa 'nāxwax teq!wa; hēem
k'!ēs ha^māsa bāk'lūmē. 'nālⁿēmp!ēnaē hālselaem k'!ēs nexne-
30 qela yūdu^xp!ēnk' laxens bālāqē 'wāsgemasas g'āg'ilela lāx 'wāx-s-

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 387.

² After small sea eggs have been eaten the shells are carried out of the house. (Continued from p. 498, line 83.)

across | the arms, and they are (very) thick. I have seen one | sucker 31
one short span | across, and in the middle of the sucker is a piece just
like a | round bone. The points of the middle of the suckers are
sharp. || There are eight bones around the stomach, | and the arms 35
also have a bone each. | Sometimes they make a mistake and cook
a | small "bear of the rocks." When it is cooked, and they take off
the loose skin, | when it is squeezed by those who are washing it, it
gets || thin, because the water in it comes out, for there is nothing but 40
water in the | "bear of the rocks." Then they throw it away, for |
they are afraid to eat it, because it kills people and it is a sea-
monster. | That is all about this. |

CUSTOMS RELATING TO CANOE-BUILDING

In¹ the morning, as soon as it is day, (the canoe-builder) rises for ||
he is alone in the house, because canoe-builders are not allowed to lie 45
down | with their wives when building canoes. It is a saying of the
first | people, that if a canoe-builder should lie down | with his wife,
the tree from which he makes the canoe would be hollow. | Therefore
he is not allowed to lie down with his wife. ||

As soon as this has been done,² he takes a piece of charcoal and 50
paints | the face of a man on each side, in the middle of the | canoe,

ba⁵yas dzēdzelemas, wā lā LESLEkwa. Wā, len dōqūlaxa 31
k!ūmt!ēna⁵yas nēmp!ēnk'awil lāxens ts!ēx⁵ts!āna⁵yaxsens q!wā-
q!wax⁵tsāna⁵yēx. Wā, lā hēlostālē k!ūmt!ēna⁵yasēxa hē gwēx's
k!īlk'īlx'sēm xāqa. Wā, hēem ēēx'bē ōba⁵yas nex⁵ts!āwasa
k!ūmt!ēna⁵yas. Wā, lā ma⁵gūna⁵ts!aqē dāp!ēnk'as gawās. Wā, 35
laxaē nāxwaem exālēda dāp!ēnk'ē lāx ewāxlā⁵yas dzēdzelemasa
L!āxLEYōts!a. Wā, lā nāl'nēmp!ēna LēxLēqūlīl hā⁵mēx'silase⁵wa
āma⁵yē L!axLEYōts!a. Wā, g'il'mēsē L!ōpēxs laē lawōyōwēs lep!ē-
na⁵yē. Wā, g'il'mēsē q!wēs⁵ētsō⁵sa ts!ōxwāqēxs laē ts!ēmx'ēida lā
wīl'ēda, yīxs laē lawāyēs wāpaga⁵yē qaxs ā⁵maē wābex'sa⁵yēda 40
L!āxLEYōts!a. Wā, ā⁵mēsē la ts!ēqewelsdem lāxa g'ōkwē qaxs
k!īl'ēmaē hā⁵mayaxs bex'bakwaē. Wā, hē⁵misēx yāg'īmaē. Wā,
laem gwāl lāxēq.

CUSTOMS RELATING TO CANOE-BUILDING

Wā, g'il'mēsē¹ la nā⁵x'ēidxa gaā'lāxs¹ la'ē Lā⁵x'ēwida, yīxs
nēmō'gwīl'ēmaē qaxs k!lēsaēda Lē'ēlq!ēnoxwē hēlq!ā'la kūlīl 45
Lē⁵wis gēne'maxs Lē'qaaxa xwa⁵k!ūna; yīx wā'ldemasa g'ā'lē
begwā'nema, yīxs g'il'mēlaxē kū'l'x'kūlk'a lā'xa Lē'q!ēnoxwē
Lē⁵wis gēne'mē, wā, lā'laxē kwā⁵kūx⁵balaxē Lē'qa⁵yas xwā⁵k!ūna.
Wā, hē⁵mis lā'g'īlas k!ēs hē'lq!āla kū'l'x'kūlk'a Lē⁵wis gēne'mē.

Wā, g'il'mēsē gwālēxs² la'ē āx'ē'dxa ts!ō'ina qa⁵s k!at!ā'lex- 50
sēsa gōgūma⁵yasa begwānemē lāxa wāx'sanēgūxsasa negoyā⁵yasa

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 356, line 2.

² The pegging for adzing the sides of the canoe. (Continued from *ibid.*, p. 364, line 25.)

- 53 for the purpose of frightening the spirits, — | the Indians mean the
souls of dead canoe-builders—for it is said that if they did not | paint
55 the face of a man inside the canoe, || then the spirit would come to
examine it as soon as the adzing of the canoe has been completed; |
and he would tell the canoe to split as soon as the | canoe-builder
would spread it. When, however, it is painted inside with the face |
of a man, the spirits will run away when they see the painting in it. ||

CUSTOMS RELATING TO FERN ROOTS

- 60 Only old women are allowed to dig fern roots. Young women |
are not allowed to dig them, for the people of olden times | said
that it would make them sick, if the young women should go to dig
fern roots. | Therefore only old women are allowed to dig them. |

CUSTOMS RELATING TO CURRANTS

- Now they are told to eat the contents of the dishes. They do
65 so, || because currants are never carried home when they are given
by the owner, | for it brings bad luck when they are carried home,
thus said the people of olden times. |

CUSTOMS RELATING TO CEDAR-BARK

Even¹ when the young cedar-tree is quite smooth, | they do not take
all the cedar-bark, for the | people of olden times said that if they should

- 52 xwā'k!ūna qa k'ilemēsēsa hayahilagāsē, yīxa bex'ūna'yasa lā lē'l
lēq!ēnoxwayadzewa! gwe'yōsa bāk!umē qaxs g'il'maael k'!ēs
k'!āt!ā!ēxdzema gōgūma'yasa begwānemē lāxa xwāk!ūnāxs laē
55 g'wāl aēk'la k'!imlase'wa. Wā, g'āx'laēda hayahilagāsē x'its!ax'ī-
laq. Wā, lā'laē āxk'!ālaxa xwāk!ūna qa hōx'wīdēs qō lāl iepā'-
sōlts lēq!ēno'kwas. Wā, g'il'em'lāwisē k'!ādexdzek'sa gōgūma-
'yasa begwānemāxs laē āem hēltsōxs laē dōx'walelaxa k'!ādexsē lāq.

CUSTOMS RELATING TO FERN ROOTS

- Lēx'amē sakwēda laelk!wana'yaxa sāgūmē, yīxs k'!ēsaē hēlq!ō-
60 lema ālostāgasē ts!ēdāq lā sakwaxa sāgūmē qaxs 'nēk'aēda g'ildzesē
begwānemqēxs 'yū'yax'dalag'ilaē lāx sākwasōsa alōstāgasē ts!ēdāqa.
Wā, hē'mis lāg'ilas lēx'ama laelk!wana'yē sākwxaxa sāgūmē.

CUSTOMS RELATING TO CURRANTS

- Wā,¹ la'mē āxsō', qā's 'wā'wilaēxēs lētoqūla. Wā, hē'mis g'wālē
qaxs k'!ēts!ēnoxwaē mōdōla q!ēdzedzewaxs q!ēsēlaēda āxnōgwadas
65 qaxs aemsaael lāxōx mōdōlēxs 'nēk'aalaēda g'ilx'dā begwānema.

CUSTOMS RELATING TO CEDAR BARK

Wā,² wāx'mēsē 'nāxwa ēk'ē ōgwida'yasa dzes'eqwaxs laē
k'!ēts!ēnox 'wīl'g'ileloyowēs ts!āqemsē qaxs 'nēk'aēda g'ālē bē-

¹See p. 575, line 51.

²Continued from p. 122, line 47.

peel off all the cedar-bark of a || young cedar-tree, the young cedar 70 would die, and then another | cedar-tree near by would curse the bark-peeler, so that he would also die. Therefore | the bark-peelers never take all the bark off of a young tree. |

CUSTOMS RELATING TO THE FELLING OF TREES

Now I will talk about him who will work at | porpoise-hunting 1 The canoe-builder is first asked by the porpoise-hunter (of a | small canoe) to build a hunting-canoe. | The canoe-builder goes at once back into the woods to a place where || the cedar for canoe-building is stand- 5 ing, for each canoe-builder always has a straight cedar in the woods picked out for canoe-building. He just walks right there, | carrying his axe, going to the place where the cedar-tree is standing. | He looks for the place where the cedar will lie when it falls. | When he sees all the branches on the outer side of the cedar-tree, he || chops through 10 the foot of the tree on the back of the cedar-tree; and as soon as he has chopped deep into it, | he takes four chips and throws | them behind the foot of the cedar-tree; and as he throws them, he says: | "O, supernatural one! now follow your supernatural power!" |

Then he takes another chip, throws it, || and says as he is throwing 15 it: "O, friend! now you see | your leader, who says that you shall turn your head and fall there also." |

gwānemqēxs g'íl'māē 'wīlg'īleloyowēda ts!āqemsē lāx ōgwida'yasa 68 dzes'eqwaxs laē lē'lēda dzes'eqwē. Wā, laēda mā'k'īlīsē ōgū'la dzes'eq' hān'x'widxa senq'lēnoxwē qa ōgwaqēs lē'la. Wā, hē'mis 70 lāg'īlas k'ēs 'wīlg'īleloyowē ts!āqemas yisa senq'lēnoxwē.

CUSTOMS RELATING TO THE FELLING OF TREES

Wā, la'men gwā'gwēx's'ālāl lā'xa ē'axalāxēs ālē'xwāēnēlaxa 1 k'!ō'lot!ē. Wā, hē'em g'īl āxk'!ā'lasō'sa ālē'wēnoxwa Lē'q'lēno-xwaxa xwā'xwagūm, qa Lē'x'ēdēsēx ālē'watslā xwā'xwagūma. Wā, hē'x'ida'mēsa Lē'q'lēnoxwē la ā'Lē'sta lā'xa ā'L!ē lāx Lā'dzasasēs wē'lsa wē'lkwa qaxs 'nā'xwā'māē wē'ldzadēda Lē'elq'lēno- 5 xwaxa ē'k'ētē wēlk' lā'xa ā'L!ē. Wā, ā'mēsē hē'x'dzēnāla la qā's'ida dā'laxēs sō'bayowē qa's lā lāx Lā'dzasasēs wē'lsē wē'lkwa. Wā, lā dō'qwalax gwē'xtō'x'widaas Lā'sa wē'lkwē qō t!ā'x'īdlō. Wā, g'ī'l'mēsē dō'qūlāqēxs wī'laē L!ā'sōt!ēna'yēda wē'ts!ānās. Wā, lā sep!exō'd ā'Lōt!ēxa'wā'yasa wē'lkwē. Wā, g'ī'l'mēsē k!wābete 10 sō'pā'yasēxs la'ē dā'x'īdxa mō'sgemstowē sō'yapmuta qa's nep'lē'dēsa 'ne'mē lāx ā'Lōt!ēxawā'yasa wē'lkwē. Wā, lā 'nēg'etē'wē'xs la'ē nepa': "Wā 'nawālakwā', lae'ms lāl lā'sgemīlxēs 'na'wālagūmōs."

Wā, lā ē't!ēd dā'x'īdxa 'ne'mē sō'yapmuta qa's nep'lē'dēs. Wā, lā'xaē 'nēg'etēwē'xs la'ē nepa': "Wā, qūstā', lae'ms dō'qū- 15 laxēs gwā'yī'lālasōs 'nē'k'ēxs hē'Laqōs gwē'xtō'x'wīdlē laa'sas."

- 17 Then he takes another one and throws it; and as | he throws the
third one in the same way, he says while throwing it: | "O, life-giver!
20 now you have seen which way your supernatural power went. || Now
go the same way." As he says so, he takes the | last one and throws
it back of the foot of the tree that he is chopping, | and he says as
he is throwing it: "O, friend! now you will go | where your heart-
wood goes. You will lie on your face at the same place." | After he
25 has said so, he answers himself and says: "Yes, || I shall fall with my
top there." After he has said so, he takes his ax and | chops again;
and as soon as his chopping passes half | through the trunk of the
tree, he goes to the opposite side and chops; and he does not chop |
deep into it when the tree begins to crack; and it does not take long
until | the cedar-tree falls backward. ||

PRAYER OF CINQUEFOIL-DIGGER¹

- 1 After² they have finished (loading their canoe), they go aboard the
travelling-canoe. | The man stands up in the stern of the canoe,
because he steers it, and, | looking at his digging-house, he prays to
it and says, | praying and holding in his hand his steering-paddle
5 while he is standing up, he says: || "Look upon my wife and me, and

- 17 Wā, lā ē't!ēd dā'x'īdxa 'nema'xs la'ē nep!īdes. La'xaaxs
neba'sasēsa lā'Lē yū'dux'wēdā'la. Wā, la'ē 'nēg'etewē'xs la'ē ne-
pa': "Wā, g'ilg'ildokwilā lae'ms dō'qūlax laa'sas dālālāxēs 'na'wāla-
20 k!wēna'ya; lae'm las lāl lax laa'sas," 'nēk'exs la'ē dā'x'īdxa
ē'lxlā'yē qa's nep!ē'dēs lā'xaax ā'Lōt!exa'wa'ya'sēs sōp!exotsewē.
Wā, lā 'nēg'etewē'xs la'ē nepa': "Wā, qāstā', lae'ms las lāl
lāx laā'sasēs dō'maxdōs; lae'm las hex'ū'lsLōl lāx laa'sas," 'nēx'
laē'xs la'ē q!ūlē'x'sem nā'naxma'ya. Wā, lā 'nē'ka:" "Wā,
25 hē'ēmlen gwēxtō'x'widiē," 'nēk'exs la'ē dāx'īdxēs sōbayowē qa's
sop!ē'dē ē't!ēda. Wā, g'ī'l'mēsē la'k'lōdēlē sō'pa'ya'sēs la'ē
la'k'lot!exōda qa's sep!ēdze'ndēq. Wā, k'!ēs'mēsē k!wā'betē sō'pa-
'ya'sēs la'ē hēlme!q!ūg'a'ēda wē'lkwē. K'!ē'st!a gē'x'īdexs la'ē
a!etox'wid t!ā'x'īdēda wē'lkwē.

PRAYER OF CINQUEFOIL-DIGGER¹

- 1 Wā, g'il'mēsē gwālexs² laē hōgūxs laxēs yā'yats!ē xwāk!ūna. Wā,
lāda begwānemē lāxlēxa xwāk!ūna qaxs hē'maē lēnxlā'ya. Wā,
dōqwalāxēs ts!ēwēdzats!ēx'ē g'ōkwa qa's ts!ēl'waqēq. Wā, lā 'nē-
k'exs laē ts!ēlwaq q sek!āgextsēs lēnx!ayayowē sē'wayowa.
5 "Wēg'a dōqwalāl g'āxenu'x" Lōgūn genemk' qa's dādamāyēlōs

¹ See also Addenda, p. 1318.

² This is done when husband and wife return from digging cinquefoil roots in their garden. Continued from p. 193, line 96.

protect | us, so that nothing may happen to us, friend! and | wish 6
that we may come back to live in you happily, | O house! when we
come next year to dig cinquefoil. Good-bye!" | Thus he says, sits
down in the stern of his travelling-canoë, and paddles; || and he must 10
not turn his face to look at his house again. | He only turns his face
back after | passing the point (that hides the house).

PRAYER TO YOUNG CEDAR

(The woman¹ who has found a young cedar) takes her adz and
stands under the | young cedar-tree, and, looking upward to it, she
prays, saying: || "Look at me, friend! I come to ask for your dress, | 15
for you have come to take pity on us; for there is nothing for which
you | can not be used, because it is your way that there is nothing for
which we | can not use you, for you are really willing to give us your
dress. I | come to beg you for this, long-life maker, for I am going
to make a basket for lily roots out of you. || I pray you, friend, not to 20
feel angry with me on account of what I | am going to do to you;
and I beg you, friend, to tell our | friends about what I ask of you. |
Take care, friend! Keep sickness away from me, so that I may not
be killed by | sickness or in war, O friend!" ||

This is the prayer that is used by those who peel cedar-bark of 25
young cedar-trees and | old cedar-trees. |

g'axenu¹x qenu¹x k'leāsē yāg'asa, qāstā. Wā, hē'mis qa's lālē- 6
laqelālōs g'axenu¹x qenu¹x g'āxēl ēt!alīl g'ōkūmts!āg'alīl lōl
g'ōkwā lax ēt!ēdla ts!ōts!eyenxlex qwēseyenxla. Wā, halāk'as-
lela," nēk'exs laē k!wāxlēndxēs yā'yatslē xwāk!ūna qa's sēx'widē.
Wā, la'mē k'lēs hēlq!āla mēls'ida qa's dōx'widē ēt!ēdxēs g'ōkwē. 10
Wā, āldzāla'mēsē melmēls!lālxas laē t!et!āg'ō lē'wis g'ōkwaxs laē
hā'yāqa lāxa āwilba'yē.

PRAYER TO YOUNG CEDAR

Wā, lā¹ āx'ēdēda ts!edāqaxēs k'imlayowē qa's lā lāxlēlsaxa
dze'seqwaxs laē ēk!ēgemēlsēxs laē ts!elwāqāq. Wā, la nēk'a:
"Wēg'a, dōqwāla g'āxen qastāxg'in g'āxē gēts!ā lāxs k'ōmaqōs 15
qaxs hē'maaqōs g'āxēlē qa's waxaōs g'axenu¹x, yixs k'leāsaaqōs
k'lēs ēg'asaxēs g'āxēlaōs bēx'walēsa, yixg'anu¹x k'eāsēk' k'lēs
hēlemx'idaasōs qaōs ālāqōs aēx'stots!ayowōs k'ōmaqōs. Hēden
g'āxēl gēts!ā lōl g'ilg'ildokwilaxg'in x'ōgwatslēg'ililg'ōl. Wā, la-
mēsen nēsayolōl qastā qa's k'lēsēlōs ōdzemg'aalelatsg'in g'wāla- 20
g'ildzaslex' lāl. Wā, la'mēsen hāwāxelōl qastā qa's nēlaōsaxens
nē'nēmōkwaxg'in hanāf'mēlex' gēts!ōl laqō. Wā, qāstā, wēg'a
yāl'lālex; āemles dadamewil g'āxen qen k'leāsē gagōlemālasa lāxa
ts!ēts!ax'q!ōlemē lē'wa dzēdzax'ila. Wā, qastā!"

Wā, hēem ts!elwagayosa senqāxa denasē lāxa dze'seqwē lō'ma 25
wēlkwē.

¹ Continued from p. 131, line 4.

WEATHER CHARMS

- 1 I was walking along in Fort Rupert. I begged Hâ^εmisk-i^εnis | to
tell me about what he would when he wished the northwest wind to
come. | He spoke at once, and said, "Listen, | that I may teach
5 you!" Thus he said. "One time, when I || was going south to
Victoria, we arrived at Ō's^εeq^u, and | the southeast wind began to
blow strong. The wind lasted all day and all | night. Then I arose
in the morning, and I saw that the | southeast wind was still blowing.
I started our campfire; | and as soon as the fire blazed up, I went
10 down to the || beach, for the tide of the sea was half out. | Then I
searched for small crabs underneath the stones, and | I found four
crabs. I carried the four and | went up the beach. Then I took
cedar-bark and split it into strips. I | took four strips and tied them
15 to the right claws of the || crabs. As soon as I had tied the cedar-
bark to the four crabs, | I took poles and drove them into the ground.
Not | really upright were the poles, which were two fathoms (long);
but it was thus," | said Hâ^εmisk-i^εnis (imitating on the ground with
cedar-sticks what he said, | while he placed them down on the
20 ground): The poles leaned over, and || to the ends he hung the four
crabs. "Then I watched them, | and as soon as I saw that the shells
began to be red, I | took them down, and I untied the cedar-bark

WEATHER CHARMS

- 1 Qā^ε'nakulēk' lāx Tsā'xisē. Wā, len hawā'xelaX Hā^ε'misk-i^εnēsē
qa g'wā'g'wēx's'alēs lāx gwē'gi'lāsasēs 'nē'k'aē qa dzā'q'ūx'f'ī'dēs.
Wā, hē'x'ida'mēs yā'q'leg'a'la. Wā, la 'nē'k'a: "Wē'g'a, hō'Lēlax
qen q'lā'q'ol'lā'masē lōl," 'nēx'. "Wā, hē'maax'g'in la'ōlek'
5 'ne'lk'ila lā'xa Tsā'xisē. Wā, lanu'x'u lā'g'aa lāx Ō's^εeqwē, la'ē yū'x-
'widēda lā'k!wēmasē 'melā'sa. Wā, la se'n'bē yā'laxa 'nā'la lē'wa
gā'nulē. Wā, len lā'x'widxa gā'la. Wā, len dō'qūlaqēxs yā'-
lax'sā'maēda 'melā'sē. Wā, len x'a'x'iq!ex'idaXenu'x'u leq'ūsē'.
Wā, g'f'lēmis x'ī'qōstāwēda leq'ūsā'xg'in lēk' le'nts'lēsa, lā'xa
10 l'ema'isē qaxs lē'ma'ē nae'nxs'ag'ilalīsēda x'ā'ts!axelēda de'msx'ē.
Wā, len ā'lāxa ā'māma'yē q!ō'mātsa ē'waā'bā'yasa t'lē'semē. Wā,
len q'lā'xa mō'sgemē q!ō'māsa. Wā, len dā'laxa mō'sgemē qen lē
lā'sdēsa. Wā, len āx'ē'dxa dena'sē qen dzedzēxs'ā'lēq. Wā, len
āx'ē'dxa mō'ts!aqē qen mō'x'widēs lāx hēk'!ōlts'lāna q!ē'q!eg'īmas
15 q!ō'māsē. Wā, g'f'lēmēsen 'wī'la mō'x'bentsa mō'sgemē q!ō'mās
lā'xa dena'sē, lēk' āx'ē'dxa dzo'xūmē qen dē'x'wūlsēq. Wā, la k'lēs
ā'laem negetā'lēda ma'p!ē'nk'ē lā'xens bā'LEX dzō'xūma. "Hē't!a
gwālēda," 'nēk'ē Hā^εmisk-i^εnēsē mens'elsaxa k!wa'x!ā'wē, 'nē'k'ēxs
la'ē mō'gwae'l'saq. Wā, la gwē'xtālēda dzō'xūmē lāq. Wā, hē'mis
20 la tē'x'ubā'yaa'tsēda mō'sgemē q!ō'māsa. "Wā, len q'lā'q!a'lā'lāq.
Wā, g'f'lēmēsen dō'qūlaq la lē'lā'x'widēda eō'sgema'yas, lē'g'en
āxā'xōdeq. Wā, len qwē'lālaxa dena'sē lāx q!ē'q!eg'īmas. Wā,

from the claws. | I put them down, and I searched for four large clam-shells. | As soon as I found them, I took one of the || crabs and 25 put it into (a clam-shell). Then I took the cedar-bark with which they had been hung up, | and tied it around, so that the shell should not open. | Then I did so also to the next one, and I did so to the four | shells. As soon as I had finished tying the four clam-shells, | I went and carried them into the woods. || I searched for a hole in the 30 bottom of a tree; and when I found a hole | in the bottom of a hemlock-tree, I put three shells | into it. Then I spoke to the last one, | and said, 'Warn your friends to call | strongly the northwest wind and the east wind, || else you will not go back to the beach, if 35 you do not get | what has been planned for you and your friends.' Thus I said when | I put it down in the hole on the ground. Then I left them, went back, and bathed in the sea. | As soon as I had finished, I sat down on the beach, that | the wind might dry me." Thus he said. "As soon as I || began to be dry, I dressed, and I 40 warmed myself by the | camp-fire. Now I waited for the northwest wind to blow | at noon." Thus he said. |

I questioned Hâ'misk'înis again; and I said to him, | "Who, indeed, was the first to wish that this should be done to the crabs for || calling the northwest wind?" Thus I said to him. | 45

len ăx'e'lsaq. Wă, len ă'lēx'îdex mō'sgema ăwō' xă'laetsa g'a'- 23 wēq'lanem. Wă, g'î'lēmēsen q'lāq, wă, len ăx'e'dxa ănē'msgēmē q'lō'mās, qen ăxts'lō'dēs lāq. Wă, len ăx'e'dxa tē'kwaŋ'yuŋ'dās 25 dena'sa qen yîltse'mdēs lāq, qa k'lēsēs ăxtō'x'wîdēda xă'laēsē. Wă, len ă'tlēdxa mă'k'ilāq. Wă, len ăwî'ela hē g'wē'x'îdxa mō'sgēmē xă'laēsa. Wă, g'î'lēmēsen g'wāla yaē'tsemaxa mō'sgēmē xă'laetsa g'ă'wēq'lanemaxs lē'g'in ăwî'ela dă'laq qen lē ă'lēsta lă'xa ă'l'lē. Wă, la'men ă'lāx xubă'ga'yasa lax'łō'sē. Wă, len q'lāxa xubă'- 30 ga'yasa lă'xmesē. Wă, len ăwî'ela g'îbē'lasa yū'duŋ'semē xē'xă'laēs lāq. Wă, len yă'q'leg'ă'l lă'xa ănē'msgēmē la ă'lxlă'ya. Wă, len ănē'ka: "Wē'g'îl la hayă'lō'laLEXōs ănē'nemō'kwaqōs, qa wă'ēlemk'ămēltsō lē'la'laLEX Dză'q'walanu'kwa, lō' Xă'yō'lēsanagă'; ă'las k'lēslax lă'lax ăē'daaqă'lax lă'xa l'ema'isē qasō wîō'l 35 lă'xa sē'nat'lē'săyōl, lē'wōs ănē'nemō'kwaq'ōs;" ănē'k'ENLaxg'in lēk' ăxbetē'lsaq. Wă, g'ă'xEN bās qen lē la'sta' lă'xa dē'msx'ē. Wă, g'î'lēmēsen g'wā'la, wă, len k'wă'ga'elisa lă'xa l'ema'isē qen lē'mx'ēŋx'îdă'masēsa yă'la g'ă'xEN," ănē'k'ē. Wă, g'î'lēmēsen lē'mx'ēŋx'îda, lē'g'in q'lō'xts'ōda, qen lē tē'ts'îx'î'da lă'xEN 40 lēq'lū'sē. Wă, la'men ō'la'stāla qa yū'x'wîdēsa dză'q'wăxa lă'la neqū'laL," ănē'k'ē.

Wă, len wūlă' ă'tlēdex Hă'ēmisk'î'nēsē. Wă, len ănē'k'ēq; "Ă'ngwadzēdă g'ă'lōla ănēx' qa hēs g'wē'g'ilasēwa q'lō'māsē qa dzedză'q'wa'la'yuwē," ănē'k'ENLax. 45

46 He replied at once, and said: | "You know about all the Myth
people,—all the different | quadrupeds, and all the different birds,
and also all the | different crabs: they were all like men, and also the ||
50 trees and all the plants. Then war was made against the | south-
east wind by the Myth people.¹ That was the place where | Great-
Inventor questioned his younger brothers, and said: 'O younger
brothers! | who, indeed, controls the weather among you?' Thus
55 he said. "Immediately | a short man spoke, and said, || 'O Myth
people! when you wish for the northwest wind in our | world',—thus
said the Crab, for that was the name of the short | man,—'then take
four of the crabs that look just | like me, and take four long | pieces
60 of cedar-bark, and tie the ends of the cedar-bark to the right || claws,
and hang them right over your fire; | and as soon as their backs begin
to be red, take them down, untie | the cedar-bark from the claws,
and search for four | large clam-shells; and put the crabs | into them,
65 and tie them with the cedar-bark that was tied to the claws || of the
crabs. Then when each crab is in | one shell, and after you have tied
them, | go into the woods behind your houses, and search for a | hole
in the bottom of a tree; and as soon as you find a hole in a | tree, put

46 Wā, hē'x'ida'mēsē nā'nax^εma^εya. Wā, la 'nē'k'a: "εya, q!ā'-
LEla'maaqōsaxa 'nā'xwax nū'x'nē'misaxa 'nā'xwa ōgūqāla g'ī'l'g'a-
ōmasa Lε'wa 'nā'xwa ō'gūqāla tsē'ts!ek!wa Lō'mō'xda 'nā'xwax
ō'gūqāla q!ēq!ō'māsaxs 'nā'xwa'mayōlē' bē'bēgwānema Lō'mō'xda
50 Lāx^uLō'sē^εx Lō'mōx 'nā'xwax q!wā'sq!ūxe'la. Wā, la wī'nase'wē
Mēlā'lanukwē yī'sa nū'x'nē'misē. Wā, hē'mis la wulā'ts K!wē-
k!waxā'wa'yaxēs ts!a'ts!a'ya. Wā, la 'nē'k'a: 'εya, ts!ā'ts!a'ya,
ā'ngwadzēs 'nē'nā'lanukwaq!ōs;' 'nē'x'laē. Wā, hē'x'idaem'lā'-
wisēda ts!ē'k!ūxsde begwā'nem yā'q!ēg'a'la. Wā, lā'laē 'nē'k'a:
55 'εya, nū'x'nē'mis. Hē'maaqasō 'nē'x'lax qa dzā'q!ūx'ēidēsens
'nā'lax,' 'nē'x'laē q!ōmāsē, qaxs hē'mae Lē'gēmsa ts!ē'k!ūxsde
begwā'nema. 'Wā, las āx'ē'dxa mō'sgemē lā'xen 'nemā'x'isē
Lε'wē'nLaxg'in q!ō'māsēk'. Wā, las āx'ē'dxa mō'ts!aqē g'ī'lsg'ilt!a
denā'sa qa's mō'x'walelōdaōsas ōbā'yasa denā'sē lāx hēlk!ōl-
60 ts!āna'yē q!ēg'ī'ms. Wā, las tē'x'wīdes lāx neqō'stāsēs legwīlōs.
Wā, g'ī'l'mēs L!ā'x'widē āwī'g'a'yas, lā'aqōs āxaxō'dēq qa's qwe'-
lēidayōsaxa denā'sē lāx q!ēq!ēg'ī'mas. Wā, lās ā'lēx'ēidxa mō's-
gemē āwā' xā'laētsa g'ā'wēq!ānemē. Wā, las āxts!ō'tsa q!ōmā'sē
lāq qa's yiltse'mdayōsasa denā'sē, yī'xa yaē'Lalax'dē lāx q!ēg'ī'-
65 masa q!ōmā'sē. Wā, lae'm 'nā'l'nemsgēmēda q!ōmā'sē g'its!ā'
lā'xa 'nā'l'nemsgēmē xā'laēsa. Wā, g'ī'l'mēts gwā! yaē'ltsemaq, wā,
lā'LES qā'sēidel lāx ā'lanā'yasēs g'ō'kwōs qa's la'yōs ā'lāx kwā'-
waga'yasa Lā'x^uLō'sē'. Wā, g'ī'l'mēts q!ā'xa kwā'waga'yasa

See Boas and Hunt, Kwakiutl Texts (Publications of the Jesup North Pacific Expedition [Leyden], Vol. III, p. 350, Vol. X, p. 98; Boas, Kwakiutl Tales (Columbia University Contributions to Anthropology, Vol. II, pp. 227, 494.

three shells into it; and then || again take one shell and pray to it, 70 and | say: "Now warn your friends to call | strongly the northwest wind and the east wind, | else you will not go back to the beach, if you do not get | what has been planned for you and your friends." Thus you shall say to us, || and you shall put the one into the hole. 75 Then | leave them, and the northwest wind will come at once." Thus he said. | Therefore it is known by the later (generations of) people. |

I left Hā'ē'miski'ēnis, and went into the house of | Kwā'gwa'nō; 1 I questioned him and said, "This is the reason why I walk about, | that I beg you to teach me the | strongest way of calling the north-west wind." Thus I said to him. He || replied at once, and said, | 5 "Listen to me! for it is good to know how to call the northwest wind, | even if the southeast wind is strongest. Whenever you are desirous to | go to Alert Bay, then go back to the woods and search for | a fern; and as soon as you find it, dig out four || roots of fern-plants, and take 10 care that you do not break off | one of them from the leafy stem. As soon as you have the | four roots, carry them home; and when you | enter your house, put the fern down. Then take | twenty dentalia

lā'x'ū'Lo'sē' lā'aqōs āxbete'ndxa yū'dux'semē xā'laēsa. Wā, las ē'tlēd āx'ē'dxa 'ne'msgemē xā'laēsa qa's ts!ē'lwaqaōsaq. Wā, las 70 'nē'k'a: "Wā'g'il la hayā'L!ō'laLEXōs, 'nē'nemō'kwaqōs, qa wā'ē'lemk'a'mēltsō Lē'ē'lālaLEX Dzā'q!walanu'kwa Lō' Xa'yō'lisanagā, ā'las k'lēslax lā'lax aē'daaqālah lā'xa L!ema'isē qasō wiō'L lā'xa sē'nāt!elsāyōL, Lē'wōs 'nē'nemō'kwaq'ōs," 'nē'x'LES g'ā'xenu'x'ū.' Wā, las āxbete'ndxa 'ne'msgemē. Wā, las bās. Wā, hē'x'ē'i- 75 daemlwisē dzā'q!wax'ē'idEL," 'nē'x'ē'laē.

Wā, hē'em lā'giltsox q!āl yisō'xda ā'lēx begwā'nema.

Wā, len bās Hā'ē'miski'ēnēsē qen lē laē'L lāx g'ō'kwas Kwā'- 1 gwa'nō. Wā, len wūlā'q, wā, len 'nē'k'eq: "Hē'den qā'ts!ēna'yē qa's waxa'ōs q!ā'q!ōL!āmas g'ā'xenu'lasa dzedzā'q!wa'ē'lāxa ā'lē lā'k!wēmasa lāx Lē'ē'lālah dzā'q!wa yā'la," 'nē'k'ENLax. Wā, hē'x'ē'ida'mēs nā'nax'mē g'ā'xEN. Wā, la 'nē'k'a: "Wē'g'a 5 hō'lēla g'ā'xEN qaxs ē'k'aēda q!ā'Lēlāxa Lē'ē'lālāxa dzā'q!walanu-kwē wā'x'ē'maē lā'k!wēmasēda me'lā'sē yā'la, yixs 'nē'kaā'qōs qa's la'ōs lāx 'yeli'sē. Wā, las ā'Lē'sta lā'xa ā'L!ē. Wā, las ā'lēx'ē'id-xa sālāēdāna. Wā, g'ī'l'mēts q!āq, wā, las ē'lā'p!eqōdxa mō'ts!a-q!EXLa lā'xa sālāēdāna. Wā, las aē'k'ila qa k'lē'ā'sēs k'ō'x'widē 10 'ne'mts!aqa lāx mā'mā'emap!ēqas. Wā, g'ī'l'mēts 'wi'ē'lōqāmasxa mō'x!ā', wā, las dā'laq qas la'ōs nā'ēnakwa. Wā, g'ī'l'mēts laē'L lā'xōs g'ō'kwax, wā, las āx'ā'lilxa sālāēdāna. Wā, las āx'ē'dxa

- 15 and some red ochre, and take || also four split pine-sticks three | of our fathoms in length; then sharpen the ends, and take the fern | and put it upside down; then push the ends of the sharpened | pine-sticks among the leafy stems; | then, while it is still upside down, 20 take five dentalia, and || put two dentalia on the right-hand side of the fern-root, | and take two more dentalia and put them | on the left side of the fern-root, and then take | one dentalium shell and put it on its nose; | and tie them all on; and as soon as you finish, take || 25 red paint and cover the root of the fern, | and place it by the side of the fire of your house or on the | south side of your fire. Then speak, and | say:

'Don't put me too near the fire, else there will be too much in your world! | Northwest Wind, East Wind!'

- 30 "Thus you shall say." Thus said || old Kwā'gwa'no. "As soon as the fern gets warm, | the northwest wind will at once begin." |

Then I questioned him, and said to him, "Let me ask you | who invented it?" I said to him. |

- 35 Immediately he began to laugh, and said: "It is not that || this has been recently invented, what I told you. Listen! and I will | tell you the story about the one who first invented what I told you. |

- ma'f̥tsemg'ustā aLE'la l̥e'wa gwegū'myīmē. Wā, las ē'tl̥ēd āx̥ē'd-
15 xa mō'ts!aqē xōk̥ xEX̥'mesā', yū'dux̥p!enk̥ē 'wā'sgēmasas
lā'xens bā'lax. Wā, las k̥'lā'k̥!ox̥'bē'ndeqwē, las āx̥ē'dxa sālāē-
dāna. Wā, la ē'k̥!axsdā'laxs lā'aqōs k̥'lā'q̥!ūqasēda ō'ba'yasa k̥'lāx̥-
baā'kwē xEX̥'mes lāx ā'waga'yas mā'mā'map!ēqas. Wā, lae'm
ēk̥!axsdāla. Wā, lā'LES āx̥ē'dxa sek̥!ā'ts!aqē āLE'la, qa's āx̥ā'-
20 LELōdayōsasa ma'f̥ts!ā'qē āLE'la lāx hē'lk̥!ōtema'yasa sālāēdāna.
Wā, las ē'tl̥ēd āx̥ē'dxa ma'f̥ts!ā'qē āLE'la qa's āx̥ā'LELōdaōsa
lāx gēm̥'xā'nulēma'yasa sālāēdāna. Wā, las ē'tl̥ēd āx̥ē'dxa
ēnē'mts!aqē āLE'la qa's āx̥ā'LELōdaōsas lāx x̥'ī'ndzasas. Wā,
ēnāxwa'ema yīl̥ā'LELōdes. Wā, g̥'ī'l̥ēmēts g̥wāla, wā, las āx̥ē'dxa
25 gwegū'myīmē qa's qōpse'mdēs ēnā'xwa lāx L!ō'p!ek̥'asa sālāē-
dāna. Wā, las lā'nōlisas lāx legwī'lasēs g̥'ō'kwōs; 'wī'la lā'xa
ēnā'laqenwa'lisasēs legwī'lōs. Wā, las yā'q̥'leg̥'āla. Wā, las
ēnē'k̥'a: 'Gwā'lax'īn lā'tsalaē', ā'lōx xē'nlt̥!eqa lā'xōs ēnā'lāqosē',
Dzā'q̥!walanukwai', Xa'yōlisāxtāyai';' ēnē'x'LES," ēnē'k̥ēda q̥!ū'l̥-
30 'yakwē Kwā'gwa'no. "Wā, g̥'ī'l̥ēm̥wisē ts!ē'l̥x̥'widēda sālāēdāna,
lē'l̥as hē'x̥'idaem dzā'q̥!ūx̥'īdēla yā'la."

Wā, len wūlā'q, wā, len ēnē'eq: "Wā'entsōsen wūlō'L. Wā, ā'ngwasōx k̥!wē'xa'ya?" ēnē'k̥'enlaq.

- Wā, hēx̥'idaēmēs dā'f̥ēda. Wā, la ēnē'k̥'a: "K̥'lē'saāxs a'ē'm
35 k̥!wē'xa'ya yīxen lax wā'ldem lōl. Wā, wē'g̥'īl̥a hō'lēla qen
nō's'īdag̥'ī qa's, yīs g̥'ā'lōla k̥!wē'nux̥'sen wā'ldemaqōl.

"When the Myth people went to make war against Southeast- 37
Wind, | then Great-Inventor questioned his younger brothers, and |
said: 'Who among you controls the weather?' Thus he said. || Im- 40
mediately a short man spoke, | and said, 'O Myth people! whenever
you wish | for a northwest wind in our world,'—thus said the short |
man, the Crab—'then take four of my | fellow-crabs and hang them
up over the fire of || your house; and as soon as our backs begin to be 45
red, | take us down and put us into four | large clam-shells, and hide
us in | holes of trees,' thus he said—'and if I do not make the |
northwest wind in our world, then take one || of the crabs again out 50
of the hole of the tree and pray to it; | and as soon as you finish
praying to it, put it into the | place where you took it from.' Thus
said the Crab. |

"As soon as the Crab had finished speaking, one (person) who had |
hair over his face and red ochre on his face also spoke. He had two ||
dentalia on each side in his ears, and he had one dentalium shell in 55
his nose. | He said: 'O chief, Great-Inventor! | I am the fern, and I
control the weather. If | we go to make war on Southeast-Wind,
take me | just as I am dressed now, and three of my || tribe here; 60

Wä, hē'ēmaālaxs la'ē wi'nēda nū'x^unē'misē lāx Meā'lanukwē. 37
Wä, lā'ēlaē Klwēk!waxā'wa'yē wūlā'xēs ts!ā'ts!a'ya. Wä, lā'ēlaē
nē'k'a: 'ya, ts!ā'ts!ā'yē, ā'ngwadzēs nē'nā'lanukwaq!ōs?' nē'x'ēlaē.
Wä, hē'x'ēidaem!lā'wisē ts!ē'k!ūxsde' begwā'nem yā'q!ēg'afla. 40
Wä, lā'ēlaē nē'k'a: 'ya, nū'x^unē'mis, hē'ēmaāxs nē'k'ēlā'xaqōs
qa dzā'q!wax'ēdēlaxsens nā'lax,' nē'x'ēlaēda ts!ē'k!ūxsde' be-
gwā'nema, yix q!ō'māsē. 'Wä, lā'laxs āx'ē'dlax mō'sgema lā'xen
q!ō'swutōx, wä, lā'laxs tē'x^ustōdlax g'āxenu'x^u lā'xa legwī'laxsōs
g'ō'kwaq!ōs; wä, g'ī'l'mēsek' l!ā'x'ēwid'ganu'x^u āwī'g'ik', wä, las 45
āxā'xōd g'ā'xenu'x^u qas āxts!ō'daōs g'ā'xenu'x^u lā'xa mō'sgemē
āwō' xā'laētsa g'ā'wēq!ānemē. Wä, las q!ū'lā'f'id g'āxenu'x^u lā'xa
kwā'waga'yasa lāx^ulō'sē,' nē'x'ēlaē. Wä, g'ī'l'mēsen wē'stamās qa
dzā'q!ūx^uēdēsens nā'lax, wä, las ē't!ēd la āx'ē'dxa nē'msgemē q!ō'-
mās lā'xa kwā'waga'yasa lāx^ulō'sē. Wä, las ts!ē'lwaqa. Wä, 50
g'ī'l'mēts gwāl ts!ē'lwaqaq, wä, las ē't!ēd āxbete'ndeq lā'xēs
g'ā'yane'masōsaq,' nē'x'ēlaē q!ōmā'sē.

Wä, lā'ēlaē gwāl q!ayō'te q!ōmā'sē, la'ē ō'gwaqa yā'q!ēg'a'fēda
se'yā'ts!ā megwōg'e'mxa gwōgū'myīmē. Wä, lā'ēlaē maē'malēda
āLE'la lāx 'wa'x'sōdatā'ē'yē p!esp!eyō's; wä, lā'ēlaē k'ī'dzēlba'lāxa 55
'nē'mts!aqē āLE'la. Wä, lā'ēlaē nē'k'a: 'ya, g'ī'gāmē, Klwēk!waxā'-
wē, nō'gwaem sālāēdāna. Wä, len nē'nā'lanu'kwa. Wä, hē'ēmaā
qē'nsō lāl winalēx Meā'lanukwē. Wä, lā'LES ā'ēm āx'ē'del g'ā'xen
lā'xg'in lāk gwā'laā'sa. Wä, hē'ēmisē yū'dukwa gā'yul lā'xen
g'ō'kūlōtēx. Wä, las q!wā'nōlisen lāx nā'laqenwa'lisasēs legwī'lōs. 60

61 and place me on the south side of the fire in your house, | and say, "Don't put me too near the fire, else there will be too much in | your world! Northwest Wind! East Wind!" Thus you shall say."

"Thus said the | Fern to Great-Inventor. |

65 "As soon as he stopped speaking, some slow || young man also spoke, and said: 'O | Myth people! listen to me! I am Snail. | When you are going to make war on Southeast-Wind, and when | the southeast wind is blowing strong, and when it is raining, then I am the only one who has a way of | calming the southeast wind, and I
70 also have a way of || stopping the rain.' Thus said the Snail to Great-Inventor. | 'Whenever the rain falls with the southeast wind, you shall take me | and three of my tribe and put us by | the south side of the fire in your house; and as soon as we | put out our tongues,
75 you shall sing; and this is what you shall say: || "Listen to me, Clear-Sky! Look at | me! I put out my tongue; I sweep off with my tongue from you the | clouds, Northwest-Wind, East-Wind, Clear-Sky!" | Thus you shall say.'

"Thus he said.

80 "This is imitated by later (generations of) man. Then || Great-Inventor felt glad on account of the words of the Snail. |

"Then Land-Otter spoke also, and said, | 'O Myth people! turn your face, that I may also | tell you what I am to you. When you

61 Wā, las 'nē'k'a: "Qwā'lax'in lā'tsalai', ā'lōx xen't!eqa lā'xōs 'nā'-lāqosē', Dzā'q!walanukwai', Xa'yōlisāxtāyai';" 'nē'x'LES,' 'nē'x'-laē sā'laēdana lāx Klwēk!waxā'wa'yē.

Wā, g'ī'l'ē'm'la'wisē q!wē'tīda, la'ē ō'gwaqa yā'q!eg'a'fēda awī'na-
65 gēmāla ē'x'sōx' hē't'a begwā'nema. Wā, lā'laē 'nē'ka: 'ēya, nux'nē'misai', wē'g'il hō'lēlal g'ā'xen. Nō'gwaem q!wēā'ts!eqa. Wā, hē'maa qasō lāl wī'nalex Meīā'lanukwē, wā, lā'lē lā'k!wē-maslēda meīā'sē lē'wa yū'gwa, wā, len lēx'aem gwē'x'ēdaasnux' q!ō'x'widā'masxa meīā'sē. Wā, lā'xaen gwē'x'ēdaasnux'ē'm ts'lē-

70 x'idāmasxa yū'gwa,' 'nē'x'laē q!wēā'ts!eqax Klwēk!waxā'wa'yē. Wā, hē'maa qō yū'gwaqelala meīā'sē, wā, lā'LES āx'ē'del g'ā'xen lō' yū'dukwa g'ā'yōl lā'xen g'ō'kūlōtēx. Wā, las āxenō'lisa g'ā'xenu'x' lā'xa 'nā'lanā'ēyasēs legwī'lōs. Wā, g'ī'l'ē'm'lwisenu'x' elx'ē'lgwis'ī'del, wā, lā'LES de'nx'īdlōl. Wā, hē'ems wāldemla:
75 'Wē'g'il la hō'lēlal g'ā'xen, Q!ō'xūlisāxtāyai'. Wē'g'a dō'qwała g'ā'xen. La'men e'l'x'elgwī'sa, xē'kwas'g'in k'!ele'mk' lōl, ā'nān-wēgā'; Dzā'q!walanukwai', Xa'yōlisāxtāyai', Q!ō'xūlisāxtāyai', 'nē'x'LES,' 'nē'x'laē.

Wā, yū'ēmis la hā'yig'isōsōxda ā'lēx begwā'nema. Wā, lā'laē
80 ē'x'īdē nā'qa'yas Klwēk!waxā'wa'yē qa wā'idemas q!wēā'ts!eqē.

Wā, lā'laē ē't!lēd yā'q!eg'a'fē Xū'mta'la. Wā, lā'laē 'nē'k'a: "ēya, nū'x'nē'misai', wē'g'il lā'g'ā gwā'sgemx'ē'idex qen ē'tālis'g'in

go to make war on | Southeast-Wind because it never becomes calm, as soon as you start, || four men shall come into my house. | 85 Then they shall pick up the soil from the floor of my house, and they shall | carry it, and shall throw the soil from the floor of my house into the | sea; and the last one shall say,

“O Northwest-Wind! | come and blow against Southeast-Wind!”

‘And || immediately the northwest wind will come, and it will 90 blow one | day; then it will become calm, and it will be calm for | four days; and that will be the time when you shall start; | and when you wish the northwest wind to continue to blow, then | all the four men shall call to Northwest-Wind; || and their leader shall say, before he 95 throws the | soil from the floor of my house into the water: “I call you, Northwest-Wind, that | you may come and help me, and blow me to the place where I am going. For four days | you shall do so.” Thus you shall say. Then Northwest-Wind will blow for four days. | That is it.’ Thus said Land-Otter to Great Inventor, || and the later (gene- 100 rations of) men do so for that reason. | As soon as the southeast wind is strong, when I am going southward and | I find an otter-slide, I pick up the | soil from the ground with both hands. I turn round | to the right and throw it into the water, praying with the || words of 5

gwē'x'sdemk' lā'x'da'xōL. Wā, hē'ēmaa qasō lāl wī'naLEX Me- 83 lā'lanukwē qaxs k'lēsaē q'lō'x'widaē'noxwa. Wā, g'ī'lēmhwits ālē'xwālōL, wā, g'ā'xlē mō'x'La bē'begwānem laē'L lā'xen g'ō'kwē. 85 Wā, lā'lē k'lā'x'īDEL lāx dzexdzegwī'lasen g'ō'kwēx. Wā, lā'lē g'ō'xsemēleqē. Wā, lā'lē g'ō'xstendelxa dzexdzegwī'ldāsē lā'xa de'msxē. Wā, la 'nē'k'ēda 'nemō'kwē ē'lxlā'ya: 'Wā, Dzā'q!walanukwai', gē'las yā'yālxg'a Melā'lanukūk! Wā, hē'x'ī-daemlwisē g'ā'xlē Dzāq!walanukwē. Wē, lālē 'nemxsamē 90 'nā'laLē yā'laxdemla'sē. Wā, lā'lē q'lō'x'wīDEL. Wā, lā'lē mō'p'lenxwa'sLē q'leq'lō'gūsL. Wā, hē'ēmits lāl ālē'x'widaasda'x'ulōs. Wā, hē'ēmaa qasō 'nēx'L qa dzedzā'q!ūsīltsōxda 'nā'lax. Wā, lā'lē 'nā'xwaeml lē'ēlālala mō'kwē bē'begwānem lāx Dzā'q!walanukwē. Wā, lālē 'nēx'La g'alaba'yē, yīxs k'lē'smaē g'ō'xstendxa 95 dzexdzagwī'lasen g'ō'kwē: 'Lē'ēlālenlōL, Dzā'q!walanukwai', qa's g'ā'xaōs wā'x'ēd g'ā'xen yō'x'wīden lā'xen lalai'. Maē'mōp'ēnāla-ga'ēmīts; 'nēx'Lē. 'Wā, lālē mōp'lenxwa'sL 'nālās dzedzā'q!ūsL. Wā, hē'mēq, 'nē'x'laē Xū'mtā'la, lāx K!wēk!waxā'wa'yē.

Wā, hē'mis lā'g'ilasōx la hē gwē'gilōxda ā'lēx begwā'nem. 100 G'īl'maē Lā'k!wēmas melā'sa, y'ī'xg'īn lā'laēk' lā'xa 'nē'ldzē, wā, g'ī'l'mēsen hē'laxa xu'ndasē, wā, hē'x'īda'mēsen g'ō'x'wīdxa dzexdzeg'ū'sas, y'ī'sen 'wā'x'sōltslāna. Wā, len x'īlp'lēd hē'lk'!o-wē'sta x'īlp'lēda qen k'la'ste'ndēs. Wā, la'men ts!ē'lwaqas wā'l-demas Xū'mtā'la. Wā, len hē'em k'la'ste'ndxen g'ō'xek', lāx 5

- 5 Land-Otter. Then I throw into the water what I am carrying | northward from the otter-slide; and while I am carrying the soil | from the otter-slide, my crew beat time on the side of our canoe, | and they say, 'Don't treat roughly our charm, else our world will be
10 too rough.' | Then I turn round and throw it into the water; || and as soon as I throw it into the water, I say, 'I call you, Northwest-Wind, | that you may come and help me, and blow me to the place where I am going. | For four days you shall do so.'

- "And as soon as I have done so four times, I go aboard my | canoe,
15 and we take our paddles, and I tell || my crew to go on and be ready, and I tell them to go ahead and | paddle together, and four times we pull our paddles through the water; | and we all begin to paddle; and I say, | 'Let us paddle away from the northwest, for it is already coming behind us.' | This I say when I paddle with my crew. ||
20 That is the end of the four ways of calling the Northwest-Wind. | The first one is the crab, when it is hung over | the fire and hidden in the holes of trees; | and, again, the fern, when four of them are taken
25 and | painted with red ochre, and dentalia are taken for its || ears and its nose, and they push into the lower end a | sharp split pine-stick and place it by the side of the fire; | and, again, a snail, when

- 6 gwā'elāāsa xū'mdasē. Wā, hē'maaxg'in lēk' gō'xūlaxa dzexdzegwa'sasa xū'mdasē; lā'en lē'elōtē t!ē'msāgēndxenu'x̣u yā'yats'lē. Wā, la 'nē'k'a: 'Gwā'la ā'telēsaxwa 'na'wālakwēx ā'lōx ā'telēsēns 'nā'lax.' Wā, hē'misen la x'īlpīdaāsē qen k'la'ste'ndēq. Wā,
10 g'ī'l'mēsen k'la'ste'ndēq lē'g'in 'nē'k'a: 'Lē'lālēnlōl Dzā'q!walanukwai', qas g'ā'xaōs wa'x'ēd g'ā'xen yō'x'widen lā'xen lalai'. Maē'mōp!ēnālaga'emlts.'

- Wā, g'ī'l'mēsen mō'p!ēna hē gwē'x'īdē lē'g'in lā'xsa lā'xen yā'yats'lē. Wā, lanu'x̣u dā'x'īdxenu'x̣u sē'sē'wayowē qen wā'xē-
15 xēn lē'elōtē qa gwā'laēs. Wā, lēn wā'xaq qa 'nemā'x'īdēs sē'x'wīda. Wā, lanu'x̣u k'īdzēlā'yalasenu'x̣u sē'sē'wayo, mō'p!ēna hē gwē'x'īdēda. Wā, lanu'x̣u sē'x'wīda. Wā, lēn 'nē'k'a: "Wē'g'a sē'xāsux Dzā'q!walanukwēx qaxs g'ā'x'maēx lā'xens ē'lxlā'yēx," 'nē'k'enlaxg'in lēk' sē'x'wīda lē'wun lē'elōtē.

- 20 Wā, laēm gwā'l lā'xēda mō'x'wīdāla dzedzā'q!walayā. Wā, hē'mēda g'ā'laba'yasēda q!ōmā'sē, yīxs la'ē tēx'stō'yō lā'xa lēgwī'lē, qas lē q!ūlā'tīdayā lāx kwā'waga'yasa lāx'ū'lō'sē. Wā, la ēdēlē'lē sā'laēdānaxs la'ē āx'ē'tsē'wēda mō'wē qas g'ū'ms'ītse'wēsa gugū'myīmē. Wā, la āx'ē'dayuwēda ālē'la lāx
25 p!ēp!aspā'yā's lē'wis x'ix'ē'ndzasē. Wā, la l!ēlē'nq!exsdālaxa ēē'x'baā'kwē xōk' xēx'mesa' qas lā'nōlidzemē lā'xa lēgwī'lē. Wā, la ē'dēlēlēda q!wēā'dzēqē yīxs āx'ē'tsē'wēda mō'wē qas

four are taken and | placed by the side of the fire to stop the south- 28
east wind and rain; | and the soil of the otter-slide when it is thrown
into the water || on the north side of the otter-slide. These are the 30
four ways. |

This is another means of calling Northwest-Wind—a piece of 1
kelp, | which is taken fresh from the sea. Now, when we | are again
paddling along, when it is calm and it is a hot day in summer, | as
soon as we see kelp floating on the water, we || go towards it and pick 5
out a large piece of kelp, and the one who is to use it measures it off. |
It is more than half a fathom long. Then he | rises in our canoe and
turns his face northward. | He puts one end of the piece of kelp to his
mouth; and he shouts loud | through the inside of the tubular kelp: ||

“I call you, Northwest-Wind, wo! | 10

“Come, Northwest-Wind, wo! |

“Come quickly, Northwest-Wind! |

“I come to call you again, wo!” |

Every time he says “wo” he turns round to the right and he || puts 15
the end of the tube of kelp into the sea; and bubbles come up, |
because he says with a long breath, “Wo!” as he turns round. As
soon as his | breath nearly gives out, he turns his face again, and

ǎxe'nōlidzema'e lā'xa legwī'lē qa gwā'lēs melā'sa lē'wa yū'gwa 28
Wā, hē'mēsa dzexdzeq!wā'sa xū'mdasē, yīxs la'e k'la'stā'nā
lā'xa gwa'laā'sa xū'mdasē. Wā, lae'm mō'x'widāla. 30

Wā, hē'mis 'nem lē'lalā'yuxa dzā'q!walanukwēda 'wā'wadē, 1
yīxa' ā'lōmasē g'ā'yōl lā'xa de'msx'ē. Wā, hē'emxaaxg'anu'x'
sēyu'nā'kūlēk' lā'xa q!ō'qūla, yīxs ts!ē'lqwaēda 'nā'lāxa hē'enxē.
Wā, g'il'mēsenu'x' dō'qūlaxa 'me'lx'āla 'wā'wadē. Wā, lanu'x'
gwā'sta lāq qenu'x' ǎx'ē'dēxa 'wā'lasē 'wā'wadē. Wā, la 'me'ns- 5
'idēda āā'xsilalaq. Wā, la hūyā'xk'ōt!ēbō'da. Wā, la lā'x'wa-
lēxa laxenu'x' yā'yats!ē qas gwē'gemalē lā'xa gwā'nakwē.
Wā, la ǎx'ā'lelōtsa 'wā'wadē lā'xēs sē'msē. Wā, la hā'sela lax'sā'la
lāx kwā'k'ō'ga'yasa 'wā'wadē:

“Lē'lalēnlōl Dzā'q!walanukwa, wō! 10

“Ē'tsē'stenlōl Dzā'q!walanukwa, wō!

“Gē'lag'a Dzā'q!walanukwa, wō!

“Ā'lelē'la Dzā'q!walanuk', g'ā'x'men ē'tsē'stōla, wō!”

G'ī'lnaxwaem 'nē'k'a “wō”, lā'ē xī'lp!ēda hēlk!ōwē'sta qas 15
ǎxe'nsēs ō'ba'yasa 'wā'wadē lā'xa de'msx'ē. Wā, la medē'lqūla 15
qaxs g'ī'ldēsāē 'nē'k'xs la'ē xī'lp!ēda “wō.” Wā, g'ī'l'mēs wū'lbē
hā'sa'yasēs la'ē ē't!ēd gwē'gemx'ēid qas gwē'bax'ēidēsa 'wā'wadē

18 turns the end of the tube of kelp | towards the north, and he shouts
again loud; and as soon as | he arrives at the "wo," he turns as long
20 as his breath lasts, and || he puts the end into the sea. When his
breath is at an end | he rises again and turns to the north. | After he
has cried "wo" four times, he lets the piece of kelp sink into the
water. | Then he takes his paddle and paddles. | He says: "Go on,
25 paddle! for the one who has been invited is coming." || Then they
paddle. This belongs to the Kwāg'uł.

1 This is also a means of calling Northwest-Wind of the Koskimo—
four | star-fishes. When the southeast wind is blowing, and | they
wish it to turn into a northwest wind, a man | goes down to the beach
5 at low tide | and searches for four star-fishes; and || as soon as he finds
these star-fishes, he takes them from the beach | and puts them down
by the side of the fire at the house. Then he takes red ochre | and
daubs the four star-fishes all over with it. | As soon as this has been
done, he takes cedar-bark and splits it; | then he takes four strips;
10 then he takes one of the || star-fishes and ties a cedar-bark strip to the
end of one of its arms. Now it is | hanging right over the fire.

And he does the same to the | others. As soon as he finishes hang-
ing them over | the fire, so that they may be smoked by the smoke,

18 lā'xa gwā'nakwē. Wā, la ē'tlēd 'lā'q'lūg'a'la hā'sela. Wā, g'il-
'mēs lā'g'aa lāx "wō," lā'ē x'ī'lp'lēdex 'wā'sgēmasasēs hā'sa'yē qa-
20 mētste'ndēs ō'ba'yas lā'xa de'msx'ē. Wā, g'il'mēs lā'bē hā'sa-
'yas la'ē ē'tlēd lā'x'wīd qa's ē'tlēdē gwē'gēm'x'īd lā'xa gwā'na-
kwē. Wā, g'il'mēs mō'p'lena la'ē 'nē'k'a "wō" qa's wē'gūnsēsa
'wā'wadē. Wā, la dā'x'īdxēs sē'wayowē qa's sē'x'wīdē. Wā, la
'nē'k'a: "Wē'g'a sē'x'wīdex qaxs g'ā'x'maen lē'ēlanēmēx," 'nē'
25 k'exs la'ē 'wī'ēla sē'x'wīda. QESE'mxaēxa Kwā'g'ułē.

1 G'a'em ō'gwaqa dzedzā'q'walā'yusa Gō'sg'imuxwē, g'a'da mō's-
gemk' gā'dzeqa. Wā, hē'maēxs melā'saē, wā, la wā'laqēla qa
dzā'q'lūx'īdēs. Wā, g'il'mēs x'ā'tslaēsa la'ē lē'ndzēsēda begwā'-
nemē lā'xa l'ēma'isē qa's ā'lēx'īdēxa mō'sgemē gā'dzeqa. Wā,
5 g'il'mēs q'lāxa gā'dzeqē la'ē dā'laq qa's lē lā'sdēsa lā'xa l'ēma'isē
qa's lē ā'x'ā'lilas lāx ō'nā'lisasēs legwī'lē. Wā, la ā'x'ē'dxa gūgū'm-
yīmē qa's qūpse'mdalis hā'melxse'mdes lā'xa mō'sgemē gā'dze-
qa. Wā, g'il'mēsē gwā'la la'ē ā'x'ē'dxa denā'sē qa's dzex'ē'dēq.
Wā, la ā'x'ē'dxa mō'tslaqē lāq. Wā, la ā'x'ē'dxa 'nē'msgemē lā'xa
10 gā'dzeqē qa's yī'ē'dēsa denā'sē, lā'x ō'baltslāna'yas. Wā, lae'mk'
tē'kwāla lāx neqō'stāsa legwī'lē. Wā, la ē'tlēd hē gwē'x'īdxa
waō'kwē. Wā, g'il'mēsē gwā'lēxs la'ē tē'x'walelōts lā'xa neqō'-
stā'wasēs legwī'lē qa kwā'x'ase'wēsēsa kwax'īla. Wā, g'il'mēsē

and when | they are dry, the man says, "O friends! || take care! I 15
 pray you, Owner-of-the-Weather, | to make your weather right,
 Owner-of-the-Weather! O | Supernatural-One! make your weather
 right and call | Northwest-Wind and East-Wind and Clear-Weather-
 Above."—"Yes," | says the man who himself gives answer. || He 20
 pretends that the star-fish says this. Then the man says, | "Don't
 let me be too near the fire! Don't let me be too near the fire, else
 your | weather will be too good. Don't let me be too near the fire,
 else your weather will be good forever." | Thus he says. |

As soon as he stops speaking, he breaks off the cedar-strings ||
 which hold the four star-fish, and he carries them into the woods 25
 and | hides them under the stump of a tree. Then he leaves them. |

Some people say that he takes them back to the beach, | to the
 place where he took them from. |

This is also one way of calling the wind, and it is | a way of making 1
 it calm, for all the winds, wherever they come from— | the north-
 west wind, and the northeast wind, and the south wind, and the
 southeast wind— | even when they are strong. ||

Whenever we go far away and a mother of twins sits in the canoe, | 5
 or even if it is a man (a father of twins), | as soon as there is no wind—

le'mlemx^usemx^uidexs la'ēda begwā'nemē 'nē'k'a: "Wā, 'nē'ne-
 mōkwā'! Wē'g'a yā'lāLEX; la'men hāwā'xelalōL 'nē'nā'lanukwā' 15
 qa wē'g'aōs wāx hē'li'lāLAXS 'nā'lāqōs, 'nē'na'lanukwā'; yūL, nā'na-
 wālakwā'. Wē'g'il la hē'li'lāLEXS 'nā'lāqōs qa's lē'ēlālaōsax Dzā'-
 q'walanukwāā', Xā'yolisaxtāyāā', Q'lōxūlisaxtāyāā'."—"Wā," 'nē'-
 k'exs la'ē q'lūlē'x's'em nā'nax'ma'ēda begwā'nemē. Wā, la'e'm
 hē'bōla yā'q'ent'la'ēda gā'dzeqē. Wā, lā'xaē 'nē'k'ēda begwā'nemē: 20
 "Gwā'lax'in lā'tsalai'. Gwā'lax'in lā'tsalai', ā'lōx hā'k'enōs 'na'-
 lāqōs. Gwā'lax'in lā'tsalai', ā'lōx xē'nt'leqelēsōs 'nā'lāqōs,"
 'nē'x'ēlaē.

Wā, g'il'mēsē q'wē'l'idexs la'ē āLE'maxōdxa dena'sē, yix te-
 gwē'lemasa mō'wē gā'dzeqa qa's lē ā'Lē'stas lā'xa ā'l.lē qa's lē 25
 q'lūlā'Labōlsas lāx āwā'ga'yasa ts'ekumē'lē. Wā, gā'x'em bās.

Wā, la 'nē'k'ēda wāō'kwaqēxs le'ma'ē aē'daaqas lā'xa l'ema-
 isē lā'xēs gā'yanemasag.

Wā, g'a'e'mxaēg'a'da 'nē'mx'idālak' lē'ēlālayū lā'xa yā'la lōxs 1
 gwē'x'idaāsnukwāē q'lō'x'widā'masxa 'nā'xwa qa's gā'yōlasa
 yā'lāxa dzā'q'wa lē'wa xā'yōLē lē'wa yū'xdāla lē'wa melā'sē,
 yixs wā'x'maē lā'k'wēmasa.

Wā, hē'maēxg'anu'x^u lē'LEK' lā'xa qwē'sāla, yixs k'lwā'xsalaēda 5
 yikwī'ēlayag'ul, yīxa ts'ledā'qē; wā, wā'x'mēsē hē't'lēda begwā'-

- 8 what is referred to by the Indians as "calm"— | then the mother of twins turns her face | to the north, if they are going south; and
 10 she raises her || right hand, and she turns her hands around toward the | south; and she says, "I call you, Northwest-Wind!" | She does so four times. Then she says, "Paddle away from the | north-west wind!" And the man also does the same. |
- 15 When it is foggy, the mother of twins takes her hat || and lifts it, and she holds it in her right hand, and | she does thus: she brings it down flat to her stomach. | She does so four times as she calls the fog to | get all inside her stomach; and when a man, a father of twins goes hunting | and it is foggy, then he takes his hat and ||
 20 draws it four times through the fog, and puts it down behind | the place where he is sitting in the bow of the canoe. Then | all the fog is inside the hat; and when the hunter has no | hat, he catches the fog in his blanket | and hides it in his stomach. Four times he ||
 25 does so; and four times also the woman, the mother of twins, | does so with her blanket. When she goes clam-digging, | then she also takes her blanket and with it catches the fog. | Four times she catches it in her blanket. Some | Indians say that the fog is all
 30 gone into the || womb of the mother of twins. |

- 7 nemē. Wā, g'í'ímēs k'leyá's yá'la, yíxa gwé'yá'sa bā'k'lumē g'ā'-
 maqala; wā, lē'da ts'edā'q, yí'xa yíkwí'elayag'ūl gwé'gemx'íd
 lā'xa gwā'énakwē, yíxs lalaā'ē lā'xa 'né'ldzē. Wā, la ē'k'lē'staxēs
 10 hē'lk'lots!āna qā's xe'lp'lidēsēs a'yasowē' gwayō'lēlas lā'xa
 'né'ldzē. Wā, la 'né'k'a: "Lē'ēlālenlōl, Dzā'q!walanukwē." Wā,
 la mō'p'lena hē gwē'x'ídē, la'ē 'né'k'a: "Wē'g'íl la sē'xālsux
 Dzā'q!walanukwē!" Wā, hē'emxaā'wis gwē'gilēda begwā'nemē.
 Wā, g'í'ímēsē pe'lxela la'ēda yíkwí'elayag'ūl āx'ē'dxēs LETE'ml
 15 qas aē'k'lē'stēs. Wā, lae'm dā'lasēs hē'lk'lots!āna lāq. Wā, la
 hē gwē'lēda LETE'ml qā's g'ā'xē qāpā'LElōts lā'xēs tek'lē'. Wā,
 la mō'p'lena hē gwē'x'ídē. Wā, lae'm Lē'ēlālaxa pe'lxela qa
 g'ā'xēs 'wí'ēlāēl, lāx tek'lē's; lōxs hā'nalā'ēda begwā'nem yíkwí'-
 'elayag'ūla, wā, g'í'ímēs pe'lxela, la'ē āx'ē'dxēs LETE'ml qā's mō'-
 20 p'lenē xe'lp'lidēs lā'xa pe'lxela qā's qāpala'xsē lāx k'lwā'abē-
 laxsa k'lwāxdzā'sas lā'xa ā'g'íwa'yasa xwā'k'lūna. Wā, lae'm'laē
 'wiltslā'wēda pe'lxela lā'xa LETE'mlē. Wā, g'í'ímēsē k'leā's LE-
 TE'mlēda hā'nl'lenoxwē, la'ē mō'qwasēs 'nēx'una'ēyē lā'xa pe'lxela.
 Wā, lat'la q'lūlā'tits lā'xēs tek'lē'. Wā, la mō'p'lena hē gwē'-
 25 x'ídē. Wā, hē'emxaā'wisē gwē'gilēda ts'edā'qē, yí'xa yíkwí'ela-
 yag'ūl yīsēs 'nēx'una'ēyē, yíxs la'ē dzē'k'axa g'ā'wēq'lānemē. Wā,
 lae'mxaa āx'ē'dxēs 'nēx'una'ēyē qā's mō'qwēs lā'xa pe'lxela. Wā,
 lae'mxaa mō'p'lena mō'xgwaēdzentsēs 'nēx'una'ēyē, wā, lae'm 'nē'-
 k'ēda waō'kwē bā'k'lumqēxs la'ē 'wí'ēla lā'ts'ēwēda pe'lxela lāx
 30 bā'tslēsa yíkwí'elayag'ūlē. Wā, lae'm gwā'la.

When an Indian wishes for snow, | twin-children are called; and 31
some eagle-down is taken, | and the down is put on the heads of the
twins. | Then the man who wishes to have snow begins to speak, ||
and says, "O friends! | I beg of you that you call down the snow, for 35
I | have put on you the down, on your heads, the down of our winter
dance. | These are snowflakes at the place where you come from, |
supernatural ones." ||

Sometimes the twin-children begin at once | to cry, for they think 40
it is only done to make fun of | them. That is all about this.

When the Indians wish for rain, | twin-children are called; and 1
perch-oil, | which is kept in small kelp bottles, is taken, and is put
on the hands; | then the hands are rubbed together, so that they get
greasy. || Then it is put with the right hand on the left-hand side of 5
the face of the | twin-child, and with the left hand on the | right-
hand side of the head of the twin-child; for, indeed, | the twin-children
and the person who has invited them sit opposite each other. This is
done four times | to each of them. The person who invited the twin-
children || speaks while he is putting the | hair-oil on the twins, and 10

Wä, g'í'ímēs wā'laqelēda bā'k'lumaq, k'wē's'ida, lā'ē Lē'ē'lālase- 31
ēwēda yíkwí'ēlemē g'í'ng'inānema qa's āx'ē'tsē'wēda qe'mxwāsa
kwē'kwē qa's qe'mx'wīdayuwē lāx x'ēx'ō'msasa yíkwí'ēlemē L'lē-
L'lā'Llayatslā'yē. Wä, la'mēs yā'q'lēg'a'ēda bēgwānemē, yí'xa
wā'laqēla qa k'wē's'idēs. Wä, la 'nē'k'a: "Wä, nē'nēmō'kwē, 35
la'mē hāwā'xelaLōL qa's wē'g'ilōs Lē'Laxōdēlxa nā'ēya, qaxg'in
la'mē'k' qe'mx'wītsōxda qe'mxwēxsanu'x' ts'lē'tslēq'lēna'yē lāxs
x'ēx'ō'msaqōs. Wä, lā'Lōx k'wē'smis lā'xēs g'ā'yanakūlasaōs,
nāna'wālakwē."

Wä, la 'nā'f'nēmp'lēnēda yíkwí'ēlemē L'lē'Lā'Llayadza'yē hē'x'ēi- 40
daem q'lwē'g'a'la qaxs 'nē'k'aē ā'em aē'mlāla'yā, yí'sa hē g'wē'-
x'ēidēq. Wä, lae'm g'wā'lēq.

Wä, g'í'ímēs wālaqelēda bā'k'lumaq yū'gwa, la'ē Lē'ē'lālase'wēda 1
yíkwí'ēlemē L'lē'Lā'Llayadza'ya. Wä, la āx'ē'tsē'wēda dzē'k'wisē,
yixs g'itslāē lāxa ām'āma'yē 'wā'wadē. Wä, la x'í'x't'lānendayā.
Wä, la dzā'kulaytūwēda e'e'yasō' qa 'nēmā'x'ēidēs q'lē'lq'ēlsāla. Wä,
la lāx'wīdayuwēda hēlk'lōts'lāna'yē lāx gemxenulemā'yasa L'lā- 5
L'layadza'yē. Wä, la lāx'wīdayuwēda gemk'lōts'lāna'yē lāx hēlk'lōde-
nūlema'yasa yíkwí'ēlemē L'lā'Llayadzē, qā'laxs k'í'mk'aqugenlilaēda
yíkwí'ēlemē L'lē'Lā'Llayadzē Lē'wa Lē'ē'lānemēq. Wä, la mō'p'lēna
hē g'wē'x'ēidenaxwaq lā'qēxs 'nā'f'nēmō'kwaē. Wä, la yā'q'lēnt'lā-
tā'yēda Lē'lānemēxa yíkwí'ēlemē L'lē'Lā'Llayadza'ya, laē Lat'lē'tsa 10
dzē'k'wisē lā'xa yíkwí'ēlemē L'lē'Lā'Llayadza'ya. Wä, la 'nē'k'a:

12 says, | "O Supernatural-Ones! you say that you can control the weather. Let | your world be all wet; for therefore I oil your |
15 heads, that it may begin to rain, and that the || rivers may rise, for we are waiting for the salmon to jump in the | mouth of the river." | As soon as the one who has invited them stops speaking, | the twins will sometimes cry, | and they go out of the house and tell their | parents about it. ||

20 When an Indian wishes for good weather, he | calls twin children; and as soon as the | twins come into his house, the person who invites them | spreads a new mat in the rear of the house. | He takes
25 a cooking-box and pours water into it, and he || picks up four red-hot stones and puts them | into the water in the cooking-box. As soon as the water is lukewarm, | the one who invited the twins calls them | to sit down at each side of the cooking-box, and the | man
30 calls his wife to wash their faces. || Immediately the woman sits down between them. | She takes the head of the one first born and washes his head; and when she finishes, she takes | soft, shredded cedar-bark and wipes off the head of the twin-child; | and as soon as
35 she finishes wiping the head of the twin-child, || the woman takes

12 "Wä, nana'wälakwē, 'nē'k'aā'qōs 'nē'nā'lanukwa. Wē'g'ax'ōx g'ā'xsta'yōs 'nā'lēqōs qaxg'in hē'mēk' lā'g'ila lā'datōdxōs x'ēx'ō'msaqōs qa wē'g'īltsōx yū'gwax'īDEL, qa pā'l'īdēltsa
15 wā'x'a qanu'x" nā'mētse'wa g'ā'xēx manā'la k'ō'tēla lā'xwa ō'x"siwa'yaxsa wax." Wä, g'ī'l'em'la'wisē q'wē'l'ēd ya'q'entla-lēda Lē'lānemēq la'ē 'nā'l'nemp!ēna q'wē'g'a'ē yikwī'ēlemē L'ē'L!ā-L!ayadza'ya qa's lē hō'qūwēlsa lā'xa g'ō'kwē lōxs la'ē nō'faxēs g'ī'g'āōlnukwē.

20 Wä, g'ī'l'mēs wa'laqelēda bā'k!umaq aē'g'isēda 'nā'la, la'ē Lē'-lālaxa yikwī'ēlemē L'ē'L!āL!ayadza'ya. Wä, g'ī'l'mēsē g'ā'xēda yikwī'ēlemē L'ē'L!āL!ayadzē hō'gwīl lā'xa g'ō'kwē, lā'ēda Lē'lānemēq LEP!ā'līxa alō'masē lē'wa'ya lā'xa ō'gwiwalīlasēs g'ō'kwē. Wä, la āx'ē'dxa q'ō'latslē qa's gūxts!ō'dēsa 'wā'pē lāq. Wä, la
25 k'lip!ē'dxa mō'sgemē x'ī'x'ixsemāla t!ē'sema qa's k'lipste'ndēs lā'xa 'wā'pē q'ō'tslāxa q'ō'latslē. Wä, g'ī'l'mēsē ku'x'stax'ī'dēda 'wā'pē, la'ēda Lē'lānemēxa yikwī'ēlemē L'ē'L!āL!ayadzē Lē'lālaq qa lēs k'lūs'ā'līl lāx 'wā'x'sōtga'yasa q'ō'latslē. Wä, lē'da begwā'nemē Lē'lālxēs gene'mē qa lēs ts!ō'tslōxūm'īdeq. Wä,
30 hē'x'ida'mēsē lē'da ts!ēdā'qē qa's lē k'wā'k!wagō'dēq. Wä, lē'da ts!ēdā'qē dā'x'īdex x'ō'msasa g'ā'lē ma'yulēmsēs abē'mpē, wā, la kwā'sīdex x'ō'msas. Wä, g'ī'l'mēsē gwā'la la'ē āx'ē'dxa q'ō'yaakwē k'ā'dzekwa qa's dā'sgemdēs lāx x'ō'msasa yikwī'ēlemē L'ā'L!ayadzē. Wä, g'ī'l'mēs gwāl dādāsgemax x'ō'msasa yīekwī'ēlemē
35 L'ēL!āL!ayadza'ya la'ē āx'ē'dēda ts!ēdā'qaxa yā'sekwē qa's

tallow and | smears it on the faces of the two twin-children. | Then 36
 she takes red ocher and brings it three times toward the | face of the
 one, and the fourth time she paints his | face and head; and when
 she finishes the one, she || calls the other one, and she does the same 40
 to him; and as soon | as she finishes, the woman sends the twin-
 child to | sit by the side of his brother, and the woman puts away |
 her cooking-box, the tallow, and the paint-bag of dressed skin. |
 As soon as this has been done, she sits down and she calls her || hus- 45
 band, and she tells her husband to go on and to | pray to the twin-
 children. Immediately | the man arises and sits down in front of
 the | twin-children; and he begins to speak, and says: | "Listen to
 me, you Supernatural-Ones! for this is the reason why I || invited 50
 you, that you may work your supernatural power and make good
 weather | in your world. Supernatural-Ones, let your world become
 summer, | salmon!¹ And thus I pay you with tallow on | your
 faces, and red ocher, and also these | four eagle-tails." Thus he
 says, and he arises || and puts four eagle-feathers on the head of each 55
 of the | children. Then the twins only look downhearted. | That is
 all. |

dzādzak'ams lāx gēgōgūma'yasa ma'lō'kwē yēyikwī'lema. Wā, 36
 la āx'ē'dxa gwegū'myīmē qa's yū'dux'p!enēnux'wits lāx gō'-
 gūma'yasa 'nemō'kwē. Wā, la mō'p!enaxs la'ē gū'ms'idx gō'-
 gūma'ya lō' x'ō'msas. Wā, la gwā'la lā'xa 'nemō'kwē la'ē ē't!ēd
 Lē'lālaxa 'nemō'kwē. Wā, hē'emxaā'wisē gwē'x'ideq. Wā, g'ī'l- 40
 'mēsē gwā'lē la'ē yā'laqēda ts!ēdā'qē lā'xa L!ā'L!ayadza'yē qa lēs
 k!wā'k!wagōgūlil lē'wis 'ne'mwōtē. Wā, lē'da ts!ēdā'qē g-ē'xa-
 xēs q!ōlats!ē lē'wa yā'sekwē lē'wis wādex'semē gū'myats!ē.
 Wā, g'ī'l'mēsē gwā'la g'ā'xaē k!wā'g'alila. Wā, la Lē'lālaxēs
 lā'wūnemē. Wā, la'mēsē wā'xaxēs lā'wūnemē qa wē'gis 45
 ts!ē'lwaqaxa yēyikwī'lema L!ē'L!āL!ayadza'ya. Wā, hē'x'ida-
 'mēsēda begwā'nemē lā'x'ūlil qa's lē k!wā'g'alil lāx neqemā'lilasa
 yē'yikwī'lema L!ē'L!āL!ayadza'ya. Wā, la yā'q!eg'a'la. Wā, la 'nē'k'a:
 "Wē'g'il la hō'lēlal g'ā'xen, yūL 'na'na'wālaku. Hē'den lāg'ilila
 Lē'lālax'da'xōL qas wē'g'ilōs 'nē'nawāla'x'sēlal qa aē'k!es'ida- 50
 g'iltōs 'nā'lāqōs, 'nē'na'wālakwē. Wē'g'ax'ōx hē'enxeslō 'nā'lāqōs
 mē'mā'silē. Wā, yū'mēsen ayax'da'xōlō'xda yā'sakwēx la
 āxamē'x'da'xōL lē'wō'xda gwegū'myīmēx. Wā, g'a'mē'sēg'a'da
 maē'mōts!aqek' ts!ē'l'k!exsdēsa kwē'kwē," 'nē'x'ēlāēxs la'ē lā'x'ūlil
 qa's lē Lā'salalōtsa maē'mōts!aqē ts!ē'lts!elk, lāx x'ēx'ō'msasa 55
 g'ī'ng'īnānemē. Wā, la'e'm'laē ā'em xū'ls'idēda ma'lō'kwē L!ē'-
 L!āL!ayadza'ya. Wā, la'e'm lā'ba.

¹ Twins are considered to be salmon.

1 When there is no rain in the world | and the rivers are low and the
salmon can not ascend the rivers | because they are very dry, and
we wait in vain | for the salmon to ascend the rivers; then, when we ||
5 get tired waiting for rain to come, we see that | the bodies of the
salmon turn black. Then we take castorium | (of the beaver) and
we give it to a virgin | to dip four times into the river, for four days
10 in the morning. | And the virgin is instructed what to say || every
time she dips the castorium into the river. She says: | "Let your
weather come, Weather-Owner! This one who — | calls you, South-
west-Wind, and Southeast-Wind. Now | you will come and bring
rain, Rain-Wind and Hail-Wind. | Rain, rain, flood." Thus says
15 the virgin every time, || after she has dipped the castorium into the
river. | Sometimes it will rain at once at night, | when the castorium
is used. | Sometimes it may not rain for four days, | for this is a
20 strong rain-caller of the Indians. || And there is one next to cas-
torium. |

Now you will listen (to it). Another one is blue hellebore. |
When there is no castorium, | dried blue hellebore is taken and put

1 Wā, g'í'l^{em} hē'menala ts!ets!ē'xasens 'nā'lax, wā, la hē'x'ē-
daem k'ō'l'idēda wí'wa; wā, la k'leō's gwē'x'ēidaas ts!ē'l'x'ēda
k'ō'k'ūtela qaxs lō'maē la lalē'mxwasa; wā lanu'x^u wūl'e'm
nemē'sa lā'xa k'ō'tela qa ts!ē'l'x'ēdēs; wā, g'í'l^{em}mēsenu'x^u yā'-
5 yaēx'ēda ē'sela qa yū'gwax'ēdēs lō'x'gwanu'x^u lēk' dōqūlaqēxs
la'ē ts!ō'ts!al^{en}x'ēidēda k'ō'talēx'g'anu'x^u lēk' āx'ē'dxa gwā'ya-
'lats!ēsa ts!ā'wē, qanu'x^u ts!ā'wēs lā'xa k'!eyā'la ts!edā'qa qa
lēs mō'p!ena hapensaq lā'xa wāxa gēgaā'lasa mō'xsa 'nū'la.
Wā, la lē'xsex'ītse'wē'da k'!eyā'la ts!edā'qa qa wā'idemsēxs
10 la'naḡwāē gwāl hapenaxa gwā'ya'lats!ēsa ts!ā'wē. Wā, la 'nē'k'a:
"Wē'g'illax'ōs 'nā'lēqōs 'nē'nālanukwēx. G'adēg'a hē'lēm'x'stāsilak'
lē'lalōl l!ā'sbālanukwē, lē'wōx Melā'lanukwēx. Wā, lae'ms
g'āxl yū'x'ēwīdlesā Yū'gwalanukwax, lē'wa Tse'lxtselxalig'e'ya.
Yū'gwas, yū'gwas wāmō," 'nē'x'naḡwēda k'!eyā'la ts!edā'qa la'ē
15 gwāl mō'p!ena hapensa lā'xa wa, yí'xa gwā'ya'lats!ēsa ts!ā'wē.
Wā, 'nā'f'nemp!ena la'ē hē'x'ēidaem yū'gwax'ēidxa la gā'nu'f-
dayas g'í'l'x'demas āx'ē'tse'wēda gwā'ya'lats!ēsa ts!ā'wē. Wā,
lā'laē 'nā'f'nemp!ena lā'laa lāx mō'p!enxwa'sē 'nā'lēs k'!ēs
yū'gwax'ēda, qaxs g'a'ēmaē lā'k!wēmas yā'yuk!wā'layūsōxda bā'-
20 k'lumēx, lē'wa mā'k'ilaLāqek' lāxg'a'da gwā'ya'lats!ēg'asa ts!ā'wē.
Wā, la'mēts hō'lēlal. Wā, hē'mis 'nē'mx'ēidalēda ā'xsolē.
Wā, g'í'l^{em} k'leā's gwā'yōlasxa gwā'ya'lats!ēsa ts!ā'wē, la'ē
āx'ē'tse'wēda ā'xsōlēxs lē'mxwāē qa'ēs lē āxstā'nō lā'xa wa.

into the river. | Then the man who throws it into the river speaks, || 25
and says, * * * (manuscript incomplete). |

Blue¹ sea-eggs are not eaten until after | they have been four days
in the house; for | the ancient people said that if they should eat
them at once, | there would be bad weather, and southeast wind
would blow. || for it is said the blue sea-eggs are the grandfather of 30
the southeast wind. Therefore | they are not immediately eaten. |

HUNTING TABOOS

I have been asked by you about notices set up by a hunter, | that 1
his wife may know which way he has gone | into the woods, or when
he goes paddling, for the hunter does not let his | wife know for some
time which way he intends to go because all the women || talk to the 5
other women which way their husbands are going, if they are told
by their husbands | the way they will go. It is heard by | the game
of the hunters,—the animals,—what their wives say, | and therefore
the animals are shy and are in vain hunted by the | hunters. ||

If the wife of the hunter is experienced, she will sit in the house 10
watching | her husband when he is getting ready, and she never asks |
where he is going. A little while after the hunter, her husband, has
gone out | the woman arises and goes to the beach to ease herself. |

Wä, la yā'q!eg'a'ēda begwā'nemē, yí'xa la axste'ndeq lā'xa wa
Wä, la'mēs 'nē'k'a, . . . (manuscript incomplete). 25

Wä,¹ laxaē k'!ēts!ēnox^u hēx'īd tsāx'īdexa lēwa yīxs āl'maē.
tsāx'īdqēxs lae mōplēnḡwa'sē 'nālās āxēl lāxa g'ōkwē, qaxs 'nē-
k'aēda g'ālē begwānemqēxs g'īl'mēlaxē hēx'īdaemlax tsāx'īdeq
lālax'laē hēx'īdaem lāx 'yī'yāg'es lāxa 'nāla lōxs lēlax memlē-
g'īlala qaxs hē'mael gāgēmpsa Melālanukwa lēwa. Wä, hē'mis 30
lāg'īlas k'!ēs hēx'īd tsāx'ītse'wa.

HUNTING TABOOS

Wä, g'a'mēts 'nem wūlāsewosēg'a mamalt!ēk'!a'yasa hān'ēnl!ē- 1
noxwē qa q!ālag'īlts genemasēx gwāgwaagasas lōē hē gwagwaaqēda
āl!ē lōē la sēx'wida, qaxs k'!ēsaēda hān'ēnl!ēnoxwē hēlq!ālaxēs
genemē geyōl q!ālax gwāgwaagaslas qaēda 'naḡwa tslēdaqa yīxs
laē gwāgwēx'sāla qaēs ts!ēdax'wūtē lāx laaslasēs lā'wūnemē, yīxs 5
nēlase'waasēs lā'wūnemasēs laāsila. Wä, hēem'lāwis wūlēltsa
hānāl!ase'wasa hānl!ēnoxwēda g'īlg'aōmasē wāldemas genemas.
Wä, hēem'lāwis lāg'īlas hāwīnalēlēda g'īlg'aōmasē wāx' hānāl!asōsa
hānl!ēnoxwē.

Wāx'ēda ēg'īlwatē genemsa hānl!ēnoxwē lā āem k!lwaēl doqwa- 10
laxēs laxes lā'wūnemasx laē xwānalēla. Wä, la'mē hēwāxa wūlāx
lāaslas. Wä, g'īl'mēsē la gagāla lāwelsē hānl!ēnoxwē lā'wūnems
laē lāx'ūlīlēda ts!ēdāqē qaēs lā k'!ex'āalisa lāxa l!ema'īsē. Wä,

¹Continued from p. 499, line 15.

- 15 After this she goes up the beach, not going fast as she goes up || and she enters her house and sits down on the floor, and she keeps quiet, | and eats a little food. She never eats enough to be satiated, but eats a little food. It is said that | the animals hunted by the husband of the hunter's wife do the | same way as she does, and the animals do not run
20 about when they go about looking for || food, and the animals do not eat enough to be satiated. |

If a sea-hunter hunts sea-otters and fur-seal, | the hunter's wife (that is the wife of the hunter) always | lies down in her bed covered with a new mat. | The reason why the hunter's wife does this is that the sea-
25 otter and the || fur-seal may be asleep when they are hunted by the husband of the hunter's wife. |

The beloved wives of the land-hunters and sea-hunters do | what I have said, because, indeed, the land-hunter and | the sea-hunter get their game easily if their wives sit at home well. |

- If the wife of the land-hunter and of the sea-hunter is not experi-
30 enced, || when she is a young woman who walks about all the time, she is not told by her husband | which way he goes hunting. She is generally | driven away by the hunter her husband when he comes home; for then he does not | get any game, which is hunted in vain, and the hunter is ashamed; | therefore he sends his wife away when | he comes home to his house. ||

- g'il'mēse gwāla laē lāsdēs lāxa l'ema'isē k'les yāyanaxs lāsdēselaē
15 qa's lā laēl lāxēs g'ōkwē qa's lā k'wāg'alēla. Wā, lā nenxwaakwa-
lat!ēxs laē hām-x'idaxa hōlalē hēsha'ma'ya. Wā, laēm hēwāxa
pōl'ida, qaxs hōlalaēs hām-x'itse'wē. Wā, hēem'lawise gwēg'ilēda
g'il'gaōmasē hānāl!asōs lā'wūnema hān!axsemē ts!edāqē gwayi-
lālasas. Wā, la'mēda g'il'gaōmasē k'les awalēlālaxs laē ālā qa's
20 hāmā'ya. Wā, lā k'les pōl'ida yīxa g'il'gaōmasē.

- Wāx'i hē ālēxwasōsa ālē'winowwa q!āsa lē'wa xā'wa, wā lēda
ālē'waxsemē ts!edāq, yīx gēnemasa ālē'winowwē āem hēmenēl
kū'lil laxēs kū'lēlasē lepsamalila ts!ex'āsē lē'wē lāq. Wā, hēem
lāg'ilas hē gwēg'ilēda ālē'waxsemē ts!edāqa, qa mēxēsa q!āsa lē'wa
25 xā'wa, yīxs laē ālēxwasōs lā'wūnemasā ālē'waxsemē ts!edāqa.

Wā, hās'taem lāxūla gēnemsa hān!lēnoxwē lē'wa ālē'winowwa
hē gwēg'ilen la wāldema qaxs āla'maē hōlēmālēda hān!lēnoxwē
lē'wa ālēwinowwaxs q!ālaaq aēkilēs gēnemaxs āmlēxwāē.

- Wāx'i yāg'ilwatēda gēnemasa hān!lēnoxwē lē'wa ālē'winowwē
30 yīxs ālo'stāgasaēxa qāyēllkwē, wā, hēem k'les nēlasōsēs lā'wūnemē
lāx g'wāg'waag'asasēxs hānāl!ēlē. Wā, hēem q!ūnāla hēx'idaem
k'āyasōses hān!lēnoxwē lā'wūnemxs g'āxaē nā'nakwa, yīxs k'leā-
saē yānema lāxēs wāx'i hānāl!asē'wa. Wā, lā max'ts!ēda hān!lē-
nox^u lāg'ilas k'āyaxēs gēnemaxs g'āxaē nā'nakwa lāxēs g'ōkwē.

I have forgotten that an expert hunter's wife does not lie down 35
with the hunter her husband. | When her husband gets ready, he tells
his wife | to go bathing in the river near by; and when they arrive
at the river, the hunter goes ahead of his wife back into the woods, ||
where they lie down and cohabit. After this they come out of the 40
woods at the mouth of the river, and | both take off their blankets, |
the hunter and | the hunter's wife. Then at the same time they step
into the water, with | the right foot, and they step into the water at the
same time with the || left foot, and they sit down | in the water at the 45
same time. And both at the same time sprinkle water over th e | right
side of the body; and after they have sprinkled themselves four times, |
they also sprinkle the left side of the body; | and finally they wash the
whole body. After || they have done so, they come out of the water at 50
the same time, and for a little while they sit on the ground; | and when
they are dry, the hunter puts on | his blanket and goes away leaving his |
wife, and the hunter | goes straight to his house. He takes his weapons, |
puts them into his hunting-canoe, and paddles || away to the place 55
where he is going to hunt. Then his wife remains sitting on the bank
of the | river; and not long after her husband has left her, she arises
slowly | and goes slowly back and | enters her house. She does not go

HĒXOLĒN L!ēlēwēsō lāxa ēg'ilwatē hānL!ēnoxwaxsem ts!ēdāqa, 35
yīxs k'!ēsaē kūlkūlk'a L!ēwis hānL!ēnoxwē lā'wūnema. Wā, g'il-
mēsē xwānā'idē lā'wūnemas laē āxk'!ālēda hānL!ēnoxwaxēs gē-
nema qa's lē la'sta lāxa wāxs nēxwālaē. Wā, g'il'mēsē lāg'aa
lāxa wa, laē g'alag'iwa'yēda hānL!ēnoxwasēs gēnemaxs laē ālē'sta
lāxa āl!ē qa's kūlēmga'ēlsē qa's 'nēxwāla'x'idē'xwē. Wā, 40
g'il'mēsē gwāla laē hōx'wūlt!a qa's lē lāx ōx'siwa'yasa wa qa's
'nemāx'idē xēnx'idaxēs 'naenx'ūna'yēda hānL!ēnoxwē L!ēwis
hānL!ēnoxwaxsemē gēnema. Wā, lā 'nemax'idaxat! t!ēp'stasēs
hēlk'lōtsidza'yē lāxa 'wāpē. Wā, lāxaē 'nemāx'idaxat! t!ēp'stasēs
gēm'xotsidza'yē lāxa 'wāpē. Wā, lāxaē 'nemāx'idaxat! k!wa'sta 45
lāxa 'wāpē. Wā, lāxaē 'nemāx'idexs laē xōs'itsa 'wāpē lāxēs
hēlk'lōt!ēna'fāsēs ōk!wina'yē. Wā, g'il'mēsē mōp!ēna xōs'itsa
'wāpē lāq laē mōp!ēna xōs'idaxaaxēs gēm'xōt!ēna'fāsēs ōk!wina-
yē. Wā, lāwisLē gūsēt!ēdxēs ōk!wina'yē laxēq. Wā, g'il'mēsē
gwāla laē 'nemāx'idaxat! lā'sta lāxa 'wāpē qa's yāwas'idē k'lū- 50
s'ēlsa. Wā, g'il'mēsē lem'x'ūnx'idā laē 'nēx'ūndēda hānL!ēno-
xwasēs 'nēx'ūna'yē. Wā, lā qās'ida bāsēs gēnemē. Wā, lā
hē'nākūla'ma hānL!ēnoxwē laxēs g'ōkwē qa's āx'ēdēxēs gwēlgwā'la
qa's mōxsēs lāxēs hānaL!aatslē xwāxwagūma. Wā, lā'mē sēx'wida
qa's lā lāxēs hānaL!aaslē. Wā, lā'mē āem k!wasē gēnemas lāxa 55
wa. Wā, hēt!ē la gāla lā'wūnemas bās laē k'lēs ēālt'sēlaxs laē lāx-
'wēlsa qa's k'lēsē yāyanaxs laē qā'nakūlaxs laē nā'nakwa qa's lā

quickly, and she sits down | and sits still without moving, and she only
60 eats a little. || She does not allow herself to eat much, so that | what is
hunted by her husband may do the same. This is called by the
people of olden times | *ts!egwēlk*^u ("made short inside"), when she
does this purifying herself. Some hunters never lie down with their
wives.

65 When he cohabits with another woman every fourth || day and when
it is known by the wife of the hunter that her husband has a sweetheart |
and she is expert at purifying herself on behalf of the hunter, | the
hunter's wife gives a blanket | to the woman, the sweetheart of the
hunter her husband, so that it may not | remain a secret that the
70 woman and the husband of the || hunter's wife are sweethearts. Gen-
erally the husband of the | woman knows that she has a hunter for her
sweetheart, but he does not become | jealous because he takes the
blankets that are given to his wife. | Sometimes forty, or even a hun-
dred, blankets are given | by the hunter's wife to the husband of the one
75 who is the sweetheart of the || hunter her husband, and then the whole
tribe know that the hunter and the woman | are sweethearts.

And this is the reason why the hunter does this. He does not lie
with his wife, and his sweetheart does not lie down with her hus-
80 band; and after four days the hunter comes || and lies down with his

58 laēL lāxēs g'ōkwē k'!ēsxat! yīnēLa. Wā, lā k'!wāgalila. Wā,
ā'misē la seldēla k'!ēs yawix'ēla ōgū'la laqēxs ā'maē hēmenēl xāl'la
60 hā'māpa lāxēs k'!ēts!ēna'yē hēlq!āla q!ēk!ēsa qa hās gwēg'ilē
hān!lase'was lā'wūnemas. Wā, hēm lēgad lāxa g'ālē bēgwā-
nems ts!ēgwēlk^u xā hē gwēg'ila q!ēqalē. Wā'ēda waōkwē hānēnlē-
noxwa lā hēwāxa kūlē'lēnox^u lē'wis genēmē.

Wā, lā ōgū'laem ts!ēdaqe lanaxwa nēxwālasō'sēxa maēmop!ēn-
65 xwa'sē 'nāla, yix q!āl'ēmas genemasa hān!lēnoxwēqēxs lālasēs
lā'wūnemēxa ēg'ilwatē lāx q!ēqēla qaēda hān!lēnoxwē. Wā,
hē'misa hān!lēnoxwaxsemē genemasa hān!lēnoxwē ts!āsa p!ēlxē-
lasgēmē lāxa ts!ēdāqē, lālasēs hān!lēnoxwē lā'wūnemē, qa k'!ēsēs
t!at!aayaala lāxēs wālālaēna'yā ts!ēdāqē lō' lā'wūnemasa hān!lē-
70 noxwaxsemē ts!ēdāqa. Wā, lā q!ūnala q!lāla'mē lā'wūnemasa
ts!ēdāqaxs lā'lanokwaēs genemasa hān!lēnoxwē. Wā, lā k'!ēs
bābala qaxs hē'maē āx'ēdxa p!ēlxelasgēmē ts!ēwēx qaēs gēne-
mēxa 'nal'nēmp!ēna mōx'sokwa lōxs lāk'!ēndaēda p!ēlxelasgēmē
ts!ēwēsa genemasa hān!lēnoxwē lāx lā'wūnemas lālasēs hān!lē-
75 noxwē lā'wūnemē. Wā, lā 'nāxwa'mē g'ōkūlōtasa hān!lēnoxwē
q!ālaqēxs wālālaē.

Wā, hē'mis lāg'ilas hē gwēg'ilēda hān!lēnoxwē, yixs k'!ēsāē
kūlkūlk'a lē'wis genēmē. Wā, lāxaē lālas k'!ēs kūlkūlk'a lē'wis
lā'wūnemē. Wā, g'il'mēsē mōp!ēnxwa'sē 'nālās g'āxaēda hān!lē-

sweetheart. At once he cohabits with his sweetheart. In the morn- 80
ing, when daylight comes, the | hunter and his sweetheart arise at
the same time and go down | to the beach and go into the sea-water
and | bathe at the same time. They dive four times and stay under
water a long time; and after || diving they rub their bodies. After | 85
that both come out of the salt water at the same time and sit down on
the | beach; and after their bodies are dry, they | put on their blankets
at the same time, and both | arise at the same time on the beach, and
the hunter goes to his || house, and his sweetheart goes to her own 90
house, and they both do not | go quickly as they are walking. |

The wife of the hunter always gives | food to her husband's sweet-
heart, and she always eats only a little. | The wife of the hunter does
not observe any taboos. This is called || *g'ıldēlk*^u ("madelongs inside"), 95
when a man does this with another woman. | The hunters who do this
are those whose wives are foolish | walking about and talking, and
going after men, and who do not know | the taboos to be observed by
a hunter's wife. |

The hunter only tells his wife not || to touch his bed when he goes 100
hunting in the woods, or when he goes paddling. | This is the end of
what is being done by the | hunter's wife. |

noxwē kīlx'īd lāxēs lāla. Wā, lā hēx'īdaem neḡwālaxēs lālaxa 80
hānl'ēnoxwē. Wā, k'lēsmēsē 'nāx'īdxa gaālāxs laē lāx'wīdēda
hānl'ēnoxwē 'nemāx'īda lē'wis lālēda ts!edāqē qa's lā lentslē's
lāxa l'ema'isē. Wā, hōxsta lāxa demsx'ē 'wāpa qa's 'nemāx'īdē
dās'ida. Wā, lā mōp!ēna dās'ida gēgeyense. Wā, gīlmēsē ḡwāl
dāsa laē ḡsēt!ēda lāxēs ōk!wina'yē. Wā, gīlmēsē ḡwāla laē 85
'nemāx'īd hōx'wūsta lāxa demsx'ē 'wāpa qa's lē k'lūs'ālis laxa
l'ema'isē. Wā, gīlmēsē lemḡ'ūnx'īdē ōk!wina'yas laē 'nemāx'ē-
idexs laē 'nexūntsēs 'naenḡ'ūna'yē. Wā, lā 'nemāx'īdexs laē
lāx'ūlēs lāxa l'ema'isaxs laē nā'nakwēda hānl'ēnoxwē lāxēs
g'ōkwē. Wā, lā lālās nā'nak^u lāxēs hesaq g'ōkwa laxēs k'lēts!ē- 90
na'yē yāya'naxs qā'nakūlaē 'nemāla.

Wā, la'mē ḡenemasa hānl'ēnoxwē hēmenālaem l'āwentasa
he'māomasē lāx lālāsēs lā'wūnemō qa hēmenē'ēm xālla ha'mās.
Wā, lāla k'leās aēk'ilasōsa ḡenemasa hānl'ēnoxwē. Wā, hēem
lēgades g'ıldēlk^u, yixa hē ḡwēḡila lē'wa ōḡū'la ts!edāqa. Wā, 95
hēem hē ḡwēḡilēda hānl'ēnoxwē yīxs nenōlāēs ḡenēmasxa ts!edā-
qaxs qāyelkwaē lōxs k'āt!alaē lōxs l'āsgasaēxa k'lēāsē q'lāl lax
aēk'ilase'wasa hānl'ēnoxwaxsem ts!edāqa.

Wā, lēx'a'mēs wāldēmsa hānl'ēnoxwaxēs ḡenēmē qa k'lē'sēs
lābalax kū'lē'lasas, yīxs laē hanal!a lāxa āl'lē lōxs sēx'wīdaēda 100
hānl'ēnoxwē. Wā, laem lāba lāx ḡwa'yilālasasa ḡenemasa
hānl'ēnoxwē.

Now I will talk about the notice for the | wife of the hunter, which
 5 way the hunter her husband goes, || for the bed of the hunter is not
 near the bed of his | wife, and generally the hunter hardly speaks | to
 his wife. When the hunter dreams | that he is making love to a living
 woman, and when he dreams that he cohabits | with the living woman
 10 to whom he makes love, he immediately arises out of his || bed and
 quietly goes, takes his powder-box | and his gun and the mat which
 serves as his seat and his paddle, and | he goes quietly out of the door
 of the house. |

As soon as he goes out of the house, he puts a mark on the | ground
 15 with the tip of his hunting-paddle. || The mark runs in the way in
 which he goes out paddling; and when | his wife arises and sees that
 her husband is not in his bed, | the woman knows at once that her
 husband had a good dream | for hunting. She goes out of the door of
 the house | and looks at the ground. There she sees her husband's
 20 mark, || and then she knows which way he has gone. |

As soon as she knows which way he has gone, she goes back | into
 her house, not fast, and sits down, and she takes some food | and eats it,
 and she chews for a long time what she is eating, | and she swallows it
 25 in very small pieces; that is, if || the hunter's wife is an experienced
 woman. She does not stop eating until her | cheeks ache. |

3 Wā, la'mēSEN gwāgwēx'sālāl lāxa māmal'tēk'la qaēda ge-
 nemasa hānL'lēnoxwē lāx la gwāgwaagasasēs hānL'lēnoxwē lā'wū-
 5 nema, yixs k'lesāē lālālilē kū'le'lasasa hānL'lēnoxwē lāx kū'le'lasasēs
 genēmē. Wā, lā q'lūnāla k'les ālaem yaēq'leg'a'lēda hānL'lēnoxwē
 lē'wis genēmē. Wā, hē'mēsēxs g'il'maēda hānL'lēnoxwē mēxela
 l'letaxa q'lūla ts'edāqa. Wā, g'il'mēsa hānL'lēnoxwē mēxala nēxwā-
 laxēs l'letasēwē q'lūla ts'edāqa, lā hēx'idaem lāx'ūlil lāxēs
 10 kū'le'lasē qa's seltālēxs laē dāx'idxēs hānhānk'ēdzats'lē g'ildasa
 lē'wis hānL'emē lē'wis k'wa'yē lē'wa'ya lē'wis sēwayowē. Wā, lā
 seltālaxs laē lāwels lāx t'ex'ilāsēs g'ōkwē.

Wā, g'il'mēsē lāwels lāx l'āsanā'yasēs g'ōkwē laē xūt'lēlsaxa
 āwinak'lūsē yis gēxtā'yasēs hana'lax'sa'yasē sēwayā. Wā, la'mē
 15 gwēbalē xūltā'yas lāx gwāgwaagasas laē sēx'wida. Wā, g'il'mēsē
 lāx'widē genemas laē dōx'walelaxēs lā'wūnemaxs k'le'sāē ku'lila.
 Wā, hēx'ida'mēsa ts'edāqē q'lāl'alelaxēs lā'wūnemaxs mēxalaasa
 ēk'ē lāxēs hānL'lēnoxwēna'yē. Wā, lā lāwels lāxa t'ex'ilāsēs g'ōkwē
 qa's dōx'widēxa āwinak'lūsē. Wā, lā dōx'walelaxa xūltā'yasēs
 20 lā'wūnemē. Wā, la'mē q'lāl'alelax gwāgwaagasas laxēq.

Wā, g'il'mēsē q'lāstax gwāgwaagasas laē āem xwēlaqa la laēl
 lāxēs g'ōk' k'les yāya'na qa's lā k'wāgalila qa's āx'ēdēxa hēmaō-
 masē qa's hāmx'īdēq. Wā, la'mē gēgēg'ilil malēkwaxēs ha'ma'yē
 qa's nēx'widēqēxs laē āla la ām'ēmayastā yixs ēg'fwataēda ge-
 25 nemasa hānL'lēnoxwē Wā, āl'mēsē gwāl hā'māpexs laē ts'lēts'lē-
 nemyax'ida.

When the front of the house is stone | at the place where the hunter 27
sits and when he dreams of making love to the wife of | another man,
he has no way of letting his wife know that he goes out || hunting on 30
account of his favorable dream, for he immediately arises and goes |
out in his canoe. When he goes out of the house, he takes | a long split
piece of cedar-wood and places it on the ground, the end near | the
door of the house pointing down to the beach, and the lower end | is
pointing south; and when the hunter goes straight out from his ||
house, then he puts the cedar-stick on the rock (pointing away from 35
the door); and when he | goes north, he lays the cedar-stick (pointing
north); and when | he goes back into the woods, he puts the cedar-
stick pointing backward at | one side of his house. |

In the same way are the marks which he puts on the | ground about
which I talked first. ||

This is only done by the hunter when he dreams of making love to 40
a | living woman. When he dreams of making love to a dead woman, |
he knows that he will not catch any animal. This is the same | dream
for the hunter and trapper; for when | the trapper dreams of making
love to a living woman, || he knows that something will be in his trap, 45
and he at once goes to | look at his trap to take out what is caught in it;
and when the | trapper dreams of making love to a dead woman, he

Wā, g'il'mēsē t'lēdzek!wa l'āsanā'yasa g'ōkwasa hānl'ēnoxwē 27
āxēs hānāl'āēdzasē. Wā, g'il'mēsē mēxela nēxwālaxa gēnemaxa
ōgū'la begwānema, wā, lā k'leās gwēx'idaas nēlaxēs gēnemax lālē
hānāl!al qāēs ēk'ē mēxa'ya qaxs ā'maē hēx'idaem lāx'ūlīla qā's lā 30
ālēx'wida. Wā, g'il'mēsē lāl'awūlts!a lāxēs g'ōkwaxs laē dāg'ilxlā-
laxa g'il't!a xōk' k'!wa'xla'wē qā's k'at!ēlsēs ōba'yas lāx max'stā-
'lasas t'ēx'ilāsēs g'ōkwē, gwēbala lāxa l'ēma'isē, la gwāgwebala
lāxa 'neldzē. Wā, g'il'mēsē lāla hānl'ēnoxwē lāxa nēqawīlasēs
g'ōkwē la k'at!ālotsa k'!wa'xla'wē lāxa gwālaasa.¹ Wā, g'il'mēsē 35
gwāgwaaqa lāxa gwānakwē laē k'at!ālotsa k'!wa'xla'wē. Wā, g'il-
'mēsē aalaaqa lāxa āl'lē laē k'at!ālotsa k'!wa'xla'wē ālēbala lāx
āpsanā'yasēs g'ōkwē. Wā, hēemxaāwisē gwāla xūlta'yas lāxa
āwīnak!ūsē lāxen g'ilx'dē gwāgwēx'sālasa.

Wā, lēx'aem hē gwēg'ilats hānl'ēnoxwē yīxs mēxelaē nēxwālaxa 40
q'lūla ts!ēdāqa. Wā, g'il'mēsē mēxela nēxwālaxa la lē! tsēdāqa,
wā, lā q'lālēlaxs k'leāsālē yānems lāxa g'ilg'aōmas, yīxs 'nemāx'is-
'maē mēxa'yasa hānl'ēnoxwē lē'wa k'!ēlk'!ēlk'!ēnoxwē, yīxs g'il-
'maēda k'!ēlk'!ēlk'!ēnoxwē mēxela nēxwālaxa q'lūla ts!ēdāqa laē
q'lālēlaqē laem māts!āwēs k'!ēl'g'ayo. Wā, hēx'idaēmēsē la dō- 45
q'waxa k'!ēl'g'ayowē qā's k'!ūsēx māts!āwas. Wā, g'il'mēsē k'!ēl-
k'!ēlk'!ēnoxwē mēxela nēxwālaxa lē'lē ts!ēdāqa; wā, lā q'lālē-

¹ Straight down to beach.

48 knows | that his trap did not catch anything, and that his trap is broken by a large animal. | That is the end. ||

MEANS OF HAVING CHILDREN

1 [We will talk about the means of making a woman have children. | There was T!āt!endzid, who had been married eight | winters to his wife, and his wife had never been pregnant; | and this is what he
5 said:—] Now, I have been married eight || winters to my wife, and she has never been pregnant. | I am sorry; for that was the reason | I married, that I might have children. Then I went to the Koskimo, | and I told the old man Qwā'x'iladzē that I | felt badly because my
10 wife had not been pregnant in eight || winters. Then Qwā'x'iladzē laughed. He | said: 'O my dear! listen to me, and I | will inform you. Just listen! When I first | married Born-to-be-given-Pres-
15 ents-First, she | got no child, and I had her for my wife four winters. || Then I was really sick at heart. | I invited the experts in medicine of the first Koskimo; | and I spoke, and said, 'O you experts in medicine among the | Koskimo, listen to me! I pray you, have mercy on me, | and treat my wife so that she may have children.'
20 Thus I said to || those experts in medicine among the Koskimo.

48 laxēs k'!elg'ayāxs weyōlaē lōxs L!ēnkwaasa 'wālasē g'ilg'aōmasēs k'!elg'ayowē. Wā, laem lāba.

MEANS OF HAVING CHILDREN

1 [Gwā'gwēx's'alalēns lā'xa bā'wēklūl'yō qa bewē'x'widēsa ts!ē-dā'qē. Wā, hē'maē T!ā't!ents!idē, yīxs la'e ma'lgū'nā'f'ēnxēlaxa ts!ē'wū'nxē geg'a'tsēs gene'mē. Wā, la hēwā'xa bewē'x'wida. Wā, g'a'mēs wā'ldemsēg'a:] Hē'maaxg'in lē'g'in la ma'lgū'nā'-
5 f'ēnxēlaxa ts!ē'wū'nxē geg'a'tsen la gene'ma. Wā, la hēwā'xa bewē'x'wida. Wā, la ts!ēx'ilen nā'qa'yē qaxg'in hē'mēq lā'g'ila geg'a'dex'īd qen xū'ngwadex'īdē. Wā, len lā'xa Gō'sg'imoxwē. Wā, len nē'laxa q'lū'l'yakwē Qwā'x'iladzē, yisen nā'qa'yaxs 'yā'x'sē'maē qae'n gene'maxs k'!ē'saē bewē'x'widxa la ma'lgū-
01 'nā'f'ēnx ts!ē'wū'nxā. Wā, la da'ī'dē Qwā'x'ī'ladzē. Wā, la 'nē'k'a:' 'ēya, ā'dats, wē'g'ak'ā's!ēla hōlē'lal g'ā'xen, qen ts!ē-k'!ā'f'elak'asaōl. Wē'lēla hō'lēlak'aslōl. Wā, hē'k'as'maēxg'in lā'k'asaēk' geg'adk'atsōx G'ā'laxaā'kwē'lakwēx. Wā, lā'k'asōnō k'!ē'as qe'lxlēla; wā, lā'k'asen mō'x'ūnxēlaxē ts!ē'wē'nxē geg'a'd-
15 k'atsōnō; wā, lā'k'asē ā'lak'lālak'as ts!ēx'īlen nā'qēk'asē. Wā, lā'k'asen lē'laxē wī'wā'nō'lēnoxwasē g'ī'lk'asdā Gō'sg'imoxwa. Wā, len dō't!ēg'a'la. Wē, lā'k'asen 'nēx'a: 'ya, wī'wanō'lēnoxs Gōs-g'imox^u. Wī'k'as!ēla hō'lēlalōl ā'sa'yōlenlōl qak'ā'sōs wa'xa'ōs wā'no'f'idk'asxen gene'mk'asēx qa qe'lxlēlēsōx, 'nē'x'k'asenlax
20 wī'wā'nō'lēnoxwasē Gō'sg'imoxwē. Wā, lā'k'aslaēnē dō't!ēg'a'lē

¹ The following is spoken in Koskimo dialect.

Then one of them spoke, | and said 'O Chief Qwā'x'iladzē! | let 21
Born-to-be-given-Presents-First go out of the house, else | she will
hear what we are talking about here.' Then | Born-to-be-given-
Presents-First was driven out. ||

"As soon as she had gone out, the expert in medicine spoke, | and 25
said, 'O chief! go and | send the little children to search for one |
male lizard and also for one female | lizard. They shall be husband
and wife; and as soon as || they have brought them, you must take 30
them and put them together, chest to chest, | and tie them together
in that way, while | they are still alive. Then tie them on the right
side of your | waist, and let them be there thus for four days. |
Then untie them and || take some food;' and I chewed it. | 35

"Then I took the fore-feet of one of the lizards | and put them into
the food, and I chewed it again, | and then I put it down on the
floor of the house; and then I also | took the hind-feet of the lizard ||
and put them into what had been chewed. Then | I put it down on 40
the floor of the house. Then I did the same with each one. | Then I
took it up, and I took the fore-feet, | both of them; and I chewed
them together | with the food, and I put it down on the floor of the

ēnemō'xwē. Wā, lā'kas'laēnē ēnē'x'a: 'ya g'ī'gā'ma, Qwā'x'ī'ladzē, 21
wī'g'elelax'ōnō lā'welsk'aslōx G'ā'laxaā'kwē'lakwax, ā'lak'asōnō
wulela' lā'xens dō'det'lālag'ililemk'ā'sax.' Wā, lā'kas'laēnē k'ā'-
'yasōkwasē G'ā'laxaā'kwē'laṣwē.

"Wā, g'ī'l'ēm'laēnē lā'wels lā'kasē dō't!ēg'a'l'kasē wā'nō'laēno- 25
xwē. Wā, lā'kas'laēnē ēnē'x'a: 'ya, g'ī'gā'ma, wī'kas'lela 'yā'-
lax'īdk'aslesē g'ī'ng'īnā'nemk'asbēdza'wa qa lā'kasēsē ā'lāx 'ne'm-
k'asa wī'sem gwā'lasa. Wā, hē'kas'mēsēnē ēnē'mk'asa ts!edā'x
gwā'lasa. Lā'kas'lēnē hā'yasek'ālaL. Wā, g'ī'l'kas'ēm!xaēnē
g'ū'xk'asL qak'ā'slesōnō āx'ē'dk'asleqēnē qak'ā'ts hā'qōdk'asaō- 30
saq. Wā, lā'kas'lāxaas yā'lōdk'asleqēnē qaxs hē'kas'maēnē
ā'lēk'as q'lūlā'. Wā, lā'k'ats yī'l'ālelō'ts lā'kasxōs hē'l'k'lōdenō-
dza'yēx qenā'sa. Wā, lā'kas'lexaē mō'p!ēnṣwa'sk'asLē 'nā'lās
hē gwā'laLēnē. Wā, lā'kas'laxaas qwē'īdk'aslaqēnē. Wā, lā'k'ats
āx'ē'dk'asxē mā'malēk!wēmak'asē,' qak'ā'sen mā'lēx'widaēx. 35

"Wā, lā'kas'en āx'ēdk'asxē ma'lē' a'yasō'kwatsē gwā'lasē qak'ā'-
sen ā'x'eqēs lā'kasxē mā'malēk!wēma qak'ā'sen ē't!lēdē mā'lē-
x'wīdk'asqēnē. Wā, lā'kasxaen āx'ā'lilaqēnē. Wā, lā'kasxat!ēn
ē't!lēd āx'ē'dk'asxē ma'lē' g'ō'g'egu'yō'sē gwā'lasē qak'ā'sen
ē't!lēd ā'x'eqās lā'kasxen lā'kasē mā'lēkwasōkwa'sa. Wā, lā'ka- 40
sen āx'ā'lilak'asaq. Wā, lā'kasxat!ēn hē gwē'x'īdk'asxē 'ne'mē.
Wā, lae'mxat!ēn āx'ē'dk'asqēnē qak'ā'sen āx'ē'dk'asēx a'yasō'-
kwasas, yīk'ā'sxē ma'lē'. Wā, lā'kas'en ē't!lēd mā'lēx'wīdqēnē
lōkwa'sē mā'malēk!wēma. Wā, lā'kas'ēmxaen āx'ā'lilaqēnē.

45 house. || Then I took the hind-feet of the other one, | and I chewed them also with the food. | Now I had finished four mouthfuls. | Now they were on the floor of the house. Then I called my wife, and I | asked her to eat what had been chewed; and she chewed it
50 and || she ate it up. Deinde | in cubiculum vocavi uxorem meam. Deinde nos in lecto collocavimus. | Ego iacui ei in dextra parte et
55 cum ea concubui. Postquam | perfeci, non sivi || uxorem meam se illo die commovere et sivi eam femina illo die distinare | et supinam illa nocte recumbere. Menstruare quidem modo destiterat. | Numquam rursus menstruavit. Tum | facta est praegnans. Then she had a little boy. | She first had a child when I had been married ||
60 five winters to my wife; | and now I had this child, MElnēd." Thus said the chief, | speaking the Koskimo language. |

At once I went home, and I was already looking for | lizards on
65 the trail of Gwadzē. I found two—a || female and a male lizard. At once | I tied them together, chest to chest, and I tied them to my belt | and put it around my waist, and I kept them on my right side. | I went home to Newettee. I arrived there where | I had left my wife. For two days I kept the lizards || on my waist. Statim

45 Wā, lā'k'asen āx'ē'dk'asex a'lemxlā'ēya g'ō'g'egū'yō'sē 'ne'mē qak'ā'sen ē'tlēdē mā'lex'widqēnē lōkwā'sē mā'ēmalēkwēma. Wā, lā'k'as gwā'la, lā'k'asēmxaēnē mō'sgemē mā'lēx'sēmakwē lā'k'as āx'ē'k'asa. Wā, lā'k'asen lē'ā'lilxen gene'mē. Wā, lā'k'asen āxk'!ā'lak'asqēnē qak'ā'saēs mā'lex'widxē mā'lēg'ikwē. Wā, lā'
50 k'asēnē mā'lēx'widk'asqēnē. Wā, lā'k'asēnē ēwilq'lesaqēnē. Wā, lā'k'asen lē'ts!ālilak'asxen gene'mē. Wā, lā'k'asenu'x' kū'lx'īd-k'as lē'wē'nē. Wā, hē'k'asen kū'lx'īdk'asē hē'k'!ōtagā'wa'lila-sen gene'mē. Wā, lā'k'asenu'x' gēx'wīda. Wā, g'ī'k'asēmēsen gwā'īk'as gēxwa' lē'wē'nē; wā, lā'k'asen k'ē'yas 'nēx' qa
55 lē'kūlīēsēn gene'maxē 'nā'la qa ō'kwasēmēsēnē se'nba 'yīlā'faxē 'nā'la tlē'g'īl lē'wē nē'g'ikwē, yī'xē hē'kas'maēnē ā'lēk'as gwāī k'!a'lē. Wā, lā'k'as hē'hēk'a ē'tlēd k'!a'ē'da. Wā, lā'k'asēmēnē qelxk'!aē's'īdk'asa. Wā, lā'k'asēmēnē qē'lxēlax'īd, yīk'ā'tsē bā'ba-gūmē. Wā, ā'lk'as qē'lxadex'īdk'asg'anu'x' lā'k'asaēx sek'!ā'
60 x'ēnxēlaxē ts!ē'wū'nxē gā'k'āla lōkwā'sen gēnē'mk'asēx. Wā, lā'k'as'maēg'īn qē'lxadk'atsōx ME'lnēdēx," 'nē'k'ēda g'ī'gāma'yē lā'xēs gō'ts!alaēna'yē.¹

Wā, hē'x'īda'mēsen gāx nā'ēnakwa. Wā, gwā'īela'mēsen ā'lāxa gwā'lasē lā'xa tlēx'ī'lās Gwadzē'yē'. Wā, len q'lā'xa mā'lē', 'ne'ma
65 ts!ēdā'qē, 'ne'ma begwā'nemē lā'xa gwā'lasē. Wā, hē'x'īda'mē-sen hā'qōdeq qen yā'lōdēq. Wā, len yīl'ē'nts lā'xen wūsē'g'anō, len wūsē'x'ēts. Wā, laē'm axā'la lā'xen hē'k'!ōdenōdza'yē. Wā len nā'ēnakwa lāx Xū'mdasbē. Wā, la'mēn lā'g'aa lāq, yīxs a'mlēxwaen gene'mē lāq. Wā, la mā'lp!ē'n'xwa'sē 'nā'lāsa gwā'-

¹ The following is again Kw'āg'ul dialect.

voluit | uxor mea ut secum luderem. Deinde eam rogavi, et | “Quan- 70
do,” inquam, “menstruavisti?” sciebam enim eam tum menstruare. |
“Menstruo,” inquit, “quattuor iam dies.” Deinde | statui cum ea
illa nocte non coire. || Cum uxor mecum ludere conaretur, | iratum 75
me simulavi. Deinde duas noctes dormii. | When the lizards had
been on my waist four days, | I took a biscuit and chewed it;
and I took the | lizard and cut off the fore-legs of the one, the
male. || Then I put them in with what I had in my mouth and 80
chewed them. When I | had done so, I put it (what I had
chewed) down on the floor of the house, and I again took a biscuit |
and bit off a piece; and I cut off the hind-feet | of the lizard and put
them in with what I was chewing. When | I had finished, I bit off
again a piece of biscuit; and I cut off || the fore-feet of the female 85
lizard, and I chewed them with the biscuit, | and I put (what I had
chewed) down on the floor of the house. Then I bit off another
piece of | biscuit, and I cut off the hind-feet of the lizard and | put
them in with the biscuit I was chewing. Now there were therefore |
four piles of chewed biscuit on the floor. ||

Then I called my wife to come to the place where I was sitting. | 90
She came at once. I put my arm around her, and I gave her | one
of the pieces of biscuit. I told her to eat it. | She ate at once the

lasē āxā'la lā'xen qenā'sē. Wā, hē'x'ida'mēsen gēnē'mē 'nēx' 70
qenu'x^u amā'tōx'widē. Wā, len wūlā'q; wā, len 'nē'k'a: “Wē'-
laqwas ē'xentē,” qaxg'in q!ā'lela'mēg'aqēxs ē'xentaē. Wā, la
'nē'k'exs la'ē mō'p!enxwa'sa 'nā'lās la ē'xenta. Wā, len lā-
k!wē'masā'masxen nā'qa'yē qen k'lē'sē nexwā'lax'īd lē'wē'xa gā'-
nūlē. Wā, wā'x'mēsen gēnē'mē ae'mlq!en'wa g'ā'xen; ā'mēsen 75
lā'wisbōlaq. Wā, hē't!en la mēlp!ē'nxwa's hē'la mē'xē. Wā,
laē'm mō'p!enxwa'sē 'nā'lāsa g'wā'lasē āxā'la lā'xg'in qenā'sik';
wā, len āx'ē'dxa bī'sg'ītē qen mā'lēx'widēq. Wā, len āx'ē'dxa
g'wā'lasē qen t!ō'sōdēx e'e'yasā'sa 'ne'mēxa wī'semē. Wā, len
ā'x'eqas lā'xen la hā'msgēmēse'wa qen mā'lēx'widēq. Wā, len 80
g'wāl mā'lēkwaq; wā, len āx'ā'lilaq. Wā, len ē't!ēd āx'ē'dxa bī's-
g'ītē qen ē't!ēdē qe'mx'wid lāq. Wā, len t!ō'sōdex g'ō'g'egū-
'yāsa g'wā'lasē qen ā'x'eqēs lā'xen lā mā'lēkwase'wa. Wā, lā'xaē
g'wā'la; wā, len ē't!ēd q!ē'mx'widxa bī'sg'ītē. Wā, lā'xaen t!ō'sō-
dex e'e'yasā'sa ts!ēdā'qē g'wā'lasa qen mā'lēx'widēq lē'wa bī's- 85
g'ītē. Wā, len ē't!ēd āx'ā'lilaq. Wā, len ē't!ēd q!ē'mx'widxa
bī'sg'ītē. Wā, laxaen t!ō'sōdex g'ō'g'egu'yāsa g'wā'lasē qen ā'x'e-
qēs lā'xen la mā'lekwise'wa bī'sg'ita. Wā, laē'm 'wī'ēla. Laem
mōsgēma 'mēx'megwī'lē mā'lēg'ek^u bī'sg'ita.

Wā, len lē'ēlāxēn gēnē'mē qa g'ā'xēs lā'xen k!waē'lasē. 90
Wā, hē'x'ida'mēsē g'ā'xa. Wā, len k'lip!exō'deq. Wā, len ts!ā'sa
'ne'msgēmē lāq. Wā, len 'nē'k'a: 'Hāmx'ī'dasxwa bīsg'ītē'x.'
Wā, hē'x'ida'mēsē 'wī'ēla hāmx'ī'dqēxs mō'sgēmaē. Wā, len lēl-

95 four pieces. Then | I called her into my room || and barred the door. Peccavi, | nam uxori in sinistra parte me posui. Deinde | cum uxori mea concubui. After I had done so, I spoke | and said, "O my dear! don't wish to move about this | day and night; just lie on
100 your back with legs extended." Thus said I || to my wife. |

Then she obeyed me; and my wife said that she | guessed that I was treating her with medicine, that she might have a child. | Postea menstrua | uxoris meae destiterunt. Praegnans erat et puellam
5 peperit. | Etenim in sinistra parte jacebam dum cum uxore || concumberebam. Quare infans erat puella. Now I | had a child; and I believe in the medicine, for my wife never | had had a child for eight winters. I | gave her the medicine and she was pregnant at
10 once and when | we had been married nine winters we || had a daughter. |

The girl was four months old when my wife was pregnant again, | and she had another girl. | Now we have been married sixteen winters, I and my wife, | and we have four children, all girls. Eight ||
15 winters we had no children. Now for eight winters we have had | children. The only reason why I am sick at heart is that the children are all | girls, for there is no boy. [Thus said | T!āt!ēndzid of the Seaward-Dwellers.] |

ts!ālēlaq lā'xēn g'aē'lasē. Wā, g'il'mēsenū'x' la lāts!ā'lila; lē'-
95 g'in lēnē'x'ēidxa t!ēx'ī'lāsen g'aē'lasē. Wā, la'mēn lē'xleqūlila, qaxg'in hēk' kū'lx'idaā'sē gēmxā'gawalilāsen gēnē'mē. Wā, len nēxwā'lax'ēid lē'wēn gēnēmē. Wā, len g'wāla. Wā, len yāq'ēg'a'la. Wā, len 'nē'k'a: "ēya, ā'dē, g'wā'la 'nēx' qas yā'ēwixlilēlōsxwa 'nālālēx lē'wa gānūlēx. Ā'ēmles t!ē'g'īlōl 'ēyilā'lal," 'nē'k'en-
100 laxen gēnē'mē.

Wā, la nā'nagēg'ī g'ā'xēn. Wā, la 'nē'k'en gēnē'maxs lē'ma'ē k'ō'ten laem petā'q qa bewē'x'wīdēs. Wā, la'mē g'wāl ē'xentēn gēnē'mē lā'xēq. Wā, la'mē bewē'x'wīda. Wā, la 'mā'ēyō'f'itsa ts!ā'ts!ēdagēmē. Qā'laxg'in gēmxāgawā'lilēg'axg'in lēk' nēxwā'-
5 lax'ēid lē'wē'n gēnē'mē, lā'g'ilās ts!ā'ts!ēdagēmē. Wā, la'mē'n xū'ngwadēx'ida. Wā, la'mēn ō'q!ūs'idxa petā' qaxg'in hēwā'xēk' bewē'x'wīdāmasxēn gēnē'maxa mā'lgū'nā'l'ēnxē ts!ē'wū'nxā. Wā, len pāt!ē'deq; lā hē'x'idaem bewē'x'wīda. Wā, len nā'nemāx'ēnxēlaxa ts!ē'wū'nxē hā'yasek'ālaxg'in lā'g'anū'x' xū'ngwa-
10 dex'f'itsē ts!ā'ts!ēdagēmē.

Wā, hē'ē'mis ā'lē'ēs mō'sgemēk'īlēda ts!ā'ts!ēdagēmāxs la'ē ē't!ēden gēnē'mē bewē'x'wīda. Wā, la'ē'mxāē ts!ā'ts!ēdagēma. Wā, lā'nu'x' q!āl'lax'ē'naxag'ōg'wilaxa ts!ē'wū'nxē gāk'ā'la lē'wēn gēnē'mē. Wā, la mō'kūn sā'sēmē ts!ē'daxsā. Mā'lgū'nā'l'ēnxā ts!ē-
15 'wū'nxē k'leā's sā'sēma. Wā, lanu'x' mā'lgū'nā'l'ēnxā ts!ē'wū'nxē la sā'sēmōkwa. Wā, lē'x'a'mēs ts!ēnē'msen nā'qa'yāxs 'nā'xwā'ēmaē ts!ē'daqen sā'sēmē, yīxs k'leā'saē bā'baguma. [nē'k'ē T!ā't!ēnts!ēdāsa L!ā'L!asiqwāla.]

BIRTH

The woman has not had a husband for a long time, when she is 1
with child; and when she thinks that she is with child, both of
them at once are careful. |

Her husband takes nothing that he sees || that is hurt by a man, 5
or a bird with blood on its head, or | a seal with blood on its head
or with singed hair. He and | his wife take a little of it, and hide
it at a dry place under | a cedar-tree. They leave it there until the
child of the woman is born. | I have forgotten this. When he first
wipes off with soft || shredded cedar-bark the blood of whatever he 10
sees, he carries it to his house; | and when his wife is lying down, he
asks her to sit upon the floor; | and when she sits there, the man
begins at the back of his wife's head, | holding the bloody cedar-
bark, and passes it down | her back; and as he is passing down the
cedar-bark, he says, || "This would happen to you." He does this 15
four times, | passing the bloody cedar-bark down her back, and says
four times, "This | would happen to you" (he means to the child
that she is bearing); and when | this is done, he goes and hides it
at a dry place under a cedar-tree. |

The man also takes the tail of a deer, and || the ends of the four 20
arms of an octopus, and the tip of the tail of a snake, | and the feet of

BIRTH

Wä, k'!est!a gäla läwadēda ts!Edāqaxs laē bewēx'wida. Wä, 1
g'il'mēsē ōq!ūs'id laem bewēx'widēda ts!Edāqaxs laē hēx'idaem
ēnāxwa aēk'ila.

Wä, laem k'!eās k'!ēs āx'ētsōsa lä'wūnemē lāxēs dōx'wa!elē lāxa
yīlkwa'yasa begwānemē lē'wa elkūmāla ts!ēk!wa; wä, hē'misa 5
mēgwatē elkūmāla lōxs ts!ex'āsewaē. Wä, hā'staem āx'ēdaatsē
lē'wis genemē, yīxa lä'wūnemē, qa's lä q!ūlatelsaq lāxa lemwa-
ga'ya wēlkwē. Wä, la'mē hēx'sāl gwēs!ē lālaal lāx māyō!dēmlasa
ts!Edāqē. Wä, hēxō!en l!elēwesōxs g'il'maē dēx'itsa q!ōyaakwē
k'ādzekwa lāx elkwāsēs dōgūtaxs g'āxaē dālaq lāxēs g'ōkwē. Wä, 10
g'il'mēsē qelgwilē genemasexs laē āxk'!ālaq qa k!wāg'alīēs. Wä,
g'il'mēsē k!wa!exs laēda begwānemē g'äg'ilela lāx ōx!aat'āyasēs
genemē dāxsgemēxa el'elkūla k'ādzekwa, qa's lānaḡwē hāxela
lāx ōdzōxsde'āyāsēs genemē. Wä, la'mē ēnēg'etewēxs laē nāsa
k'ādzekwē; "Yūems hēyōlaxsdōx." Wä, la'mē mōp!ēna ēnēk'a: "Yūems
hēyōlaxsdōx," lāxa bōxwa'yas genemas nōx"sōs. Wä, g'il'mēsē
g'wā!exs laē q!ūlā!elsaq lāx lem'waga'yasa wēlkwē.

Wä, hē'mis āxsōsa begwānemē dāyoxsda'yasa gēwasē, lē'wa
mōwē dzēdzelemx'sidzēsa t!eqwa, lē'wa ōba'fās ōxsda'yasa sō- 20

22 a toad. All these he keeps; | and he passes them over his wife when she gives birth to the child. |

And when his wife has been with child for nine months, the man |
25 walks continually. He goes into the house || not fast; but when he goes out, he jumps | out. |

And when his wife feels that she is going to give birth to the child, he asks | an old woman to act as midwife for her and to take care of
30 her. | And when the old woman comes, she at once asks || the woman to lie on her back, knees up, with spread legs. | When she does so, the old woman feels of her | abdomen [to ascertain] the position of the child. She takes | perch-oil and rubs her hands with much of it, and she rubs over | the abdomen of the woman from below
35 the breastbone || to the groins. After she has done so she sits still | and waits. The man meanwhile is running about quickly. | He goes very slowly when he enters a | house, and he is very fast when he comes out. Now the old | woman takes the ends of the tentacles
40 of the octopus and the || deer-tail and the snake-tail and the toad-fect, | and also four chitons; and she takes four | shells of (medium-sized) clams, and puts them down next to the fire. | First she takes the tongs and picks up the deer-tail | and puts it on the fire. When the

21 hēmē; wā, hē'misa g'ōg'ēgūyāsa wūq'lāsē. Wā, hē'staem āxēlax'sē, qā's nōyōlēxēs genēmē qō māyō'lēdlō.

Wā, g'il'mēsē hēlogwilē genemasēxs laē hēmenāla'mēda begwā-nēmē la yāx'i'lāla qāsa. Wā, g'il'mēsē laēl lāxa g'ōkwaxs laē
25 k'lēs yīnēlexs laē laēla. Wā, g'il'mēsē g'āxāwūlsexs laē dzēlx'e-wēlsa.

Wā, g'il'mēsē p'lēp!ēxwēlē genemasēxs laē āxk'lālaxa mamayūl-tsilaēnoxwē q'lūlyax' ts!ēdāqa qa lās mamayūltsilax genemas.
Wā, g'il'mēsē lāda q'lūlyakwē ts!ēdāqēxs laē hēx'ēidaem āxk'lālaxa
30 ts!ēdāqē qa tlēx'ēāliēs k'lōsala; wā, hē'mis qa 'yīlālēs. Wā, g'il'mēsē hē gwaēlēda ts!ēdāqaxs laē p'lēx'widēda q'lūlyakwē ts!ēdāqēx tek'lās lāx gwaēdzasasa g'inānemē. Wā, hē'mis la āx'ēdaatsēxa dzēk'wisē, qā's q'lēlq!ēlts!ānendēsa q'lēnemē, qā's lā lexūltsemēs lāx tek'lāsa ts!ēdāqē g'āyabala lāx benba'yas l'ēmāk'lūbanās
35 lāg'aa lāx na'xwas. Wā, g'il'mēsē gwālēxs laē selt'alīla. Wā, la'mē olastogwalīla. Wā, laēmlēda begwānemē ālax'ēid la yax'i-lālaxs qāsaē. Wā, la'mē lōmax'ēid lālāl seltalāxs laē laēl lāxa g'ōkwē, qā's ālt!ēqēlēxs g'āxaē ētewūlsa. Wā, la'mēda q'lūlyakwē ts!ēdāq āx'ēdxa dzēdzēlemsīdza'yasa teq!wa lē'wa dōyoxs-da'yasa gēwasē, lē'wa ōxsde'yasa sēlemē, lē'wa g'ōg'īgūyowasa
40 wūq'lāsē, wā, hē'misa mōsgēmē q!anāsa. Wā, lā āx'ēdxa mowēx-la xālaētsa g'āwēq!ānemē qā's mēxenōlīselēs lāxa lēgwīlē. Wā, hē'mis g'il āx'ētsōsēda ts!ēslāla qā's k'l!p!ēdēs lāxa dōyoxsda-yasa gēwasē, qā's aaxlalēs lāxēs lēgwīlē. Wā, g'il'mēsē ts!ēx'ēi-

hair begins to burn, || she puts the burnt hair into one of the | clam-shells. When she thinks it is enough, she passes the | deer-tail up and down the back of the woman, who is sitting up. | She does this four times; and she says four times, | "This would happen to you;" and after she has done so, she throws it into the || fire. She does this 50 with all the other things; and when they | all have been burnt to a crisp, she pours some water on the remains of the deer-tail. | After doing this, she stirs it, and then she lets | the woman drink it. Then she takes the burnt tentacles | of the octopus and pours some water over them, stirs them, || and gives it to the woman and lets her drink 55 it. |

Then she takes some perch-oil, pours a little of it on the | burnt snake-tail, and she does the same with the | burnt toad-feet. She stirs it, so that it forms a paste, | and rubs it on the stomach of the woman, first the || snake and then the toad, so that her stomach is 60 blackened. | When this is done, she takes water and pours it on the | burnt chiton, and stirs it until it is watery. When | the birth-pains come often, the old | woman takes the chiton water and gives it to the woman to drink; || and after drinking all of this, she waits to 65 see what is going to happen. When | the pains come in quick succession, | the old woman pulls up her petticoat and places her

dēda hābesas laē āxts!ālas ts!ax'mōtas hābesas lāxa 'nemēxla 45 xālaēsa. Wā, g'il'mēsē k'ōtaq laem hēlaxs laē nōx'witsa ts!ax'motē doyoxsdēsa gēwasē lāx āwīg'a'yasa ts!edāqaxs k!waēlaē. Wā, laemxaē mōp!enaxs nāas. Wā, lāxaē mōp!ena 'nēk'a: "Yū-ems hēyōlaxsdōx." Wā, g'il'mēsē gwālēxs laē ts!exlendeq lāxēs legwīlē. Wā, lā hē'staem gwēx'īdxa waōkwē. Wā, g'il'mēsē 'nā- 50 xwa la ts!ōlkūxs laē gūq!eqasa 'wāpē lāxa ts!ōts!almotē doyoxsdēsa gēwasē. Wā, g'il'mēsē gwāl xwētaqēxs laē nāqamats lāxa ts!edāqē. Wā, la'mē ēt!ēd āx'ēdxa ts!ōts!almōtasa dzēdzēlemba!ts!āna'yasa teq!wa, qa's gūq!eqēsa 'wāpē lāq. Wā, lāxaē xwēt!ēdeq. Wā, lāxaē ts!ās lāxa ts!edāqē, qa nāx'īdēsēq. 55

Wā, lā āx'ēd lāxa dzēk!wisē, qa's xāl!aqē gūq!eqas lāx ts!ōts!almotas ōxsdē'yasa sēlemē. Wā, lāxaē hēem gwēx'īdxa ts!ōts!almotas g'og'egūyāsa wūq!āsē. Wā, la xwēt!ēdeq qa genk'ēs. Wā, lā dzex'semts lāx tek!āsa ts!edāqē. Hēem galēda sēlemē. Wā, lā māk!lēda wūq!āsaq. Wā, ā'mis la ts!ōlē tek!ās. 60 Wā, g'il'mēsē gwālēxs laē āx'ēdxa 'wāpē qa's gūq!eqēs lāx ts!ōts!almōtasa q!anāsē. Wā, lā xwēt!ēdeq qa 'wāpalēs. Wā, g'il'mēsē nenxwaakūlē sēx'sēx'aēna'yasa g'inānemaxs laēda q!ūlyakwē ts!edāq āx'ēdxa q!ana'stāla 'wāpa qa's nāqāmasēs lāxa ts!edāqē. Wā, g'il'mēsē 'wī'la nāx'īdqēxs laē ēt!ēd ōlastogwalīa. Wā, g'il- 65 'mēsē lōmax'īd la nenxwaakūlē sēx'sēx'aēna'yasa g'inānemaxs laē nēxostōdēda q!ūlyakwē ts!edāqxēs sāxsda'yē, qa's dzēxwalīlēxs

- 68 legs | on the floor as she sits down. She takes much soft shredded cedar-bark and | places it between her knees; and after this has
 70 been done, || she calls the woman to sit on her knees. | The woman has her legs outside of the thighs of the old | woman, and the old woman puts her arms around her. The | old woman puts her arms around the waist of the woman; and when the child is about to be
 75 born, | the old woman blows down each side of the neck || of the woman; and after the child has been born, she tries to get the | afterbirth; and when it does not come quickly, she takes a small dish | and places it in front of the woman, and she puts her finger down her throat | until she vomits. Then the afterbirth comes out. |
 80 Then the woman moves away, and they call her husband. || As soon as he comes, they take a knife, and twisted cotton thread | with which they tie the umbilical cord of the child. | After this has been done, they cut it off; and when it is off, they take a washtub | and pour it half full of water. Then the old | woman puts her left foot
 85 into it, and || she places the child on it so that it sits on the instep, | while she is holding it with her left hand. She washes it with the right hand; | and when this is done, she takes soft shredded cedar-bark | and wipes the child's body with it. After this is done, she takes red ochre | and puts a little in its mouth in order to make its

- 68 k!waēlaē. Wā, lā āx'ēdxa q'lēnemē q'loyaak^u k'ādzekwa, qa's
 āx'ōlilēs lāx āwāgawa'yasēs ōkwāx'a'yē. Wā, g'il'mēsē gwā'ālī-
 70 lēxs laē Lē'lalaxa ts!edāqē, qa lās k!wak'āx'ēq. Wā, la'mē L!ē-
 L!āsōt!ēna'yē g'ōg'egūyawasa ts!edāqē lāx ēwanōlg'a'yasa q!lūya-
 kwē ts!edāqa. Wā, la'mē k'ip!EXāwa'yēda ts!edāqa. Wā, lāda
 q!lūyakwē ts!edāq k'ibōyewēxa ts!edāqē. Wā, g'il'mēsē sēx'ēidēda
 g'inānemaxs laē pōxwots!ōdēda q!lūyakwē ts!edāqEX ēwāx'sanōlxa-
 75 wa'yasa ts!edāqē. Wā, g'il'mēsē lāwāyēda g'inānemaxs laē lālōl!axa
 maēnē. Wā, g'il'mēsē k'lēs geyōl g'āxexs laē āx'ētse'wēda lālogūmē,
 qa's lā k'āgēmlīlas lāxa ts!edāqē. Wā, lā gēlx'wītsēs q!wāq!wax'ts!ā-
 na'yē. Wā, g'il'mēsē hōx'widexs laē lawāyēda maēnē. Wā, g'il'mēsē
 lāwāxs laē Lēqūlīlxa ts!edāqē. Wā, la'mē Lē'lālase'wē lā'wūnemas.
 80 Wā, g'il'mēsē g'āxexs laē āx'ēdxa k'lāwayowē Lē'wa medekwē yāwa-
 bedzowa. Wā, hē'mis la yīlīdxa ts!eyōxlā'yasa g'inānemē. Wā, g'il-
 'mēsē gwālexs laē t!ōts!edeq. Wā, g'il'mēsē lāwāxs laē āx'ēdxa ts!ā-
 ts!ē, qa's gūxts!ōdēsa k'oxsta ēwāp lāq. Wā, la'mē dzēx'ustēda q!lūya-
 kwē ts!edāxsēs gēmxōltsīdza'yē g'ōgūyō lāq. Wā, hē'mis la
 85 q!E!āLElōdaatsēsa g'inānemē, qa k!wālēs lāx āwig'altsīdza'yasēxs
 laē dālasēs gēmxōlts!āna'yē lāqēxs laē kwāsasēs hēlk'lōts!āna'yē
 lāq. Wā, g'il'mēsē gwālexs laē āx'ēdxa q'loyaakwē k'ādzekwa,
 qa's dēg'it!ēdēs lāq. Wā, g'il'mēsē gwālexs laē āx'ēdxa gūgum-
 yīmē, qa's tōbensēs lāq, qa hālabalēs k'līx'ētsa ēyāx'sāmē g'aēs

bowels move, so that the bad things || in the belly of the child come 90 out; and when this is done, she puts an | old blanket around the child. Now, if it is a boy, it is called Tsāxis, | because it is born at Tsāxis, and that name is given to him. |

When the child is ten months old, straps are put on him. Then his father invites | his tribe, and all the men go into his house. || They sit down and watch the singeing of the hair of the child; for 95 they put | a comb under the hair of the child, take dried split cedar-wood, | and light the end in the fire. With these | they singe off the hair of the child. When it is all off, | they take the knee-straps of skin and put them around the knees, || and the ankle-straps of skin 100 are put around the ankles, and | the arm-straps are put on and the wrist-straps. When this is done, | they put red ocher on the child's head; and after this is done, they | put a silk handkerchief around the head. Then all the | men paint themselves with ocher; and after all this is done, || the father gives a silk handkerchief to each | man. 5 After the father has given a silk handkerchief to them, he | says, "This is given by my child Dēyad." He is no longer called | Tsāxis. |

I have forgotten about the afterbirth of the child, which is kept in the house for || four days. Then the man takes | yew-wood and cuts 10 one end of it so that it is sharp like | a needle. It is four finger-

lāx tek'lāsa g'inānemē. Wā, g'il'mēsē gwāla laē q'lenēpsentsa 90 p'elp'elxamādzēsē lāq. Wā, la'mē lēgades Tsāxisē yixs bābagū-maē, qaxs hāē māyulēmē Tsāxisē. Wā, la'mē yāla lēqelasōs.

Wā, lā hēlogwīlaxs laē kūnxwēdekwa, yixs laē lē'lālēs ōmpaxēs g'ōkūlōtē, qa lās 'wīlāēl lāx g'ōkwaxa begwānemx'sā. Wā, la'mē 'nāxwa k'lūsēmīlxa la ts!ex'iltsemdex se'yās, yixs āxābāyaēda 95 xegemax se'yāsa g'inānemaxs laē āx'ētse'wa lemḡwa xōk' k'wa'x-lāwa. Wā, la'mēsē mēx'bentsōē lāxa legwīlē. Wā, hē'mis la ts!ex'eltsemdayox se'yāsa g'inānemē. Wā, g'il'mēsē 'wī'lāxs laē āx'ētse'wēda qēqex'p'lēg'a'yē k'lūts!a, qa's qēqex'p'lēg'indayowē lāq. Wā, lāxaē qēqex'sīdzentsōsa k'lūts!ē qēqex'sīdza'yā, lē'wa qē- 100 qex'seyap!a'yē, lē'wa qēqex'ts!āna'yē. Wā, g'il'mēsē gwālexs laē qōbeltsemtse'wē x'ōmsasēsa ḡūmsē. Wā, g'il'mēsē gwālexs laē qex'imtsōsa sīlk'ē lālaḡwīwa'yā. Wā, g'il'mēsē gwālexs laē 'nāḡwa ḡūms'īdēda 'nāḡwa bēbegwānema. Wā, g'il'mēsē 'nāḡwa gwālexs laē ōmpasē yāx'wītsa 'na'f'nemē sīlk' lālaḡwīwē lāxa 'nāḡwa 5 bēbegwānema. Wā, g'il'mēsē 'wīlxtōsa sīlk'ē lāelalaḡwīwa'yaxs laē 'nēk'ēda ōmpē: "Hāsdoxwa Dēyadēxen xūnōkwēx. La'mōḡ gwāl Tsāxisla."

Hēxōl'en lēlēwōse'wa maēnasa g'inānemē yixs g'il'maē mōp'len-xwa'sē 'nālās āxēl lāxa g'ōkwaxs laēda begwānemē āx'ēdxa 10 l!emq'lē qa's k'laḡ'wīdēx āpsba'yā qa ēx'bēs, qa yūwēs ḡwēx'sa

widths | long. When he finishes what he is making, he takes twisted | sinew of the black bear and the afterbirth, in the evening, 15 and he pushes || the point of the yew peg into its hollow end, where the | umbilical cord has been cut off. When it is three | finger-widths in, he takes the | twisted sinew and ties it on. He ties the end of the | afterbirth around the end of the thing that has been 20 pushed in and that is like a needle of yew-wood in || the hollow end of the afterbirth. He ties it as firmly as possible, | and it is in this way: |

When this is
it around it.
asleep | in the



done, he takes an old mat and | wraps
Late at night, when everybody is
village, the man himself takes the

25 clam-digging stick || and the afterbirth that has been tied up, and he digs a hole at a place where | all the men walk on the street. He | just wishes the old mat containing the afterbirth to fit into the | hole that he digs, and he puts it into it. He wants it to be 30 one span | deep under the surface of the soil. || Then he covers it up and levels down the | soil. He takes a bucket with water and pours it | over it, so that it can not be seen that the soil has been moved. When this has been done, | he goes home. | . . .

12 q!Enayowē. Wā, lā mōden lāxens q!wāq!wax'tslāna'yēx, yix
'wāsgemasas. Wā, g'il'mēsē gwālē āxa'yasēxs laē āx'ēdxa mede-
kwē at!Emsa L!ā'yē L'E'wa maēnēxa la dzāqwa. Wā, lā LēnLE-
15 q!Eqas ēx'ba'yasa L!Emq!lē lax kwa'ba'yas g'āx'saasas t!ōts!en-
da'yē lāxa ts!Eyōx!ā'yē. Wā, g'il'mēsē lā yūdux'den lāxens
q!wāq!wax'tslāna'yēx yixa lālaēltsa L!Emq!āxs laē āx'ēdxa mēde-
kwē at!Ema qa yil'āLElōdēs. Wā, la'mē yālōts lāx ōba'yasa
maēnaxs laē L!EngēLElē ōba'yasa hē gwēx's q!Ena'yō L!Emq!la lax
20 lōlp!Egē'yasa maēnē. Wā, la'mē lalak!ūt!aqēxs laē yil'āLElōdeq
g'ā gwālēga (fig.).

Wā, g'il'mēsē gwālēxs laē āx'ēdxa k'lāk!obāna, qa's q!Enēp-
semdēs lāq. Wā, g'il'mēsē gāla la gānōlēxs laē 'nāxwa mēx'ē-
dēda g'ōkūlāxs laē xamax'ēda'mēda begwānēmē āx'ēdxa k'lāk!kwē
25 L'E'wa q!Enēpsemāla maēnaxs laē qas'ida, qa's lā 'lap!ida lāxa
hēmenalā'mē qāyatsa 'nāxwa bēbegwānēmāxa t!Ex'ila. Wā, la'mē
āem 'nēx' qa hēldzeqelēsa k'lāk!obanasgemāla maēnē lāxēs
'lāpa'yaxs laē āxbetents lāq. Wā, la'mē āem 'nēx' qa 'nemp!en-
g'ik'elisēxa dzeqwa lāxens q!wāq!wax'tslāna'yēx yix 'wālabetel-
30 dzasas; yixs laē dzemēgendeq. Wā, g'il'mēsē la 'nemāk'ilēda
dzeqwāxs laē āx'ēdxa 'wābets!āla nagats!ā, qaxs lā gūqelselas
lāq qa k'lēsēs āwūlx'ēs yawēnkwa dzeqwa. Wā, g'il'mēsē gwālēxs,
g'āxāē nā'nakwa lāxēs g'ōkwē. . .

Now I will talk about the woman, the wife of || the man, when she 35 gives birth to her child. Then the man heats | some water; and when it is hot, he | puts a little oil into it, and gives it in a spoon to his wife. | He puts in front of her the hot water and the oil, and | his wife continues to drink it, || that the two "pillows" and the blood of 40 the womb may come off. | Much soft cedar-bark is also given by the man to his wife | to sit on, and when it is soaked with blood | he changes it. Then he puts the bloody cedar-bark | into a basket. When the "pillows" come out and || the blood, and the child is 45 four days old, | the man washes his wife in hot water, and she wipes her body with | soft shredded cedar-bark; and after doing so, | she throws the cedar-bark that had been used as a towel on the other | cedar-bark in the basket. Then the man goes up to the || rear of the 50 house, and hangs up behind the post the basket with the cedar-bark. | There he leaves it to dry. After this has been done, | he cuts off the hair of his wife down to her neck. | When the umbilical cord comes off from the child, and he wishes | the child to become rich, he ties up the cord and puts it || into a box in which he keeps 55 his expensive copper. Therefore | the child will be able to obtain coppers easily when he becomes really a man. | That is all about this. |

Wā, la^mēsen gwāgwēx^sāla^l lāxa ts^lEdāqē, yīx genemasa 35 begwānemaxs laē māyulⁱda. Wā, la^mē ts^lElx^ustagⁱlēda begwānemaxa ^əwāpē. Wā, gⁱl^mēsē ts^lElx^ustaxⁱlēda ^əwāpaxs laē xāl^lastentsa Lⁱē^{na} lāq. Wā, lā ts^lāsa k^ʼats^lēnaqē lāxēs genemē. Wā, lā hāngemlīlāsa ^əwābets^lālaxa ts^lElx^usta Lⁱē^{wa} Lⁱē^{na}. Wā, la^mē hēmenālagⁱlīl^mē genemas ^əyōsaq, qa hālābalēs lawāk^llīsa 40 maltsemē qēx^ʼqenōlīsa gⁱnānemē Lⁱē^{wa} elkwa lax bāts^lās. Wā, hē^mis la q^lēnem ts^lēwēsa begwānemaxēs genema q^lēnemē q^lōyaa^x k^ʼādzekwa qa k^lwaxlawēsōs. Wā, gⁱl^mēsē LEXⁱtsa elkwāxs laē Lⁱayōq. Wā, lāna^xwē hexts^lōts lāxa lexa^yēda elⁱelkūla k^ʼādzekwa. Wā, gⁱl^mēsē lāwīyēda qēx^ʼqenōlīsasa gⁱnānemē Lⁱē^{wa} 45 elkwāxs laē mōp^len^xwa^sē ^ənālāsa gⁱnānemaxs laē ts^lelq^wētⁱlēdē genemasa begwānemē lāxa ts^lElx^usta ^əwāpa. Wā, lā dēgⁱlⁱtsa q^lōyaakwē k^ʼādzekwa lāxēs ok^lwina^yē. Wā, gⁱl^mēsē gwālexs laē hexts^lōyewē dēgⁱdanās k^ʼādzek^u lāxa okūya^yasa elⁱelkūla k^ʼādzek^u hexts^lā lāxa lexa^yē. Wā, lēda begwānemē lāg^ʼostā lāx 50 ōgwiwalīlāsēs g^ʼōkwē, qa^s lā tēx^uwalelōtsa k^ʼādzegwats^lē lāx āwāp^la^yasa lāmē. Wā, la^mē lem^xwaq. Wā, gⁱl^mēsē gwālexs laē tsexⁱdex sēyāsēs genemē, qa tsētsegⁱnōl^xawakwēs. Wā, la^mē lawāyē ts^leyōx^la^yas xūnōkwas. Wā, gⁱl^mēsē ^ənēx^ʼ qa q^lēq^ladēs laē yīlts^lēmdēq lāxa ts^leyōx^la^yē qa^s lā gⁱts^lōts 55 lāxa gⁱldasē gⁱts^lēwatsēs la^xūla Lⁱāqwa. Wā, hē^mis lāgilas hōlēmālē xūnōkwāxa Lⁱāqwāxs laē ālaxⁱd la begwānema. Wā, la^mē gwālwis^lā lāxēq.

TREATMENT OF INFANTS

- 1 **Washing the New-Born Child.**—When the child is born, | it is taken out of the hole by the midwife, who cuts | the navel-string after she has tied the end with twisted yellow cedar-bark. She |
 5 takes a wash-basin and pours cold water into it. She || puts four stones, not very large, into the fire. Then the woman takes | well-rubbed yellow cedar-bark, and with it she wipes the body of the child, | so that what the midwife calls the “tallow” of the body of the child | that is just born comes off; and after she has wiped the body of the child, she takes | a pair of tongs and picks up one of the
 10 red-hot stones; and || the midwife speaks to the red-hot stone, and | says: “I pray to you, Supernatural-One, to give to our darling | the power to withstand sickness.” |

And after she has finished her speech, she puts (the red-hot stone) |
 15 into the wash-basin of the child. Then she takes another || red-hot stone, speaks to it also, and | says, as she holds the child in the left hand, and | the tongs in the right hand: “I pray to you, Supernatural-One, | that the curses of those who are jealous | of the name of his father may not harm him.” ||

- 20 And after her speech is at an end, she puts (the stone) into the same place where she put down the first one | she prayed to. Then she

TREATMENT OF INFANTS

- 1 **Washing the New-Born Child.**—Hē'mēxs g'ālaēmāyol'idayowēda g'ī-nānemē, wā, lā q'lelēlēmā māmayōltsīla ts'edāqa qas t'lōts'endēx ts'eyōxla'yasēxs laē gwāl yīlōyōdeq yīsa mēdekūwē dēxwa, wā, lā āx'ēdxa kwādzatslē qas gūxts'ōdēsa 'wāpē wūda'sta lāq. Wā, lā
 5 mōsgēma k'lēš āwā t'lēsem āxlāla lāxa legwīlē. Wā, la'mē āx'ēdēda ts'edāqaxa aēk'laakwē q'lōyaak' dēxwa qas dēg'itēs lāxa g'īnānemē qas 'wi'lāwēsa gwe'yāsa māmayōltsīla yasex'ūnēsa g'īnānemāxs g'ālaē māyōlēma. Wā, g'īl'mēsē gwāl dēg'itaxa g'īnānemāxs, laē āx'ēdxa ts'lēslāla qas k'lip'lidēs lāxa x'ixsemāla t'lēsema. Wā, lā yāq'le-
 10 g'a'lēda māmayōltsīla ts'edāq lāxa x'ixsemāla t'lēsema. Wā, la 'nēk'a: “Wā, la'men hāwāxelōl nawālak' qas lāsaōsasēs k'lēts'lē-na'yōs lābedex'sa ts'lēts'lax'q'lōlēmē lāx'grānu'x' wāwālk'īnēk'.”

Wā, g'īl'mēsē q'lūlbē wāldemas laē k'lipstents lāxa la q'lōts'lā 'wāp lāxa kwādzats'lēlaxa g'īnānemē. Wā, lā ēt'lēd k'lipsemādxa 'nems-
 15 gēmē x'ixsemāla t'lēsema. Wā, lāxāē ōdzaqwa yāq'leg'a'la. Wā, lāxāē 'nēk'a lāxēs q'elk'leqelaēna'yaxa g'īnānemē. Wā, la dalasēs hēlk'lōts'lāna'yē lāxa ts'lēslāla: “Wā, la'men hāwāxelōl nawālak' qas lāsaōsasēs k'lēts'lēna'yōs lābedex'sa hāngwa'yāsa ōdzegēmē-qelās lēgēmas ōmpasek'.”

- 20 Wā, g'īl'mēsē q'lūlbē wāldemas laē k'lipstents lāxa laasasa g'īlx'dē ts'elwaqasōs. Wā, la ēt'lēd k'lip'lidxa 'nems'gēmē x'ixsemāla

takes with her tongs another red-hot | stone. She speaks, and says: 22
 "Now I | pray to you, Supernatural-One, to protect our darling,
 that | no trouble may befall him as he is growing || up." | 25

When her speech is at an end, she puts the stone where she put the |
 former ones, and she takes with her tongs the (last) | red-hot stone,
 speaks, and says: "Now, I | pray to you, Supernatural-One, to give
 to our darling that he may grow up without trouble, || and that he 30
 may never be weakly." |

As soon as her speech is at an end, she puts the stone into the water
 in the | dish basin in which she is going to wash the child. She
 feels of the water to ascertain | whether it is warm; and when its
 temperature is right, | she takes out the four stones and puts them
 down. || Then she puts her left foot into the water in the basin, | 35
 and lets the child sit on the instep of her foot. | She takes well-
 rubbed yellow cedar-bark and | puts it into the water, and washes
 the child with it, so that all the "tallow" of the body may come off |
 and the blood. When this has been done, she wipes the body with
 soft yellow || cedar-bark. | 40

Forming the Head of the Child.—When the body of the child is
 dry, | she takes a kelp bottle containing oil of silver-perch, | opens
 the end, and pours some oil into her right hand. She | rubs it

t!ēsēma. Wä, lāxaē yāq!ēg'a!a. Wä, lāxaē 'nēk'a: "Wä, la'mēn 22
 hāwāxelōl nawālak" qa's dādamā'yēlōsaxg'anu'x" wāwalk'inēk' qa
 k'!ēasētsēk' ōdzemālats lāxa q!wāx'nākūlaēnēlaxg'anu'x" wāwal-
 k'inēk'." 25

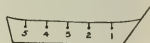
Wä, g'ilēmēsē q!ūlbē wāldemas laē k'!ipstents lāxa laasasa g'ag'i-
 lē'yē x'ix'ixsemāla t!ēsēma. Wä, la ēt!ēd k'!ip!idxa 'nemsgēmē
 x'ixsemāla t!ēsēma. Wä, la yāq!ēg'a!a. Wä, la 'nēk'a: "Wä,
 la'mēn hāwāxelōl nawālak" qa's lāsaōsasēs hēlōlēse!aēna'yōs k'!ēs
 q!ūlts!ēnoxwa lāxg'anu'x" wāwalk'inēk'." 30

Wä, g'ilēmēsē q!ūlbē wāldemas laē k'!ipstents lāxa q!ōts!ā!idaxa
 kwādzats!ēlasēxa g'inānemē. Wä, lā p!a'stāxa 'wāpē qa's p!ēx'wi-
 dēx ts!ēlxstaēna'fayas. Wä, g'ilēmēsē hē!ālē la ts!ēlxstaēna'fayas laē
 āxwūstā!axa mōsgēmē ts!ēts!ēq!ūltsem t!ēsēma qa's āx'ālilēs. Wä,
 lā dzēx'stasēs gēmoxōtsidza'yē lāx 'wābets!āwasa kwādzats!ēlaxa 35
 g'inānemē. Wä, lā k'!wāg'altsidzentsa g'inānemē lāxēs āwīg'a!-
 tsidza'yē. Wä, lā āx'ēdxa aēk'!aakwē q!ōyaak" dēxwa qa's āxsten-
 dēs lāxa 'wāpē qa's kwās'idēxa g'inānemē qa 'wī!āwēs yāse'x'ū-
 na'fayas lē'ewa Elkwa. Wä, g'ilēmēsē g'wāla laē dēg'it!itsa q!ōyaakwē
 dēx" lāq. 40

Forming the Head of the Child.—Wä, g'ilēmēsē lēm'x'ūn'idēda g'inā-
 nemaxs laē āx'ēdxa 'wā'wadē pents!ē'watsa dzēk'wisē. Wä, lā
 qwē!exstendēq qa's x'ixts!ānendēs lāxēs hēk'!ōlts!āna'yē. Wä, lā

45 on the body, face, and || head of the child, and she does not stop until the | child is covered with fish-oil. Then she takes a well-rubbed, split, medium- | sized (piece of) kelp, covers it with the oil of the silver-perch, and after | this is done she puts it around the head of the child just above the | ears. The piece of kelp goes four times
50 around the head. || It is two finger-widths wide. | After this has been done, she takes the cradle and puts it down in front of her. |

1 **Cradling the Child.**—She takes a well-prepared soft | skin of the kid of a mountain-goat and spreads it out behind her. She puts | the child on it. Then she takes well-twisted, thin, | long, cedar-withes, and places them lengthwise on the cradle; and the husband of the ||
5 woman who has given birth to the child takes his drill, and drills a hole one | span away from the head of the cradle, | in this way: |
and when the hole goes through, he drills another hole | four finger-widths away from the first one that he | drilled; and he continues
10 drilling holes four finger-widths apart towards the || foot-end of the cradle along its side; and after he has drilled these holes, he takes | a narrow strip of deer-skin and pushes it through the first hole, and places | the end of the long cedar-withe along with it. He sews on (the cedar-withe) | firmly. After he has done so, he takes another

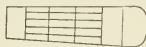
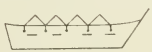
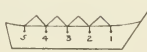


LEXwitas lāx ōk!wina^ʔyasa g'inānemē lē^ʔwis gōgūma^ʔyē lē^ʔwis
45 x'ōmsēs. Wā, āl^ʔmēsē gwālexs laē ālak'lāla LEQē wī^ʔwūlx'lālāsa
g'inānemasa dzēk!wisē. Wā, lā āx^ʔēdxa aēk!laakwē q'lōyaak^u
LEPSaak^u hēla wā^ʔwadā qa^ʔs aēk!lē q'lēlōtsōtsa dzēk!wisē lāq. Wā,
g'il^ʔmēsē gwālexs laē qEX^ʔsemts lāx x'ōmsasa g'inānemē ēk!ago-
dālaX p'lēp!esp!ēyās. Wā, lā mōp!enē^ʔstaxa wā^ʔwadē lāx x'ōmsas.
50 Wā, la ma^ʔlden lāxENS q!wāq!wax'ts!āna^ʔyē yix wādZewasasa
wā^ʔwadē. Wā, g'il^ʔmēsē gwāla laē āx^ʔēdxa xaāp!ē qa^ʔs k'ag'alilē.
lāxēs Lāsahilē.

1 **Cradling the Child.**—Wā, la āx^ʔēdxa aēk!laakwē papēq!waak-
k'lūts!ōx qa^ʔnēxē qa^ʔs LEP!ālilēs lāxēs āla^ʔyē. Wā, lā q!ēdzōlilasa
g'inānemē lāq. Wā, lā āx^ʔēdxa aēk!laakwē selbek^u wīswūlen g'īls-
g'ilt!a dewēxa qa^ʔs k'atāgendēs lāxa xaāp!ē. Wā, lā lā^ʔwūnemasa
5 māyōla ts!ēdāq āx^ʔēdxēs selemē qa^ʔs selx^ʔsōdēxa nemp!enk^ʔē
lāxENS q!wāq!wax'ts!āna^ʔyē g'āg'īlela lāx ōxtā^ʔyasa xaāp!ē g'a gwā-
lēg'a (fig.). Wā, g'il^ʔmēsē lāx^ʔsāwē sela^ʔyas laē ēt!ēd selx^ʔēdxa
mōdenē lāxENS q!wāq!wax'ts!āna^ʔyēx āwālagālaasas lō^ʔē g'ilx^ʔdē
selēs. Wā, lā hūna! selaxa mēmōdenas āwālagālaas gwe^ʔyōlela lāx
10 ōxsda^ʔyasa xaāp!ē lāx ōgwāga^ʔyas. Wā, g'il^ʔmēsē gwā! selaxs laē āx-
ēdxa ts!ēq!adzō k'ēlx^ʔiwakwa qa^ʔs nēx^ʔsōdēs lāx (1). Wā, lā k'a-
t!alēlōts ōba^ʔyasa g'ilt!a wīl selbek^u dewēx laqēxs laē t!emg^ʔaalēlōts
aelās. Wā, g'il^ʔmēsē gwāla laē ēt!ēd āx^ʔēdxa ōgū^ʔela ts!ēq!adzō

strip | of deer-skin and puts it through the second hole; and the|| long withes are not tight, in this way, and he 15
sews them on. | When this has been done, he
again takes a strip of deer-skin, which is called |
"Sewing of the cradle-sewing," and pushes it through the third
hole, | and he sews on the cedar-withes. He continues doing so
through the | fourth and fifth holes; and after he has done so,
he does the same on the left-hand side of the || cradle. Then he 20
finishes the "strip for holding in the child," for that is the name
of | (the cedar-withe) (2). |

Then the man takes a piece of cedar-wood and cuts it | thin, one finger-
width wide; | and after he has done so, he puts four of these into the
cradle || a little more than half way down the depth of the cradle, 25
in this way: |
At the same time the midwife | splits cedar-
withes about the thickness of the little fin-
ger, about | one span less two finger-widths shorter than the
inside of the | cradle; and when she has split enough of these,
she takes four thin || cedar-sticks a little shorter than 30
the back-holder, | and she takes the
bark, | and ties them on like this:
done, she places it on the back-holder. This is
called | the "back- rest;" and when it has been put
in, it is like this: ||

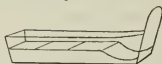


k'!elx'iwakwa qa's nēx'sōdē lāx (ma'fē). Wā, lā k'lēs hek'lūtālaxa
g'iltla dewēxa, g'a gwālēg'a (fig.). Wā, lāxaē t!emg'aalelōts. Wā, 15
g'ilēmēsē gwāla laē ēt'lēd āx'ēdxa ts!ēq!adzō k'!ilx'iwak'xa lēgadās
t!emāk'āgēsa t!ex't!emag'exsē qa's nēx'sōdēs lāx (yūdux').
Wā, lāxaē t!emg'aalelōtsa dewēxē. Wā, āmēsē la hē gwē'nākūlax
(mōwē) lō' (sek'la). Wā, lāxaē hēm gwēx'ēdxa gēmxa'nōdza'yasa
xaāp'lē. Wā, g'ilēmēsē gwāla t!ex't!emag'exsē qaxs hē'maē lēgēms 20
(māf).

Wā, lā āx'ēdēda begwānemaxa k!wa'xlāwē qa's k'lāx'widēq qa
peldzowēs. Wā, lā nēmdenē 'wādzewasas lāxens q!wāq!wax'tslā-
na'yēx. Wā, g'ilēmēsē gwāla laē āx'ālexsas lāxa xaāp'lēxa mōwē.
Wā, la'mē bābanalagawē 'wālasgemasasa xaāp'lē g'a gwālēg'a (fig.). 25
Wā, hēm lēgades lādenēg'ēx'dema. Wā, lālēda māmayōltsila
ts!edāq papex'sālaxa texemēxa yō 'wāg'itens selt!ax, māldenbala
lāxens q!wāq!wax'tslāna'yēx yix ts!ekwagūwa'yas lāx ōts!āwasa
xaāp'la. Wā, g'ilēmēsē hē'ālē pa'yas laē āx'ēdxa mōts!aqē wīswūl'tō
k!wa'xlāwa. Wā, hālsela'mēsē ts!elts!ekwagawēsa lādenēg'ēx'de- 30
ma. Wā, lā āx'ēdxa ts!ēlts!eq!astowē g'ilsg'iltla dzexek' de-
nasa qa's yibedzōdēxa texemē qa g'ēs gwālēg'a (fig.). Wā, g'ilēmēsē
gwālexs laē pax'ents lāxa lādenēg'ēx'dema. Wā, hēm lēgades
lādenēg'ē. Wā, la'mē g'a gwālē lāx ōts!āwasa xaāp'lēg'a (fig.).

- 35 Now the cradle is placed on its side, for you know that the back-rest | is so placed that it does not reach up to the back of the head of the child. It | is put in in this way that the child may have a long neck when it grows up. If | the back-rest should reach to the occiput, the child would have a | short neck when it grows up; therefore
40 fore || the neck of the child is bent backward when it is put into the cradle. |

- When the back-rest is finished, the midwife takes | shredded cedar-bark and measures the length of the | inside of the cradle, so that it is the same length as the back-rest. Then she cuts | it off
45 and puts it on the back-rest. There are four layers of the || under-bedding. This is un-rubbed cedar-bark. After the under-bedding has been finished, | she takes well-rubbed cedar-bark and | measures the length of the inside of the cradle, beginning at the head of the | cradle down to where the feet of the child are to be. Then she | cuts it off, and she spreads it over the under-bedding. This is called ||
50 "soft bedding." There are four layers of this over the under-bedding. Now it is in | this way, the soft bedding is the first to go in at the place | where the head of the child lies. |



- When this is done, she takes mountain-goat wool | well spun, and
55 spreads it over the soft bedding. || The soft wool does not extend

- 35 Wā, laem qogwīlēda xaāp!ē qa's q'lālaōsax gwālaasas Lādenēg'a-
'yaxs, yixs k'!ēsaē lāg'aā lāx āwāp!a'yasa g'inānemē. Hēm
lāg'ilas hē gwālē qa g'ilt!exowēsa g'inānemē qo q'ūlyax'widlō. G'il-
'em lāg'aēda Lādenēg'a'yē lāxens 'megwāp!a'yaxsens x'ōmsēx, laē
ts!ek!ūxōwēda g'inānemaxs laē q'ūlyax'wīda. Wā, hēmīs lāg'ilas
40 L!ōt!exālēda g'inānemaxs laē xaapts!āla lāxēs xaāp!ē.

- Wā, laem gwālēda Lādenēg'a'yē. Wā, lā āx'ēdēda māmayōl-
tsila ts!edāqxa k'ādzeqwē qa's mens'īdēs lāx 'wāsgemg'eg'aasasa
ōts!āwasa xaāp!ē qa 'nemāsgēmēs lē'wa Lādenēg'a'yaxs laē t!ōs'ī-
deq qa's ts!āk'eyīndēs lāxa Lādenēg'a'yē lāx hāmōxsagālaēna'yasa
45 ts!ax'tslā k'!ēs q!ō'yaak^u k'ādzeqwa. Wā, g'il'mēsē gwālēda
ts!āx'tslāxs laē āx'ēdxa aēk!aakwē q!ō'yaak^u k'ādzeqwa qa's mens-
'īdēs lāx 'wāsgemasas ōts!āwasa xaāp!ē g'āg'īlela lāx ōxtewīlts!āsa
xaāp!ē lāg'aa lāxa āxālaaslas g'ōg'egūyāsa g'inānemē. Wā, lāxāē
t!ōs'īdeq. Wā, lā lēpeyīnts lāxa ts!ax'tslāwē. Wā, hēm lēgades
50 telxtslāwē. Wā, laemxaē hāmōx'sagālaxa telxtslā. Wā, la'mē
g'a gwālēg'a (fig.). Wā, hēm ālēs 'nema telxtslā lāg'aa lax
āxālaaslas x'ōmsasa g'inānemē.

- Wā, g'il'mēsē gwālēxs laē āx'ēdxa p!alemasa 'melxlowēxa lā
aēk!aak^u yībekwa qa's lēpeyīndēs lāxa telxtslā. Wā, la'mē hēm
55 walālaxa p!alem telx'ūnēyē ōba'yasa Lādenēg'a'yē lāx ōx!aātā'yasa

beyond the upper end of the back-rest towards the back of the head 56 of the | child, and the child lies on its back | on it. |

She takes some more well-spun mountain-goat wool for the cover of the | child. This is called "woolen cover." Now, when || this is 60 done, she takes the well-rubbed soft skin of the mountain-goat kid | and spreads it over the cover, namely, the cover-mat of mountain-goat kid. | After this has been done, she takes wool not spun, and | puts it in where the feet and the legs of the child will be, beginning at the | calf of the legs and down to the feet. This is called || "soft 65 wool for the feet." When this is done, she takes wool and | pats it between her hands to press it together thin. | Then she lays it on the soft cedar-bark, | where the back of the head of the child will be. This is called | "soft wool for the head." Then she takes well-rubbed || cedar-bark and pats it between her hands until it becomes 70 rounded; and | she puts it down over the soft under-bedding at the back of the | child until it reaches down to the soft wool for the feet. It is called "put | under for passing water." |

Then she takes well-rubbed cedar-bark, || not very much, and pats 75 it between her hands until it becomes thin; and | she folds it up until it is three finger-widths | wide and of the same length as the width of the | head of the cradle, just like a small pillow. She lifts

g'inānemē yīxa p'alemē telx'ūnē. Wā, lā'ēmē neledzewē'ya g'inā- 56 nemaq.

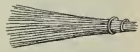
Wā, lāxāē āx'ēdxa ōgū'la'emaxat! aēk'!aak' yībekwa qa 'nawīdzēsa g'inānemē. Wā, hēm lēgades p'alem 'nawīdzē Wā, la'ēmē gwāla. Wā, lā āx'ēdxa hāp'lena'yasa qa'nēxē aēk'!aak' q'lōyaak'. 60 Wā, hēm lepeyēsa' p'alemē 'nāwīdzē, yīxa qa'nēxē 'nākūyē. Wā, g'il'mēsē gwālexs laē āx'ēdxa p'alemē k'lēs yībekwa qa's lex'ēdēs lāx k'atalaaslas g'ōg'egūyāsa g'inānemē, g'āg'ilela lāx āwābēdza'yas lāg'aa lāx g'ōg'egūyās. Wā, hēm lēgades p'alem telxsīdzē. Wā, g'il'mēsē gwālexs laē āx'ēdxa p'alemē qa's aēk'!ē 65 lāqī'lālasēs e'eyasowē lāq qa q'lesmenkwēs qa peldzowēs. Wā, g'il'mēsē gwālexs laē paqeyīnts lāxa telxts!ā k'ādzekwa lāx āxā-laaslasa āwāp!a'yasa g'inānemē. Wā, hēm lēgades p'alem tel-q!wap!ē. Wā, g'il'mēsē gwālexs laē āx'ēdxa aēk'!aakwē q'lō'yaaq' k'ādzekwa qa's lāqī'lālēsēs e'eyasowē lāq qa k'ilx'sēmēs. Wā, lā 70 pāx'īts lāx walālaasasa ōba'yasa telxts!ā lāx ōdzoxsda'yasa g'inā-nemē lāg'aa lāx telxsīdzē. Wā, hēm lēgades k'lexsaak' k'lāk'!el-gūdzowē.

Wā, g'il'mēsē gwālexs laē āx'ēdxa aēk'!aak' q'lō'yaaq' k'ādzek' k'lēs q'lēnema qa's lāqī'lālēsēs e'eyasowē lāq qa peldzowē. Wā, lā 75 q!anēpi'lālaq qa yūdux'denēs lāxens q!wāq!wax'ts!āna'yēx yīx 'wadzōsgemasas. Wā, la hēm 'wāsgēmē 'wādzege'g'aasasa x'ōmdza-sasa xaāp!ē hē gwēx'sēmē qenōlē Wā, lā 'wībendxa p'alem tel-

up the end of the wool | under the head and puts the small pillow
80 under the || soft woolen pillow, for the back of the head of the child
rests on it when its neck is bent back, | so that it may have a long
neck when it grows up. It is called | "cedar bark pillow near the
bottom." |

When this is done, she takes wool and does as she did | before with
85 the preceding cushion. She places || it on the upper side of the
woolen pillow, where the head of the child will | rest, and it is called
"wool next to the pillow." | Then she takes well-rubbed yellow
cedar-bark, | which is very soft, and measures with her hand until it
is | one span long. There she cuts it off. She gathers up one end of it, ||
90 so that it is round, splits off a narrow strip of yellow cedar-bark,
and ties up | one end of it so that it is like this:

This is called | "cedar-bark cushion for the side of
the face." Two of these are made, and the ends |




of these show on each side of the face above the ears when the child
lies on its back in the cradle. | These cedar-bark cushions are made
95 so that the child may have a rounded || face when it grows up. |

After this she takes yellow cedar-bark and measures off a
length of | one span and two finger-widths. There she | cuts it
off. Then she splits a narrow strip of cedar-bark, | gathers up one


q!wap!ē qa^s āxabodēsa qenōlbida^{wē} lāx āwābā^{yasa} p!alēmē
80 telq!wap!ē qa hās āxālē ōx!aatā^{yasa} g'inānēmē qa l!ōt!exālēs qa
g'ilt!exowēs qo q!ūlyax^{widlō}. Wā, hēm lēgades max'ts!ā k'ā-
dzek^u telgwap!ē.

Wā, g'il^{mēsē} gwālexs laē āx^{ēdxa} p!alēm qa^s hēmēxat! gwēx^ē-
idqēs gwēg'ilasaxa max'ts!ā k'ādzek^u telgwap!ē. Wā, āxdzōts
85 lāx ēk!adza^{yasa} p!alēmē telgwap!ē laxaax āxāsLas ōx!aatā-
^{yasa} g'inānēmē. Wā, hēm lēgades p!alēm mag'ap!ē telgwap!ē
Wā, g'il^{mēsē} gwālexs laē āx^{ēdxa} aēk!aakwē q!ō^{yaa}k^u dēxwa
qa ālēs telqwa. Wā, lā bāl'itsēs q!wāq!wax'ts!āna^{yasa} nēmp!en-
k'axs laē t!ōts!endxa dēxwē. Wā, la^{mē} lēx^ēūndeq qa lēx^ēenēs
90 āpsba^{yas}. Wā, lā dzexāxōdxa ts!eq!adzowē dēxwa qa^s k'īlx^ēidēs
lāx āpsba^{yas} qa g'ēs gwālag'a (*fig.*). Wā, hēm lēgades dēx^u
telte!gūnōlēmē. Wā, lā malts!aqē āxa^{yas}. Wā, hēm nēnlba!a
lāx ēwanōlēmā^{yasa} g'inānēmāxs laē t!ēx't!āxēs xaāp!a, yīxs
hēmāē lāg'ilas ēxenōlēmā!axēs telte!gūnōlēmā^{yē} qa k'īlx^ēmē-
95 gōgūma^{yasa} g'inānēmē qō q!ūlyax^{widlō}.

Wā, g'il^{mēsē} gwālexs laē āx^{ēdxa} dēxwē qa^s bāl'ēdēsēs q!wās
q!wax'ts!āna^{yē}xā nēmp!enk'ē, hēmisa maldenē wāsgemasas laē
t!ōts!endeq. Wā, lā dzexōdxa ts!eq!adzō. Wā, lā aēk!a q!ap!ē-

end well, and ties the thin end with the strip of yellow cedar-bark in || this way:  This is called "cedar-bark head-presser." 100
It is | put on the forehead of the child so that its face may be flat- tened a little, and so that the | forehead may not grow to be too round, and so that | the upper end of the nose may be flat, and the eyes not set deep in the face. | The cedar-bark cushion for the side of the face and the forehead-presser together bring the face of the child to a good shape, || in the way the Indians 5 want to have it. |

When the cedar-bark forehead-presser is finished, she takes wool and | pats it with her hands until it becomes thin and pressed-together. | Then she measures it across the forehead of the child, | beginning at the eyes, and going to the back of the head. This is || to be laid under the forehead-presser, and it is called "soft wool for 10 the forehead." |

When this has been done, she takes a drill and drills a hole | one span from the head-end of the | cradle; and when the hole goes through, she drills another hole | the same distance as the one she made on the upper side of the cradle; and || when it goes through, she 15 takes a red-hot, long, thin stone and | pushes it into the hole, in order to enlarge it and to make it smooth, | in this way: This is called "hole for the twisted hair | rope of the head-presser." | 


x^éidxa äpsba^éyē qa^s yi^éidēsa ts^lēq^ladzowē dēx^u lāxa la wilbēsga gwälēg^a (*fig.*). Wä, hēem lēgades dēx^u t^lāk^émē. Wä, hēem 100 äxāla lāx ögwiwa^éyasa gⁱⁿānemē qa pāpagemālēs gōgūma^éyas lō^é qa k^lēsē xēnlēla qōqūyā ögwiwa^éyas. Wä, hēmis qa pex^éenēs ēk^lēba^éyas xⁱⁿdzasas qa k^lēsēs wālwūnxstā. Wä, laem gawa^lälēda dēxwē t^lāk^émē lē^éwa tel^lelgūnōlemē nā^énaqēstaaxa gōgūma^é 5 yasa gⁱⁿānemē lax gwe^éyāsa bāk^lumē qa gwēx^sdem^s.

Wä, g^{il}ēmēsē gwälēda dēxwē t^lāk^émēxs laē äx^édxa p^lalemē qa^s lāq^lälälēsēs ē^éyasowē lāq qa peldzowēs. Wä, hēmis qa q^lesmelkwēs. Wä, laem hēem men^éyats^lē ögwiwa^éyasa gⁱⁿānemē g^äg^lēlā lāx gōgēyagesas lāg^{aa} lāx öxlā^éyas. Wä, hēem la telgwabē^éwēs dēxwē t^lāk^lma^éya. Wä, hēem lēgades p^lalem telq^lwiwē. 10

Wä, g^{il}ēmēsē gwälēxs laē äx^édxa selemē qa^s selx^södēxa ^énemp^lenk^é lāxens q^lwāq^lwax^{ts}lāna^éyēx g^äg^lēlā lāx öxtā^éya xaāp^lē. Wä, g^{il}ēmēsē lāx^sāwē selā^éyas laē ēt^lēd selx^éidxa hē^émaxat^l walāla g^üg^lēlā lāxa äpsaxdza^éya xaāp^lē. Wä, g^{il}ēmēsē lāx^sāxs laē äx^édxa x^{ix}semāla g^{il}t^la wil lēx^{en} t^lēsē qa^s 15 l^lenx^södēs lāxēs sela^éyē qa latēx^édales. Wä, hēmis qa qēstowēsēs sela^éyēxa g^a gwälēg^a (*fig.*). Wä, hēem lēgades nēx^sälatsa se^éya^ék^lenē lamagenōlema^éyē.

- After she has done so, she takes the long hair of a woman and ||
 20 makes it into a string. She stops when the string is five spans |
 long. Then she puts one end through the hole. | It serves to tie
 down the forehead-presser, | so that it fits closely to the forehead of
 the child on the upper part of the | nose. It is called "hair rope for
 head-presser." ||
- 25 After this has been done, she takes strips of dressed deer-skin, |
 and measures off a strip three finger-widths wide and cuts it off. |
 Now it is a long strip. Then she measures off three | spans, and she
 cuts off | four of these. These are called "deer-skin head-strips." ||
- 30 There are four of these three | finger-widths wide, and three | spans
 long. When this is done, she | takes cedar sticks and splits them
 into thin pieces one finger-width wide, | and half a finger-width ||
- 35 thick, and a short span long. | After she has made | four of these, she
 takes two more cedar-sticks and measures | the width of the head-
 piece of the cradle near the bottom. | She breaks them off in this
 length. Then she takes another measure at the end of the back-rest ||
- 40 and she breaks it off. She takes a strip of | narrow split cedar-bark,
 and with it she ties them together, making a grate of the | four pieces

- Wā, g'il'mēsē gwālexs laē āx'ēdxa g'ilsg'ilt!a se'yasa ts'edāqē qa's
 20 mēt'ledēq. Wā, g'il'mēsē sek'!ap!enk'ē 'wāsgemasas lāxens q!wā-
 q!wax'ts'lāna'yē laē gwāla. Wā, lā nēx'sōts lāxa nēx'sālat'sa se'ya-
 k'!enē lamagenōlema'ya. Wā, hēm lek'!ūdayōxa dēxwē t!ā-
 k'emē qa ālēs q!esāla lāx ōgwiwa'yasa g'inānemē lō' ēk'!eba'yas
 x'indzasas. Wā, hēm lēgades mēdek' se'yak'!en lamagenōlemē.
- 25 Wā, g'il'mēsē gwāla laē āx'ēdxa ālāg'im t!emāk'imē. Wā, lā
 mens'idxa yūdux'denē lāxēs q!wāq!wax'ts'lāna'yē laē t!ōs'idēq.
 Wā, la'mē g'ilsg'ildedzōwa. Wā, la ēt'led mens'idxa yūdux'p!enk'ē
 lāxēs q!wāq!wax'ts'lāna'yē lāxa ālāg'imē qa 'wāsgemats. Wā, la
 mōx'sē t!ōsa'yas hē gwēx'sē. Wā, hēm lēgades ālāg'imdzō t!ē-
- 30 māk'imē. Wā, la'mē mōxsa yūdux'den lāxens q!wāq!wax'ts'lā-
 na'yēx yix āwādze'wasas. Wā, lā yūdux'p!enk' lāxens q!wā-
 q!wax'ts'lāna'yēx yix āwāsgemasas. Wā, g'il'mēsē gwālexs laē
 āx'ēdxa k!wa'xlāwē qa's pāpex'sendēqxa 'nemdenas āwādze-
 'wasē lāxens q!wāq!wax'ts'lāna'yēx; wā, lā k'lōden lāxens q!wā-
- 35 q!wax'ts'lāna'yēx yix wāgwasas. Wā, lā ts!ex'ut'slāna'yē āwāsgē-
 masas lāxens q!wāq!wax'ts'lāna'yēx. Wā, g'il'mēsē gwāla mō-
 ts!aqē āxās laē āx'ēdxa mālts!aqē ōgū'la k!wa'xlāwa qa's mens'idēs
 lāx 'wādzegewasas ōxtewilts!āwasa xaāp'lē lāxa magixsē laē k'ō-
 xs'endeq. Wā, lā ēt'led mens'itsa 'nemts!aqē lāx ōba'yasa lā-
- 40 denēg'ē. Wā, laxaē k'ōxs'endeq. Wā, lā āx'ēdxa dzexekwē
 ts!ēq!adzō dēxwa. Wā, la'mē k'!elg'emnox's yixs laē yibedzōdxēs

of cedar-wood that she split before. The four pieces of cedar-wood 42 are held by those | which she broke last. After they have been tied together, they are in this way. (They form the head-rest.¹) | This is put under what has already been put in at the || head end of the 45 cradle. Then she takes the four pieces of dressed deer-skin| (for pressing the forehead), three spans in length, and puts them under the middle | of the head-rest in this way,  and she straps them over the cedar-bark | forehead-presser; and after she has tightened them over the forehead, | she puts the head-string over it, and || puts the other end on the other 50 side of the cradle. She pulls it through backward and forward | many times on each side of the head of the cradle. This is really put on tightly by the midwife. |

When this has been done, she takes yellow cedar-bark, splits it into | narrow strips, and makes a mat one | span and four finger-widths || long and of the same width. | This is called "yellow cedar- 55 bark woven head-cover." | It is used to cover the head of the child when | he sleeps in the cradle with the forehead-presser on, and it covers the small part of the face that shows | and the cedar-bark forehead-presser. ||

When this has been done, she takes cedar-bark, and splits it into | 60 long, narrow strips, and she makes a thin | rope. When she thinks

g'ilē xāya mōts!aqē yīxs hēmaē yīpdemasa maŋts!aqē k!wa^εxlō ālē 42 k'ōqwēs. Wā, g'ilēmēsē gwāl k'!lk'aqēxs laē g'a gwālē^εg'a lādap!ē.¹ Wā, la^εmē āxabōts lāxa la^εmaŋlā āxts!ā qa q!edzēxsēs lāxa ōxtewilts!āwasa xaāp!ē. Wā, lā āxēdxā mōxsā ōelāg'im t!emāk'imē 45 xa yūdu^xp!enk'as āwāsgemasē qa^εs āxabōdēs nēnegoyā^εyas lāxa lādap!ē lāxa g'a gwālē^εg'a (*fig.*). Wā, hēem qek'ēyēxa dēxwē t!emāk'imē yīxa ālāg'imē t!emāk'imē. Wā, g'ilēmēsē gwāl lak!ūti-^εlālasōxs laē qek'ēyīndayowēda mōdekwē se^εyak'!en lāq qa^εs lā nēx-so^εyō lāxa āpsōtāga^εyas xaāp!ē. Wā, lā q!ēp!enx'sō lāxa ^εwāx'sa- 50 nōlema^εyas xaāp!ē, yīxs laē ālak'lāla lek!ūlasōsa māmayōltsila.

Wā, g'ilēmēsē gwālēxs laē āxēdxā dēxwē qa^εs dzedzēxs^εendēq qa ts!ēlts!eq!astowēs. Wā, lā yībedzōdeq. Wā, lā ^εnēmp!enk' lāxens q!wāq!wax'tslāna^εyēx, wā, hēmissa mōdenē laxens q!wāq!wax'tslāna^εyēx yīx ^εwāsgemasas. Wā, hēemxaāwisē ^εwādzowēs ^εwāsgemasē. 55 Wā, hēem lēgades dēx^u yībedzewak^u ^εna^xumē Wā, laem ^εnā^xumēsa g'inānemaxs laē t!āk'imālxēs dēxwē t!āk'imā^εyaxs laē mēxts!āxēs xaāp!ē. ^εwīla ^εna^xwāla lāxa xal!āla nēlālas gōgūma^εyas lē^εwis dēxwē t!āk'imā^εya.

Wā, g'ilēmēsē gwālēxs laē āxēdxā denasē qa^εs dzedzēxs^εendēq 60 qa g'ilsgiltstowē ts!ēlts!eq!astā. Wā, la melx'ēideq qa^εs wī^εenēs

¹ See fig. on p. 660.

- 63 she has twisted enough | she stops, and puts it on to the cedar-bark loops. She | pulls it backward and forward (lacing it on). Its name now is "string for lacing the child into the cradle." ||
- 65 When this has been done, she takes cedar-bark, splits it, and | twists a long rope. When she has enough for | hanging the cradle, she stops making the rope; and she takes the | cradle-rope and ties its end to the | end of the elastic branch, from which the cradle is
- 70 suspended. || Then she puts up the branch near to the place where the mother of the child is sitting; | and after it has been done she ties the end of the thin rope | to its end.¹ This is called the "pulling-rope," which is used when the child cries. | Now she has finished the work at the cradle. This is all about the ways of the | Nāk!wax'da^xu and Kwāg'uł, and the various things that belong to
- 75 the || cradle, and their names. |

1 **Treatment of the Infant.**—After four days | the kelp band around the head of the child is taken off. | The head of the child is well oiled with oil of the silver-perch. When | this has been done,

5 the kelp band around the head is also oiled, || and then it is put back around the head of the | child. It is put on tight; and when this has been done, | the child is put into the cradle, and | the skin strips and the head-string are put on tightly; and | after the woman

- 62 denema. Wā, g'il'mēsē k'ōtaq laem hē'asgēm lāxēs melāg'ilāqēxs laē g'wāla. Wā, āx'ālelōts lāxa t'ext'!emag'exsē. Wā, la'mē nēx'sawi'lāla lāq. Wā, hēem lēgades densen t'lemak'ēdemē.
- 65 Wā, g'il'mēsē g'wālexs laē āx'ēdxa denasē qa's dzedzexs'endēq. Wā, lā melx'ideq qa g'ilt'ēs denema. Wā, g'il'mēsē hē'āla lāx tēgwēlema xaāp'lē laē g'wāl mela. Wā, la āx'ēdxa tēgwēlema xaāp'lē. Wā la āx'ālelōtsa tēgwēlema xaāp'la lāx ōba'yasa xūselaba'yasa tēgwēlema xaāp'lē. Wā, g'il'mēsē g'wālexs laē
- 70 lāg'alilās lāxa 'nēxwāla lāx k'lwaēlasas ābempasa g'inānemē. Wā, g'il'mēsē g'wālexs laē mōx'bentsa wilē denem lāx ōba'yas.¹ Wā, hēem lēgades nēxayo denem, yixs q'lwāg'alāēda g'inānemē. Wā, laem g'wāla ēaxelaxa xaāp'!. Wā, laem g'wāla yix gwēg'ilasasa Nāk!wax'da^xwē lē'wa Kwāg'ulaxa 'wāxax'idalaasasa g'wēg'wālaxa
- 75 xaāp'lē lō' lēlēgemas.

1 **Treatment of the Infant.**—Wā, g'il'mēsē mōp'lenxwa'sē 'nālāsēxs laē qwēloyowēda 'wā'wadē qex'semēs x'ōmsasa g'inānemē. Wā, la aēk'la q'elsētse'wē x'ōmsasa g'inānemasa dzēk'wisē. Wā, g'il'mēsē g'wālexs laē q'elēdzōtse'wēda 'wā'wadē qex'semēsa x'ōmsasa

5 g'inānemē. Wā, g'il'mēsē g'wālexs laē qex'semdayō lāx x'ōmsasa g'inānemē. Wā, la'mē lek'ūtela. Wā, g'il'mēsē g'wālexs laē xaapts'ōdayō lāxēs xaāp'lē. Wā, la'mē 'nāxwa la lak'ūtī'lālasa'wēda ālāg'imē t'lemāk'imē lē'wa se'yak'linē lamagenōlemē. Wā, g'il-

¹ See Vol. V, pl. 31, Publications of the Jesup North Pacific Expedition.

has cared for the child (the cradle) is hung up on the branch of the || cradle. |

10

If the child is a girl, the mother of twins, | a good-looking woman, is called to come to the house of the parents of the child | when they untie the head-band the second time. This is after eight | days, when the mother of twins is coming to put her tongue to the eyes and face of the child; || and then she presses her mouth on the child's face, 15 so that she may be good-looking when she grows up. When | the child has had the head-band of kelp around its head for eight days, | they call a woman, the mother of twins, to come in the | morning, and to take the child out of the cradle. As soon as | she comes, she sits down where they put down the cradle. She first || unties the head-line, and opens the | ends of the skin strips. Then 20 she turns back the forehead-presser, | takes the wool off the forehead, and she also takes off the cedar-bark|cushions on the sides of the face. | Then she unlaces the cedar-bark rope. And when | all this is off, she takes off the bedding of the child; and when all this is off, || she takes the child in her arms out of the cradle. (I forgot that 25 she | unties the kelp head-band of the child, before the woman | puts her feet into the water.) The father of the child brings her the | wash-basin, and puts it down where the mother of twins is sitting, | for she will wash the child. Then they pour || cold rain-water into 30

ēmēsē gwāla aaxsilāxa g'inānemē laē tēx'walēlem lāxa tēgwēlemasa xaāplē.

10

Wā, g'il'mēsē ts!āts!adagemē laē lē'lālase'wēda yikwilayag'ōlē ēx'sok' ts!edāqa qa g'āxēs lāx g'ōkwasa g'ig'aōlnokwasa g'inānemē qō ēt!ēde! qwēloyōlē qex'sema'yas x'ōmsaxa malgū'nalp!enx'wa'sla 'nālal qa el'elxstowēsa yikwēlayag'ulē ts!edāqxa g'inānemē lō' qa p!ēp!eq!ūgemēsēq qa ēx'sokwēs qō q!ūlyax'wīdlō. Wā, g'il'mēsē 15 malgū'nalexsē 'nālāsa g'inānemē qex'semālēs x'ōmsaxa 'wā'wadē qex'semēsa x'ōmsa, laas lē'lālase'wēda yikwilayag'ōlē ts!edāqaxa gaāla qa g'āxēs qwētsemdxa g'inānemē lāxēs xaāplē. Wā, g'il'mēsē g'āx k!wāgalila lāx ha'nēlasasa xaāplē. Wā, lā hēm g'il qwē'ētsōsēxa se'fak!enē lamagenōlemē. Wā, lā ēt!ēdxa 'wax's- 20 bax'ēdxa ālāgimē t!emāk'imē. Wā, la nelōdxa dēxwē tlak'imē. Wā, lā āxōdxa p!alemē telqiwīwē. Wā, lāxaē āxōdxa dēxwē telte!gūnōleme. Wā, lā qwēlālaxa t!ex't!emag'exsē. Wā, g'il'mēsē 'wī'lāxs laē 'wī'la āxālax ma'masa g'inānemē. Wā, g'il'mēsē 'wī'lāxs laē q!elwūltslōdxa g'inānemē lāxēs xaāplē. (l!elēwayenlaqōxs 25 qwēlōdaaxa 'wā'wadē qex'semēs x'ōmsasa g'inānemax, k'lē'smaē dzēx'stēda ts!edāqaxa 'wapē.) Wā, lā ōmpasa g'inānemē, āx'ēdxa kwādzatslēlaq qas g'āxē hāng'alilas lāx k!waēlasasa yikwilayag'ōlē ts!edāq qaxs hē'maē kwāsālxā g'inānemē. Wā, la gūxts!ōyowa 'wūda'sta tsātsoxlē lāxa kwādzatslēlaq. Wā, lā k'lipstānowēda 30

31 the wash-basin, and put | one red-hot stone into the water in the wash-basin | for the child. When the water is just getting warm, they take out | the stone. The mother of twins puts her | left foot
35 into the water in the wash-basin, || and puts the child on her instep. | Then she takes well softened yellow cedar-bark, and | she squirts water on it out of her mouth four times, and she says, | "Now, my darling, I give you my good health, for I never get sick, | and every-thing comes to me without difficulty. You shall grow up well, ||
40 and you shall marry princes of the chiefs of the tribes." |—|

After she has prayed, she takes a | small chamber-vessel that she kept hidden, and which is almost full of | her urine. She holds it in
45 her right hand || and speaks again, and says: "Now, | my darling, I will put on your body this of which all kinds of sickness are afraid, | that it may protect you against danger, and that the spirits may be afraid of you." |

And when her prayer is at an end, she pours this water into the chamber-vessel | in which she is going to wash the child. She
50 takes yellow cedar-bark, and dips || it into the urine and water. Then she begins at the | right-hand side of the head of the child and washes it with the yellow cedar-bark, going along the right side of the body; | and after she finishes the right side, she | washes the left side

31 *enemsgemē x'ixsemāla t'lēsem lāxa la q'lōts!ā wāp lāxa kwādzats!ē-laxa g'inānemē. Wā, g'ilēmēsē k'ox^ustax^uidexs laē k'lipwūstano-wēda t'lēseme. Wā, lāda yikwīlayag'ōle ts!edāq dzēx^ustasēs gemxōltsīdza'yē g'ōgū'yō lāxa wābets!āwasa kwādzats!ēlaxa g'inā-*
35 *nemē. Wā, la k'wāg'altsīdzetsa g'inānemē lāxēs āwīg'altsīdza'yē. Wā, lā āx'ēdxa aēk'!aakwē tātēlq!waakwē q'lōyaak^u dēx^u qa's mōp!enē selboqasēs wāpāēl!exawa'yē lāq. Wā, la ēnēk'a: "Wā, āda-tsagā, la'men lāsasen hēlēts!ēna'yē lāl, yixg'in k'!ēsēk' ts!ex'q!aē-noxwa lōxgūn ā'mēk' wālālatsa dādek'asē; wā, hē'mis qa's hēlem-*
40 *g'ustāōs g'ig'āgemdālax lōlāelgēma'yasa g'ig'egāma'yasa lēlqwāla-la'yē qa's lāwūnemx^uidlōs."*

Wā, g'ilēmēsē g'wāl ts!elwaqaxs laē āx'ēdxēs q'lūlālēkwēxēs kwākwādzemēxa hālselaem k'!ēs qōt!axa kwāts!ēxa hes'maxa yikwīlayag'ōlē ts!edāq āsmēsa. Wā, lā dālasēs hēlk'!ōlts!āna'yē lāxa
45 kwakwādzemē. Wā, la ēdzaqwa yāq!eg'a'fa. Wā, la ēnēka: "Wā, ādatsagā, laemk' lālgrada k'ilemg'asa nāxwa ts!ēts!ex'q!ōlēma lāg'aalelal lāl qa dādamewēlōl qa's k'ilemaōsasa haāyalilalagasē."

Wā, g'ilēmēsē q'lūlbē ts!elwaga'āyās laē gūxstentsa kwāts!ē lāxēs kwādzas!axa g'inānemē. Wā, la āx'ēdxa dēxwē qa's dzōp-
50 stendēs lāxa kūkwēqela wāpa. Wā, hē'mis g'āg'ilela hēlk'!ōtēma'yasa g'inānemaxs laē kwās!ideq hāxela lāx hēlk'!ōt!ēna'yas gūsetasa dēxwē. Wā, g'ilēmēsē g'wālxa hēlk'!ōt!ēna'yaxs laē ēt!ēd

of the body. After this she wipes the body with | soft yellow cedar-bark, head and body. || After doing this, she lays the child face down 55 across her knees, | with the head towards the left (of the mother of twins); | and she puts the thumb of her right hand at the left of the | small of the back of the child, and she puts the middle finger | at the right hand of the small of the back, and pulls them together towards the middle; || and while she is doing so, she says: "Dear girl, you shall 60 have a slender waist | when you grow up; and you shall not eat so much, | so that you will be stout." |

She pulls together thumb and middle finger four times | over the back of the child, and she repeats four times || what she said before. 65 After doing so, she turns the | child on its back, so that it lies on the knees of the woman; and she puts two | fingers of her right hand into her mouth, the first | and second one, wets them, and | presses them on the face of the child. First the region under the || eyebrows on 70 each side of the nose is pressed into shape. Then she | presses the face of the child all over. This is called by the Indians | "putting the face of the child into shape;" and after this has been done, she | licks the child's eyes; and the mother of twins says before | licking the child: "O darling! now I give you my good looks, || and the power of 75 my eyes, that you may not have bad eyes hereafter when you grow

kwās^ēidEX gEMXōt!Ena^ēyas. Wā, g'il^ēmēsē gwā^ēEXS laē dēg'itasa 53 tātēlq!waakwē q!ō^ēyaak^u dēx^u lāx x'ōmsas lē^ēwis ōk!wina^ēyē. Wā, g'il^ēmēsē gwā^ēEXS laē hāx^uk'āx'intsā g'inānēmē lāxēs ōkwāx^ēa^ēyē 55 gwēxtālaxa g'inānēmē lāx gEMXōt!Ena^ēyasā yikwīlayag'ōlē ts!E-dāqa. Wā, la āx^ēaLElōts qōmāsēs hēlk'!lōts!āna^ēyē lāx gEMXōdēg'a^ēyas qenāsasa g'inānēmē. Wā, lā āx^ēaLElōtsēs ^ēnōlax'ts!āna^ēyē lāx hēlk'!lōdēg'a^ēyas qenatsa. Wā, la k'ingē^ēnākūlas lāx nēgēg'a^ēyas āwig'a^ēyasā g'inānēmē. Wā, la ^ēnēk'axs hāē gwēg'ilē: "Hēlōx^uLES 60 ādatsagā qasō q!ūlyax^uwīDLō; k'!ēsLES q!ēq!Ek'!ESL lāx ha^ēmapē, ālas penL!ēSLōt."

Wā, la mōp!Ena k'ingē^ēnākūlasēs qōma lē^ēwēs ^ēnōlax'ts!āna^ēyē lāx āwig'a^ēyasā g'inānēmē. Wā, la mōp!endzaqwa āem nēgēlōd- 65 xēs g'ālē wāldema. Wā, g'il^ēmēsē gwā^ēEXS laē nēltsē^ēstendxa g'inānēmē qa nēlk'āx'ēlilēs lāx ōkwāx^ēa^ēyas. Wā, lā p!aq!esasa mālē lāx q!wāq!wax'ts!āna^ēyasēs hēlk'!lōts!āna^ēyēxēs ts!Emālax'ts!āna^ēyē lē^ēwē ^ēnōlax'ts!āna^ēyē. Wā, la k'lūnqē q!wāq!wax'ts!āna^ēyas laē p!ēp!ēq!ūgēmaxa g'inānēmē hēem g'il p!ēq!wasōsē benk'!lōt!Ena^ēyas aenas lō^ē ^ēwāx^ēsōt!Ena^ēyas x'īndzasas. Wā, lā ^ēnāxwa p!ēq!wi- 70 ^ēlālax gōgūma^ēyasā g'inānēmē. Hēem gwē^ēyōsa bāk!umē naqē^ēstendex gōgūma^ēyasā g'inānēmē. Wā, g'il^ēmēsē gwā^ēEXS laē el^ēEXstōd gīgē^ēyagesas. Wā, lā ^ēnēk'ēda yikwīlayag'ōlaxs k'!ēs^ēmaē el^ēEXstōdēq: "Wā, ādatsagā, la^ēmen lāsasg'in ēx^ēsōk!wēnōk^u lāl lōgūn ēx^ēsemstoēnēk' qasō k'!ēsēLōs ^ēyāg'ilxstōl qasō q!ūlyax^uwi- 75

76 up, | and that the princes of the chiefs of the tribes may fall in love with you, | and that your beauty may be praised by all the princes | of the chiefs of the tribes." |

80 When her speech is ended, she takes oil of the silver-perch and || oils the body of the child; and after oiling the body of the child, | she oils its head; and she does not stop until the head of the child | is soaked with oil. When | this has been done, she puts the kelp band around the head of the child; | and she puts on the bedding, and ||
85 everything else that belongs to the head of the child. After doing this she | gathers the cedar-bark with which the body has been wiped, and puts it into a | water-tight box,—the same one into which she put the cedar-bark on which the mother of the | child sat after giving birth to the child; and into which the first excrement of the child, |
90 and what was used for wiping its body, were put. This || box is called "cedar-bark box." |

When the mother of twins finishes taking care of the child, | she is paid four pairs of blankets. | The midwife who took care of the woman
95 receives the same pay. | They take off the kelp || head-band every eight days, and put it back around the head | after putting oil on the head of the child. | It is kept on for four moons. After four moons |

76 *deLō qa's māmawidālagēlōs yīs lōlāelgema'yas g'ig'igāma'yasa lēlqwālaLa'yē; hē'mis qa's x'āx'elsgemēsewēlōsasa 'nāxwa lōlāelgāma'yas g'ig'igāma'yasa lēlqwālaLa'ya, ādatsaga."*

Wā, g'il'mēsē q'ūlbē wāldemas laē āx'ēdxa dzēk!wisē qa's q'el-
80 sitlēdēs lāx ōk!wina'yasa g'inānemē. Wā, g'il'mēsē 'wīla q'elēkwe ōk!wina'yas laē q'eltsemdex x'ōmsas. Wā, ā'mēsē gwālexs laē ālak'lāla la lēqsa dzēk!wisē x'ōmsasa g'inānemē; wā, g'il'mēsē gwālexs laē qex'semdex x'ōmsasa g'inānemasa 'wā'wadē qex'semēs x'ōmsē. Wā, ā'mēsē 'wīla āx'ālelōdalas mēmamasa g'inānemē
85 lē'wa gwēlgwālas x'ōmsasa g'inānemē. Wā, g'il'mēsē gwālexs laē q'ap!ēx'ēdxa dēg'ēdayo dēx^u lē'wa k'ādze kwē qa's āxts!ōdēs lāxa aemxaakwē g'ildasa yix la g'ēts!ewatsa k!wa'xlawēsē'was ābempasa g'inānemaxs g'ālāē gwāl māyōla, lē'wa g'ālē āmāx'idayosa g'inānemē lē'wa dēg'idanāq la 'wīla g'ēts!ā lāq. Hēem lēgādēda g'il-
90 dasas k'ādzegwatslē.

Wā, g'il'mēsē gwāla yikwīlayag'ōlē ēaxelaxa g'inānemaxs laē hālāqasōsa mōxa p'elxelasgema. Wā, hēemxaāwisē 'wāxa hālāgēmaxa māmayōltsila ts!edāqaxa aaxsilāxa ts!edāqaxs g'ālāē māyōlasa g'inānemē. Wā, la hēmenālaem qwēloyowēda 'wā'wadē
95 qex'semēsa x'ōmsēxa malgū'nālexsa 'nāla qa's xwēlaqē qex'emdayōxs laē gwāl q'eltsemtse'wē x'ōmsasa g'inānemē lālāa lāxa mōsgēmē 'mekūla. Wā, g'il'mēsē mōsgēmgilaxa 'mekūlāxs laē

they stop putting on the kelp head-band around the head of the child. | And after this it is put into the cedar-bark || box; and nothing is 100 taken off from all the things belonging to the child, | for they will be taken off only when it is ten months old. |

As soon as the child is ten months old, the cedar-bark, | the yellow cedar-bark, and the wool bedding of the child are put | into the cedar-bark box; and after the hair of the child has been singed off, || and the anklets and arm-rings have been put on,—for the mother of 5 twins | also singes off the hair from the head of the child, and | puts on the anklets and arm-rings,—she goes and hides the cedar-bark box | under the rock under which the cedar-bark is hidden. |

This is the custom of the Kwāg'uł, Nāk!wax'da'x'u, Gwa'sela, || and Awik'lenox'u. | 10

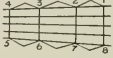
The reason why the long-heads of the Koskimo and | Gwats'lenox'u, G'āp'lenox'u, L'asq'lenox'u, and | L!al!asiqwāla, and Nāqemg'ilisāla are different, is that | the kelp head-band is kept on for twelve days at a time, until the girl || is ten months old. It is a little different 15 when the child is a boy, | for then the kelp head-band is tied around for ten days, | and is taken off after eight months. | The head of the child is also rubbed with oil of the silver-perch in the same way | as the Kwāg'uł women do with their children. ||

gwāl qEX'semālē x'ōmsasa g'inānEMaxa 'wā'wadē qEX'semēsa 98 x'ōmsē. Wā, g'ilēmēsē gwālemx's laē lats!oyo lāxa k'ādzegwats!ē g'ildasa. Wā, lāla k'leās lawo'yo lāxa 'nāxwa gwēlgwālasa g'inā- 100 nēmē, yīxs āl'mēlē lawāLEXs lāl hēlogwilala g'inānēmē.

Wā, g'ilēmēsē hēlogwilaxs laē 'wēla lawōyewē k'ēk'adzek' LE'wa dēxwē LE'wa plēpalemē gwēlgwālasa g'inānēmē qa's lā lats!oyo lāxa k'ādzegwats!ē g'ildasa. Wā, g'ilēmēsē gwāl ts!EX'iltsemtse'wē x'ōmsasa g'inānēmē LE'wa kūnxwēDEM yīxs hē'maēxa yīkwilaya- 5 g'ōlē ts!edāq ts!EX'iltsemdEX x'ōmsasa g'inānēmē. Wā, hēemxaāwis kūnxwētaq. Wā, hēemxaāwis la q!ūlālaxa k'ādzegwats!ē g'ildas lāxa k'ādzek'lwaasē.

Wā, hēem gwayi'lā'latsa Kwākūkwakwē LE'wa Nāk!wax'da'xwē LE'wa Gwa'sela LE'wa Awik'lenoxwē. 10

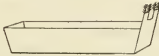
Wā, g'a'mēs lāg'ilas ōgūqāla g'ilsg'iltema Gōsg'imuxwē LE'wa Gwats'lenoxwē LE'wa G'āp'lenoxwē LE'wa L'asq'lenoxwē LE'wa L!al!asiqwāla LE'wa Nāqemg'ilisāla yīxs malEXsag'iyuawē 'nālās qEX'semālēs ts!āts!adagemē xunōx'xa 'wā'wadē qEX'semēs x'ōmsa, lālaa lāxēs hēlogwilaēna'yē. Wā, lā xāl!a ōgūqāla laqēxs bābagū- 15 maē, yīxs neqap!enxwa'saē 'nālās qEX'semālēs x'ōmsasa 'wā'wadē qEX'semēs x'ōmsa. Wā, la malgūnāltsemg'ilaxs laē āxōyā. Wā, la hēemxat! q!eltsemdayōsēx x'ōmsasa g'inānema dzēk!wisē lāx gwēgilasasa Kwākūg'ōlaxsemaxēs xūnōkwē.

- 20 Now you know why the women of the Koskimo have long heads. | All the bedding in the cradles of the Koskimo women | and Kwāg'ul women is the same. Therefore | the mountain-goat wool is prized highly when it is bought by the Koskimo women from the | Kwāg'ul. ||
- 25 The only difference is in the lacing of the child among the Koskimo women. | They use deer-skin, and they cut a narrow strip | half a finger-width wide and | very long. Two pieces are cut off. After they have been cut off, | the woman takes the back-rest and lays it
- 30 down flat || where she sits. Then she takes the long strips of thin dressed cedar-withes | and puts them on the edge of the back-rest, in this way:
- skin and uses  She takes the | narrow strip of deer- it to sew on at (1). | After that she measures off the cedar-withes and sews it on at
- 35 (2), | and then she also sews it on at (3), || and finally at (4). She does the same | at the other edge of the back-rest. After doing so, | she places the back-rest on the back-rest holder. Then it is finished. | It is called "deer-skin rope sewed on to back-rest." | This is the old style of the Koskimo women. ||
- 40 If a child dies, the cradle and | the clothing are taken to the cedar-bark cave; but when | the child grows up to be healthy, they

- 20 Wā, laems q!á!ALElax lāg'ilas g'ilsg'iltema ts!ēdāqasa G'ōsg'imu-
xwē. Wā, la 'nāxwaem 'nemāx'isē gwēlgwālasa xaāp'lāsa Gōgūt-
ts!axsemē LE'wa Kwākūg'olaxsemē, yixs hē'maē lāg'ila q!eyōxwa
p!alemasa 'melxlowaxs k'elxwase'waasa Gōgūtts!axsemē lāxa
Kwāg'ulō.
- 25 Wā, lēx'a'mēs ōgūqālaxa t!ex't!emag'exsē lāxa Gōgūtts!axsemē,
yixs laē āx'ēdxa k'!Elx'ēwakwasa gēwasē qas t!ōsōdēxa ts!ēq!adzowē
lāqxa k'!ōdenē lāxens q!wāq!wax'ts!āna'yēx yix 'wādzewasas. Wā,
la g'ilsg'ildzowa. Wā, la malēxa ts!ōsa'fyas. Wā, g'il'mēsē gwāla
ts!ēdāqē t!ōsaqēxs laē āx'ēdxa lādenēg'a'yē qas pax'alilēs lāxēs
- 30 k!waēlasē. Wā, lā āx'ēdxa g'ilsg'il't!a wīswūltowē selbek^u dewēxa
qas k'at!alēlōdēs ōba'fyas lāxaga gwālēg'a (fig.). Wā, lā āx'ēdxa
ts!ēq!adzowē k'!Elx'iwakwē qas t!ēmg'aalelōdēs lax (1). Wā,
g'il'mēsē gwāla laē k'!esēlaxa dewēxē laē ēt!ēd t!ēmg'aalelōdex
(2). Wā, g'il'mēsē gwālexs laē ēt!ēd t!ēmg'aalelōdex (3). Wā,
- 35 g'il'mēsē gwālexs laē ēt!ēd t!ēmg'aalelōdex (4). Wā, lā hēemxaat!
gwēx'īdxa āpsēnxa'fya lādenēg'a'yē. Wā, g'il'mēsē gwālexs laē
pāx'ēntsa lādenēg'a'yē lāxa lādenēg'ēx'dema. Wā, laem gwāla.
Wā, hēem lēgades k'!Elx'iwak^u t!ēmāk'āgēsa t!ex't!emāg'exsē.
Wā, hēem ālak'lāla g'ildzesē gwālaasas lāxa Gōgūtts!axsemē.
- 40 Wā, g'il'mēsē lē'lēda g'inānemē laē 'wīlaem layowa xaāp'lē lāxa
k'ādzek!waasē LE'wēs gwēlgwāla lāxēs 'wāxax'īdālaasē. Wā, g'il-

keep the cradle and the | back-rest, and they hide the clothing and the | cedar bark forehead-presser in the cave. They keep || the cradle 45 in case the first-born child should have a younger sister. |

Twins.¹—They only change the cradle when a woman has twins; | for if she should have twin-children after having many other children, | the cradle is put away. |

Then a wood-worker is asked to make for the twins cradles || with 5 notched head-pieces. Then the wood-worker goes to work at once | trying to finish the cradles with the notched head-boards | before the twins are four days old; and when | the cradles with the notched head boards are finished, and the twins are three days old, | they put two feathers from the || tail of the eagle into 10 two holes drilled in the notched headboard | of the  10 cradle, two at each side, in this way: |

Now the twins are wrapped up well in | soft yellow cedar-bark and in red cedar-bark. The faces of the | twins are painted red, and also those of the mother || and father. And the father of the twins must 15 sit still; | he is not allowed by his tribe to do anything; he is not even allowed to get fire-wood | and water. His relatives | always sit by his side in the house in order to get the fire-wood | and the

ē'mēsē hē'emg'u'stā q!wāxēda g'īnānemē lā axēlase'wēda xaāp!lē Lē'wis 42 ladenēg'a'yē. Wā, lāla ē'wīlaem la q!ūlāla g'wēlgwālas Lē'wēs dēxwē t!akema'yē lāxa k'adzēk!waasē, yīxs hē'maē lāg'ilas āxēlase'wēda xaāp!lē qō ts!a'yanōx^ulēs g'alē māyōlēma. 45

Twins.—Wā, lēx'a'mēs L!āyowatsa xaāp!lāxs yīkwīlāē yīxa ts!ē- 1 dāqē, yīxs ā!maē yīkwīlēxs laē q!eyōkwēs sāsēmē. Wā, ā'mēsē g'ēxase'wēda xaāp!lē.

Wā, lā g'ag'ō'nase'wēda g'īt!ēnoxwē qa's xaāpēlēx yīkwē!ats!āma- 5 lexla qēqexeg'e'yō xēxaap!a. Wā, hēx'ida'mēsē ēāx'idēda g'īt!ē- noxwē qaxs hayalomālaē gwālamasxa mālexla qēqexeg'e'yō xēxa- āp!lāxs k'!ēs'maē mōp!ēnēla yīkwī!ēmē g'īng'īnānema. Wā, g'il- ē'mēsē gwāla mālexla qēqexeg'e'yo xēxaap!lāxs laē yūdūxūxsēk'elēda yīkwī!ēmēg'īng'īnānema laē Lasēdayowēda maēmāts!aqēg'a'yōl lāx- nāxsdey'asa kwēkwē lāxa la maēmāldzek^u selē lāxa qēqexeg'iwa- 10 ē'yasa xēxaap!lēxa g'a gwālēg'a (*fig.*).

Wā, laem āem q!ēq!ēnēpsemilēda yīkwī!ēmaxa aēk'!aakwē tatel- q!waakwē dēxwa Lē'wa k'ādzēkwē. Wā, la gōmēx^usa gūg'um- yema yīkwī!ēmē g'īng'īnānema. Wā, hēemxaāwisē gwālē ābempas 15 Lē'wēs ōmpē, yīxs ā'maē la seldēla ōmpasa yīkwī!ēmē g'īng'īnā- nema yīxs k'!ēsaē hēlq!lēm āxax'sālasēs g'ōkūlōtē, wāx'ema leqwa Lē'wa ēwāpē la k'!ēs hēlq!lēm la āxēdeq. Wā, laēmē hēda Lēlē- lālās la hēmenala k!wāmēleq qa's āxēxa ēnāxwa āx'ēxstsō'sxa leqwa Lē'wa ēwāpē Lē'wa hē'maōmasē qaxs k'!ēsaē hēlq!lēm a'mēlas-

¹ See also pp. 631-635.

- 20 water and food || for the couple, and the twins who belong to the Salmon, are not allowed to have misfortune | — |.

As soon as the twins that belong to the Salmon are four days old, | when the navel-string comes off, they take the cradles with the | notched head-boards, put them down on the floor one on the right-hand
25 side of || another woman who has been the mother of twins, and they put down | the other one on the left-hand side; and when everything is ready, | they put the bedding into the two cradles with notched head-boards. There is | no difference between the bedding of twins and that of single children. | The only difference is that a cradle with a
30 notched head-board is used, and that the four || feathers from the tail of an eagle stand on the | notched head-board of the cradle, and that the faces of the twins are | always painted red every fourth day, together with the faces of their parents, and that this continues | until the twins are ten months old. |

As soon as the woman who has had twins before, finishes arranging
35 the bedding || in the cradle that was put down at the right-hand side of the | woman who has had twins before, she takes on her arms | the first-born child belonging to the Salmon. She takes off the | wrappings of yellow cedar-bark and of red cedar-bark; and, after taking them all off, | she takes the split kelp and puts it around the head of
40 the child belonging to the Salmon. || And this is different in regard to

- 20 nōkwa hayasek'āla ʔEʔwis yikwīʔlemē Lʔlʔʔeyadzaʔya g'ing'inā-nema.

Wā, g'il'mēsē mōxsēk'ilēda yikwīʔlemē Lʔlʔʔeyadzaʔya g'ing'inā-nemē yixs laē lawāyē ts'ʔyōxʔaʔya. Wā, la'mē āx'ētseʔwēda māʔexʔla qēqexeg'eyowē xēxaāp!a qāʔs lā hānal'ʔlema ʔnemēxʔla lāx hētk'lo-
25 tagawalīʔasa ōgūʔlaʔmaxat! yikwilayag'ōʔ ts'ʔedāqa. Wā, hāng'al'ʔlema ʔnemēxʔla lāx gēmʔagawalīʔas lāx laēnaʔyas ʔwīʔla gwalāʔē āxts'lāwē gwēlgwālāsa māʔexʔla qēqexeg'eyowē xēxaāp!a, yixs k'leāsaē ōgūx'ʔts gwēlgwālās lāx gwēlgwālāsa ʔnemōk'wēdzaʔyē mayōʔlema lax ōgūʔlā lāx qēqexeg'eyowē xēxaāp!ā ʔEʔwa maēmo-
30 ts'laqē ts'ʔelts'Elk's nāxsdeʔyasa kwēkwaxs laē Lʔlʔlā lāx āg'iwaʔyasa qēqexeg'eyowē xēxaāp!a; Wā, hē'misa yikwēlemē g'ing'inānemxs laē hēmenalaem gūmsa ʔEʔwēs g'ig'aōlnokwaxa maēmoxsa ʔnāla lālaa lāx hēfōgwīlax'edmlasa yikwīʔlemē g'ing'inānema.

Wā, g'il'mēsē gwāla yikwilayag'ōʔē ts'ʔedāq hēʔax gwēlgwālās
35 ōts'lāʔwasa ʔnemēxʔla qexeg'eyō xāāp!axa ha'nīʔlē lāx hētk'lotagawalīʔasa yikwilayag'ōʔē ts'ʔedāqa. Wā, g'il'mēsē gwāla laē q'ʔʔelī-lāxa g'ālē mayōʔidayō Lʔlʔʔeyadzē g'inānema. Wā, lā āxōdex q'ʔenēp!enaʔyas dēxʔ ʔEʔwa k'ādzekwē. Wā, g'il'mēsē ʔwīʔlāxs laē āx'ēdxa ʔwāʔwadē ʔEpsaakwa qāʔs qex'semdēs lāx x'ōmsasa Lʔlʔʔe-
40 yadzē g'inānema. Wā, hēm ōgūqālayōsa yikwīʔlemē g'inānema,

twins; | that they do not put on the head-band until the navel-string 41
comes off on the | fourth day; and after putting the head-band
around the head of the | child belonging to the Salmon, the woman
who has had twins (before) speaks | and says (Prayer for the twins):
"O friend! || that is the reason why you come. You come to benefit 45
those who have come to be your | parents, and you have come to
make them rich and to | defend them against sickness, O friend
Salmon! you, Supernatural-One!" |

As soon as the prayer has been ended, she puts the child belong-
ing to the Salmon | into the cradle with the notched head-board,
and she || follows the way that is done with those who are not twin- 50
children. |

When this has been done, she turns her face to the other | cradle
with the notched head-board, arranges everything in it; and after
that, | she takes in her arms the child belonging to the Salmon, takes
off the bedding | of yellow cedar-bark and red cedar-bark; and when
it is all off, she takes the || split kelp and puts it around the head of the 55
child | belonging to the Salmon; and after this she puts it into the |
cradle with the notched head-board; and the woman who had borne
twins before speaks, | pressing with her left hand on the chest of the
child belonging to the Salmon, | and says (a prayer for the second ||
twin-child in the cradle): "O friend! I beg you, Supernatural-One, 60
to | grow up well with your brother, Yāyaxwēya, and that you do |

yixs āl^hmaē qEX^hsemtse^{wē} x^hōmsasēxs laē lawāyē ts!^heyōx!^hla^hyasxa 41
la mōp!^hENx^was ēnāla. Wā, g^hilēmēsē g^wāl qEX^hsemdex x^hōmsasa
L!^hāl!^hEyadza^{yē} g^hinānema, wā, la yāq!^heg^ha!^hlēda yikwīlayag^hōlē ts!^hE-
dāqa. Wā, lā ēnēk'a (ts!^hElwaqaxa yikwī^hlēmē g^hinānema): "YūL,
qastā, hēq!^hamaaqōs g^hāxēlē qa^s g^hāxaōs ēk'anōmaxōs g^hāxaqōs 45
g^hīg^haōlnōkwa. Wā, hē^hmēs g^hāxēlōs qa^s q!^hēq!^hōmg^hilaōsaq^u; wā,
hē^hmis qa^s dadamāyaōsaq^u, qastā, meyōxwa^hna, yūL, ēnawalak^u."

Wā, g^hilēmēsē q!^hūlbē ts!^hElwaqlēna^hyas, laē q!^hēfts!^hōtsa L!^hāl!^hEya-
dza^{yē} g^hinānem lāxa qEXeg^hEyowē xaāp!^ha. Wā, la^hmē āem nege!^h-
tē^{wē}x g^wāyī^hlālasē qaēda k'^hlēšē yikwī^hlema. 50

Wā, g^hilēmēsē g^wālēxs laē g^wēgēmg^hilil lāxa ēnemēxla qEXeg^hE-
yowē xaāp!^ha qa^s hēhē!^hlālēx g^wēlg^hwālas. Wā, g^hilēmēsē g^wālēxs laē
q!^hēlēlilāxa L!^hāl!^hEyadza^{yē} g^hinānema. Wā, lā āxā^hax q!^hēnēpsema-
^hyasxa dēx^u lē^hwa k'ādzekwē. Wā, g^hilēmēsē wī^hlāxs laē āxē^hdxā
LEpsaakwē wā^hwadē qa^s qEX^hsemdēs lāx x^hōmsasa L!^hāl!^hEyadza^{yē} 55
g^hinānema. Wā, g^hilēmēsē g^wālēxs laē q!^hēfts!^hōtsa g^hinānemē lāxa
qEXeg^hEyowē xaāp!^ha. Wā, lā yāq!^heg^ha!^hlēda yikwīlayag^hōlē ts!^hE-
dāqa lāxēs LEXwālaēna^hyasēs gēmxōfts!^hāna^hyē lāx ōbā^hayasa L!^hāl!^hE-
yadza^{yē} g^hinānema. Wā, la ēnēk'a (ts!^hElwaqaxa ālē xaāpts^hloyo
yikwī^hlema): "YūL, qastā, la^hmen hāwāxelalōL ēnawalak^u qa^s 60
wāg^hilōs hēlmālag^hilislōL lē^hwōx ēnemweyōtēx Yāyaxwēya, yix qa^s

63 not leave us! Make your parents happy! | for they will always give
away property, so that you may always obtain | new names, O
65 Ek! ēqelag'ila! friend Salmon! || you, Supernatural-One! Do not come
to bring us misfortune! Come to do good! You bring | wealth, you,
Abalone-Maker! You have come from the sea to us with your |
brother, Supernatural-Salmon, friend." |

As soon as the prayer is ended, she puts on the bedding | of yellow
70 cedar-bark and of red cedar bark and that of wool; and || after this
has been done, she puts on the cedar-bark forehead-presser, and the
pillow; | and when this has been done, she puts down the cradle with
notched head-board. She | puts the first one, with the child belonging
to the Salmon, on the | right-hand side of the bed of the mother (of
the new-born twins); and she puts the | other cradle with the
75 notched head-board, and the || child belonging to the Salmon in it,
on the left-hand side of the mother; | and after the mother of twins
has done this, she puts in order the sleeping-place | of the twin-
children and of their mother. |

She takes cedar-poles, not thick, and | one fathom long, sharpens ||
80 the points, and drives them into the floor, one of them backwards |
from the place where the heads of the mother of twins | and of her
husband are; and the other one she drives into the floor at the |
place where their feet are; and she drives one into the floor | outward
from the place where their heads are, and the other one outward from

62 k'!ēsēlōs awēq!wālaLōl; wā, hē'mis qa's hēmenalamaōs ēk'!ēqela-
masxōx g'īg'adōlnōkwēx qa hēmenāla'mēsōx 'wā'walasdemx'sila qa
alēg'ēsēs lēlēgemōs yūLaxs ēk'!ēqelag'ilaēx, qāst meyo'xwa'na,
65 yūL 'nawalak' 'yak'anōmasōs lāxēs g'āx'ēna'fyo's yixs ēk'anōmaa'qōs
yixs q!ōmx'salisaa'qōs yūL ēx'ts!emg'ila, yūLaxs g'āx'salisaēx lōgwa
'nemweyōtek' 'nawalak' meyo'xwa'na, qāst.'

Wā, g'il'mēsē q'ūlbē ts!elwaq'lēna'fya's laē mamēlalas 'wāxax'ēdāla-
asasa dēxwē lē'wa k'ādzekwē lē'wa p!alēmē. Wā, g'il'mēsē gwā-
70 lēxs laē āx'ālelōtsa dēx' t!āk'emēs lē'wis hēlewabā'yē. Wā,
g'il'mēsē gwāla laē k'ag'ililaxa qexeg'eyowē xaāpla, yixa g'ālē
q!ēlts'lōdaatsēsa L'lāl'eyadza'yē g'inānema qa's lā k'āgalilas lāx
hēlk'!ōdenōlemaalilas k'ūlē'lasas ābempas. Wā, lā k'āg'ililaxa
'nemēxla qexeg'eyowē xaāpla, yixa ālē q!ēlts'lōdaatsēsa L'lāl'eya-
75 dza'yē g'inānema qa's lā k'āgalilas lāx gemxanōlemaalilas ābempas.
Wā, g'il'mēsē gwāla yikwilayag'ōlē ts!edāqa laē ēax'ēdex k'ūlē'la-
sasa L'lāl'EL'eyadza'yē g'ing'inānem lē'wēs ābempē.

Wā, la'mēs āx'ēdxa mōts!aqē dze'seqwaxa k'!ēsē lēslekwa. Wā,
lā 'nāl'nemp!enk' lāxens bālāqē āwāsgemasas. Wā, lā dzōdzo'x-
80 bendeq wilētā'fya's. Wā, lā dēx'walilasa 'nemts!aqē lāxa ālōdetā-
lilasa k'ūlē'lasasa yikwilē ts!edāqa lē'wis L'lāl'EL'eyadza'yē sā-
sema lē'wis lā'wūnemē. Wā, lā ēt!ēd dēx'wa'ililasa 'nemts!aqē lāx

where their feet are; || and after this has been done, she takes an 85
olachen-net and | hangs one corner to the top of the rear post at the
head, | and she hangs one corner to the rear post at the foot of the
bed; and | after this has been done, she takes red cedar-bark and
measures off two spans. | There she cuts it off. She || splits it into 90
narrow strips. After she has split them, she | folds them in the
middle, and hangs them to the net | which has been hung up. They
are placed two spans apart. | When she reaches the end of the bed of
the | mother of the twins, she puts them in, two spans || under the 95
first row. There are four rows of red cedar-bark. | Then she takes
the tail of a white-tailed eagle, pulls out the feathers, | and, when
she has them all off, she takes spun nettle-bark. | This is used
to tie on the feathers, which are hung between the | red cedar-
bark, in this way:

takes two thin
the two | posts
been hung, and



over the outside posts. Then she takes a new, | large mat and places
it across as a roof, and she also puts a new | mat at each end

Now it is done. || Then she 100
poles and puts them across
over which the net has
she places the | other pole

wālālaasas g'ōg'egūyās. Wā, lā ēt'lēd dēx'wā'ililasa 'nemts!aqē lāx 83
l'lāsōdetā'yas; wā, lā ēt'lēd dēx'wā'ililasa 'nemts!aqē lāx l'lās'alilās
g'ōg'egūyās. Wā, g'il'mēsē gwālē āxa'yas laē āx'ēdxa p'legwayāxa 85
dzāxūn qa's gēxūtōdēs āpsenxa'yas lax ōxtā'yasa ālōdetālilē lāma.
Wā, lā gēx'wūtōds āpsenxa'yas lāxa lāmāsa ōx'usidzālilē. Wā,
g'il'mēsē gwālā laē āx'ēdxa l'lāgēkwē qa's bāl'idēsa ma'lp!enk'as
āwāsgemasē lāxens q!wāq!wax'ts!āna'yaxs laē t'lōs'ideq. Wā, lā dze-
dzexs'endeq 'qa t'lēts!eq!astowēs. Wā, g'il'mēsē gwāl dzexaqēxs 90
laē bes'ideq qa naengxlālēs. Wā, tētegūdžōdālas lāxa p'legwayo
la gē'wīla. Wā, la maēmalp!enk'ē āwālagālaasas lāxens q!wā-
q!wax'ts!āna'yēx. Wā, g'il'mēsē lābendex 'wāsgemasasa kū'lēlasasa
yīkwilē laē ēt'lēdxa ma'lp!enk'ē lāxens q!wāq!wax'ts!āna'yēx lāx
ba'nēlelāsēs gālē āxa'ya. Wā, lā mōts!age'nakūlaxa l'lāgēkwē. 95
Wā, lā āx'ēdxa naxsde'yasa 'mel'melba kwēkwa qa's nexālēxā ts!el-
ts!elk'as. Wā, g'il'mēsē w'ilāmasqēxs laē āx'ēdxa medekwē gūn.
Wā, hē'mis la yīlēmsexs laē tētak'odalasa ts!elts!elk'ē lāx āwāgawa-
'yasa l'lāgēkwē g'a gwālēg'a (*fig.*). Wā, la'mē gwālā. Wā, la
āx'ēdxa malts!aqē wīswūl dzōxūma qa's k'ādetōdēs lāxa malts!aqē 100
l'lēlāma ylx la gēxūtālaxa p'legwayowē. Wā, la k'adetōtsa 'nem-
ts!aqē dzōxūm lāxa l'lāsālilē l'lēlāma. Wā, la āx'ēdxa ts!ex'asē
'wālas lē'wā'ya qa's lepeyindēs lāq qa sālas. Wā, ts!ēts!ex'as-
'emxaāwisē 'nāl'nem lēl'wā'yē sāseba'yas 'wāx'sba'yasa kū'lē'lāsa-

5 of the bed of the || mother of the twins and her Salmon children. After this has been done, | she takes eagle-down and puts it on the red cedar-bark, | and the feathers which hang from the net on the rear of the wall of the bedroom. |

When this has been done, she takes the after-birth of the twins and washes it, so that all the blood comes off; and after doing so. 10 she || hangs it up near the bed of the | mother and of the twins; and she takes the wrapping of the children, and | puts it into the cedar-bark box, which she places at the | outside of the head of the bed that she made for the mother of the twins, for that is the name of the | bed of the twin mother and of her children. When this has 15 been done, the || woman who has had twins before speaks, and says to the mother of the new-born twins and her | husband, to her who is still sitting on the floor where she gave birth to the | twins near the fire of the house, and she says: | "Now, take care, friends! for you will take up in your arms these | cradles with the supernatural ones, 20 when you go to this house which I made for them; for you || will really take care of both of those whom you have obtained by good luck, your | friends, so that they can not complain of us if they should get sick. | I say so, that you may do everything in the right way. | (I mean that the Salmon children are jealous; | for it kills one of the || 25 twins if one of them is treated well. And | the one whom you do not treat well will become weak at once, go away, and leave behind his |

5 sa yikwilē lē^{wis} l!āl!EL!E^{yadza}yē sāsema. Wā, g'ilēmēsē gwālex-laē āx'ēdxā qemxwāsa kwēkwē qas qemx'widēs lāxa l!āl!Egēkūla lē^{wa} ts!elts!Elk'ilāsa la k'!ōgwig'alil p!egwa'yōs kūl'ēlasa.

Wā, g'ilēmēsē gwālex laē āx'ēdxā maēnasa yikwilemē g'ing'inā-
nema qas aēk'!ē ts!ōx'wīdeq qā wīlāwēs Elkwa. Wā, g'ilēmēsē 10 gwāl ts!ōxwaqēxs laē gēxwalilas lāxa nēxwāla lāxa kūl'ēlasasa yikwilē lē^{wis} sāsemē. Wā, lā āx'ēdxā q!ēnēpemx'dās qas āx-ts!ōdēs lāxa k'ādzegwats!ē g'ildasa. Wā, lā hāng'alilas lāx l!āsōdētālilasēs āxa'ya yikwīlats!ē g'aēlasa, qaxs hē'maē lēgēms kūl'ēlasasa yikwilē lē^{wis} sāsemē. Wā, g'ilēmēsē gwāla, laēda yikwi- 15 layag'ōlē ts!edāq yāq!eg'a'la. Wā, la nēk'a lāxa yikwilē lē^{wis} lāwūnemaxs hē'maē k!ūdzilē mayōlēlasasa yikwīlasa ma'lōkwē yikwilems lāxa nēxwanālisē lāx legwīlasa g'ōkwē. Wā, lā nēk'a: "Wāg'il la yāl!āLEX nē'nemōk" qas nēmāx'ida'mēlōs q!ēlēlāl-xa xēxaāpts!āla nē'nawalakwa qasō g'āXL lāxg'in g'ōkwēlek' qāōx, 20 qaxs ālak'alilāqōs nēmālal aēk'ilal qāōxs wāwālk'ina'yaqōs, nē'nē-qaxsmōk", qā k'!eāsēs q!Emk'!ālayōltsōx qō lelagūlx'ēdlaxō. Wā, hē-mēsen lāg'ilā nēx' qas walemk'ālxda'xwaōs aēk'ila lāxēs nāxwalaōs gwayi'lālasLEq". (Hēden nē'nak'ilē yixs ōdzegemak'aēxwā l!āl!E^{yadza}yēx g'ing'inānema, yixs hē'maē g'ayalatsa nēmōkwē 25 lāxa yikwilemē g'ing'inānemxs aēk'ilasē'waēxa nēmōkwē qas hē-x'ida'mēs lēlagūlx'idaxa k'!ēsē aēk'ilasē'wa qas lā lōwā'fītsēs

brother, and will go home to the Salmon tribe from which he 27
came.) | That is what I mean, friends! that you may take good care
of those | whom you obtain by good luck." Thus says the woman
who has had twins before, || to the woman and her husband. | 30

As soon as her speech is ended, the young mother of twins | and
her husband arise, and both take up at the same time the cradles
with the notched head-boards. | Together they go,—the woman who
has had twins before and | husband and wife,—side by side, going
towards the bed in the room; || and when they reach it, they put 35
down the cradles on each side of the | place where the mother of the
(new-born) twins is going to lie down. Now she lies down between
the twins, | and her husband sits down near her bed. | After this
the woman who has had twins before takes a rest, for they | never
pass four days without changing the || kelp head-bands of twin- 40
children. |

When four days have passed, the woman who has had twins
before unties | the head-band of the twin-children. She takes |
perch-oil and oils their heads and | also their bodies. When the
heads of the twin-children are soaked with perch-oil, || she takes the 45
kelp head-bands and | puts them around their heads, with the
right tightness; | and after she has done so, she paints their faces.
She paints them both in the same way, | and she also puts the same |

‘nemweyōtē qa’s lā nā’nakwa laxēs gra’ya’nakūlasē māesila.) Wā, 27
yū’mēsen ‘nē’nak’itō ‘nē’nemōk’ qa’s ā’mēlōs yāl’lāl lāxēs aēk’i-
lasLaōs, qaōs wa’wālk’ina’yēx,” ‘nēx’ēlaēda yikwī’layag’ōlē ts!edāqa
lāxa yikwīlē hayasek’āla. 30

Wā, g’il’mēsē q’ūlbē wāldemas laē ‘nemāx’īd lax’ūlilēda yikwīlē
hayasek’āla qa’s ‘nemx’īdē dāg’ililaxa qēqexeg’eyō xēxaāp’a qa’s
lā g’ālag’iwālēda yikwīlayag’ōlē ts!edāqa. Wā, la ‘nemāg’ōlemālēda
yikwīlē hayasek’ālaxs laē gūyōlēla lāxēs kūlē’laslē. Wā, g’il-
‘mēsē lāg’aa lāqēxs laē ‘nemx’īd hāng’alīlas lāx ‘wāx’sanōdza’yas 35
kūlē’laslasa yikwīlē. Wā, la’mē kūlkwagōdxēs yikwīlēlē. Wā,
ā’mēs la k’wāg’alilē lā’wūnemas lāxa ‘nēxwālilē lāxa kūlē’lasē.
Wā, la’mē g’wāl lāxēq yāwas’īdēda yikwī’layag’ōlē ts!edāqa, qaxs
k’lēsaē hāyāqax mōp!enxwa’sa l’lāl!eyadza’yē qex’semālēs x’ōm-
saxa ‘wā’wadē. 40

Wā, g’il’mēsē mōp!enxwa’sa g’āxaasa yikwīlayag’ōlē ts!edāq qwē-
lōdex qex’sema’yā x’ōmsasa l’lāl!el!eyadza’yē; wā, la āx’ēdxa
dzēk!wēsē qa’s q!ēls’īdēs lāx x’ōmsasa l’lāl!el!eyadza’yē. Wā,
lā ōgwaqax ōk!wīna’yas. Wā, g’il’mēsē leqasa dzēk!wēsē x’ōmsasa
l’lāl!el!eyadza’yaxs laē āx’ēdxa ‘wā’wadē qex’semēs x’ōms qa’s 45
qex’semdēs lāx x’ōmsas. Wā, la hēt’ālē lek’ūtālāēna’yas. Wā,
g’il’mēsē g’wālexs laē gūms’īdex g’ōgūma’yas ‘nemāla lē’fwa ‘ne-

painting on the faces of the mother and father; that is, two bands
 50 running across the eyes, || one beginning at the end of the eyebrows
 and passing the ends of the | eyes to the lower end of the cheeks, the
 other across the | middle of the eyes down to the lower end of the
 cheeks.¹ | After this has been done, she puts the children into the
 cradles; | and the woman who has had twins before comes back
 55 every four days to || untie the head-bands of the twin-children, and |
 to oil with perch-oil their heads and bodies. | This continues for four
 months. |

After four months she stops putting the head-bands around the |
 60 heads of the twin-children. All the time || the faces of the children
 and of their parents are painted with ochre, until the twin-children
 are ten months old. | Mostly the | children continue painting with
 ochre even when they are grown up. | That is all about this. |

I did not talk about this. When the woman who has had twins ||
 65 first puts the twin-children into the cradles with the notched | head-
 boards, when they are four days old, another person who has had
 twin-children, a man, | is called to come and sit down, and the |
 numaym of the father of the (new-born) twin children is called to |
 70 come into his house. When they are all inside, || the chief of the
 numaym of the father of the (new-born) twins speaks, | and says: |

48 mōk^u. Wā, la'mē 'nemax'isē gūmsa'yas. Wā, hēemxaāwisē gwāla
 gūmsa'yasa ābempas lē'wis ōmpē, yixs lālexstālaaxa maēmalt'slaqē
 50 g'āg'ilēlaxa 'nemts'laqē gūms lāx ōba'yas aenas la 'wābendālaax
 gē'yagesas lāg'aa lāx benba'yas āwōdza'yas. Wā, lā nexsemdālaaxa
 'nemts'laqē gūmsē lāx gē'yagesas g'āx'alela lāx benba'yas āwō-
 dza'yasg'a gwālēg'a.¹ Wā, g'il'mēsē gwālexs laē xaāpts'ōts. Wā,
 hēmenāla g'āxēda yikwilayag'ōlē ts'edāqxa mōp'enxwa'sē qa's
 55 qwē'ōdēx qex'sema'yas x'ōmsasa l'āl'el'eyadza'yē g'ing'inānema
 qa's q'els'idēsa dze'kwēsē lāx x'ix'ōmsas lē'wis ēōk'wina'yē. Wā,
 lā mōsgemgilaxa 'mekūla hē gwēg'ilē.

Wā, g'il'mēsē mōsgemgilaxa 'mekūlāxs laē gwāl qex'semāla
 x'ōmsasa l'al'el'eyadza'yē. Wā, lāla hēmenālaem gūmsasō'sa
 60 gūgūm'yemē lē'wis g'ig'āōlnōkwē lāg'aa laqēxs laē hēlogwilaxa
 l'āl'el'eyadza'yē g'ing'inānema. Wā, 'nāl'nemp'ena hēmenā-
 la'sma g'ing'inānemē gūmsasa gūgūm'yemāxs wāx'maē la q'ūlsq'ūl-
 yakwa. Wā, laem gwāl lāxēq.

Wā, len k'les gwāgwēx'sex'id lāqēxs g'il'maē gwāla yikwilaya-
 65 g'ōlē ts'edāq xaāpts'ōtsa yikwi'lemē g'ing'inānem lāxa qēqexeg'e-
 yowē xēxaāp'laxs laē mōxsēk'ilaxs laē lē'lālasē'weda ōgū'la yikwi-
 layag'ōlē begwānema qa g'āxēs k'waēla. Wā, la 'wī'la lē'lālasē-
 'wē 'ne'mēmōtasa ōmpasa yikwi'lemē l'āl'el'eyadza'ya qa g'āxēs
 'wī'laēlela lāx g'ōkwās. Wā, g'il'mēsē 'wī'laēlexs laē yāq'ēg'a'lē
 70 g'igūma'yasa 'ne'mēmōtasa yikwilē begwānema. Wā, la'mē 'nēk'a:

¹ On each side of the face one vertical line running from the outer end of the eyebrows, and one from the middle of the eyebrows down to the level of the mouth.

"This is the reason why you were called to come into the house of 72 the twins, | that you may make a dance for these children belonging to the Salmon, for | we will let our world know about these who came from the sea, from the house of Swimmer (the Salmon). || We will 75 take these supernatural ones who belong to the Salmon out of this house. | Now he shall carry them in his arms." Thus he says, and calls the name of the | man who has had twins before, and he also calls a woman who has had twins, whom he calls | his wife, although the | man who has had twin-children may not be her husband. ||

As soon as his speech is ended, the man who has had twin-children | 80 goes to where the woman who has had twin-children is seated, | and for a short time they act as though they were husband and wife. He asks for ochre | and eight tail-feathers of an eagle. | Then the elder brother of the (new-born) twin-children || is called by the man who 85 has had twin-children before to come and sit down by his side | and by the side of the woman who for the time being acts as his wife. |

When Salmon-Head, the elder brother of the twins, comes, he sits | down with them, and they paint themselves with ochre,—the three (the man and the woman) | and Salmon-Head, for this is the name of the woman's child || born before she has given birth to twins. | 90 As soon as a woman gives birth to twins, | the name of her elder child is Salmon-Head; and if the child born before the twin children

"Yixs hāē lē^ēlālag'il qa g'āxēs wī^ēlaēlela lāxa yikwī^ēlatslē g'ōkwa 72 qa's wāg'i kwēxela^ē l'āl^ēl'el'eyadza'yē g'ing'inānema qens wāg'i nēlalxens 'nālax yisa g'āxs'alisēx g'āx'id la g'ōkwas mēmeyoxwā^ēna. Wā, la^ēmēsens lāwilsaltsōxwa l'āl^ēl'el'eyadza'yēx 'nā'nāwalakwa. 75 Wā, la^ēmēsōx q'ēlelālōx," nēx' lēx'ēdex lēgēmasa yikwilayag'ōlē begwānema. "Wā, yu^ēmēsōx genemaxs" nēx' lēx'ēdex lēgēmas genemasxa yikwilayag'ōlē ts!edāqa, yixs wāx'ēmaē k'lē^ēs lā^ēwadesa yikwilayag'ōlē begwānema, 'nēk'ē.

Wā, g'il^ēmēsē q'ūlbē wāldemas laē hēx'ida^ēma yikwilayag'ōlē 80 begwānem q!ap!ēg'alil lē^ēwa yikwilayag'ōlē ts!edāqa. Wā, la^ēmē yāwas'id hā^ēyasek'ōgwalila. Wā, la^ēmē dāk'alax'da^ēxūq gūgūm'yēma lō^ē maigūna^ēts!aqa ts!elts!Elk'sa naxsde'yasa kwēkwē. Wā, hē^ēmisē 'nōlāsa yikwī^ēlemē l'āl^ēl'el'eyadzē g'ing'inānema. Wā, la^ēmē lē^ēlālasōsa yikwilayag'ōlē begwānem qa g'āxēs k'wāg'ililaxa 85 yikwilayag'ōlē begwānem lē^ēwis yāwas'idē genema.

Wā, g'il^ēmēsē g'āxē Hēx't!a'yē yix 'nōlāsa l'āl^ēl'el'eyadza'yē k'wā-g'ililāq. Wā, lāx'da^ēxwē gūms'itsa gūgūm'yēmē lāxēs yūdukwaē la lō^ē Hēx't!a'yē, qaxs hē^ēmaē lēgēmsa g'ālagawa'yē māyōle^ēmsa ts!edāqaxs k'lē^ēsmaē yikwila. Wā, la ēt!ēd bewēx'wida. Wā, 90 g'il^ēmēsē māyōl'itsa ma^ēlōkwēs yikwī^ēlemē, wā, la hēx'ida^ēm la lēgādē 'nōlāsēs Hēx't!a'yē, wāx'ē ts!āts!adagēmē 'nōlāsa yēkwī-

- 93 is a girl, her name is Salmon-Head-Woman. After | they have been painted, they put red cedar-bark around the heads of the three
 95 children; and || then the man who has had twin-children before takes eight | tail-feathers of the eagle, and puts one over the middle of the forehead in the | red cedar-bark head-ring of Salmon-Head, and he puts one in the head-band behind; | he puts one over the forehead of the woman who acts as his wife, | and one behind. There are two on her. Then he does the same on his own head-band
 200 as he did with the woman || who acts as his wife. Then he asks for eagle-down; | and when it has been given to him, he | takes it and scatters it so, that the down is fine; and | after doing so, he puts it on Salmon-Head; and after | putting it on, he puts it on the younger
 5 brothers of Salmon-Head, the || two twins. And after he has put down on them | he puts down on the woman acting as his wife, and finally on himself. | After he has done so, he and the woman who acts as his wife arise, | and he calls Salmon-Head to stand between them. Then | the man who has had twin-children speaks, and says: ||
 10 "Stand up, friends! and let us go out and | follow the rules of Salmon-Chief!" Thus he says. And all stand up. | They all have on the one side of the | cedar-bark head-rings a tail-feather of the
 15 eagle, | and four feathers are on the head-band of the || parents of

- 93 ʔlēmē gʷingʷinānema la lēgadxʷits Hēxʷtʷlēga. Wā, gʷilʷmēsē gʷāl
 gūmsaxs laē ʷnāxwa qexʷimtsa lʷlēgkwē lāxēs yūdūkwaē. Wā, lā
 95 āxʷēdxā yikwīlayagʷōlē begwānēmxa malgʷnātsʷlaqē tsʷlʷtsʷlʷkʷsa
 naxsdeʷyasa kwēkwē. Wā, la lʷlēgʷeyōtsa ʷnēmtsʷlaqē lax neqēwa-
 ʷyas lʷlēgekumaʷyas Hēxʷtʷlaʷyē. Wā, lā lʷlāpʷlʷntsʷlaqē ʷnēmtsʷlaqē
 laxaaq. Wā, lā lʷlēgʷeyōtsa ʷnēmtsʷlaqē lāxēs genembōla. Wā, lā
 lʷlāpʷlʷntsʷlaqē maltsʷlaqē lāq. Wā, hēemxaāwisē gʷālē hāsaqē la
 200 gʷālāatsē genembōla. Wā, lā dākʷlālax qemxwāsa kwēkwē, yīxa
 yikwīlayagʷōlē begwānema. Wā, lā tsʷlāsōsā qemxwa. Gʷilʷmēsē
 dāxʷidqēxs laē kʷlūlkʷlūpsālaq qa āmʷāmāyastowēsa qemxwa. Wā,
 gʷilʷmēsē gʷāla, laē qemxʷwīdex Hēxʷtʷlaʷyē. Wā, gʷilʷmēsē gʷāl
 qemxwaqēxs laē qemxʷwīdex tsʷlātsʷlaʷyās Hēxʷtʷlaʷyēxa maʷlōkwē
 5 yikwīʷlēm lʷlālʷlʷlʷeyadzaʷya. Wā, gʷilʷmēsē gʷāl qemxwaqēxs laē
 qemxʷwīdxēs genembōla. Wā, gʷilʷmēsē gʷālā laē qʷlūlxʷsēm qem-
 xʷwida. Wā, gʷilʷmēsē gʷālā laē laxʷūlil lʷlʷwis genembōla. Wā,
 la lʷlālax Hēxʷtʷlaʷyē qa lās lʷlʷlexwawēq. Wā, lā yāqʷlēgʷaʷlēda
 yikwīlayagʷōlē begwānema. Wā, la ʷnēkʷa:

- 10 "Wāgʷil la qʷlʷāgʷilʷlʷlex, ʷnēʷnēmōkʷ, qens lālāgʷil hōqūwūls qens
 nāʷnaxbaamēx wāldemas māesilā," ʷnexʷlaēxs laē ʷnēmāxʷid qʷlʷā-
 gʷilʷlēda ʷnāxwa. bēbegwānēm la ʷnāxwa lʷlālanālis qēqexʷemaʷyē
 lʷlēgʷexʷu ʷnalʷnēmtsʷlaqē tsʷlʷtsʷlʷkʷsa naxsdeʷyasa kwēkwē.
 Wā, la maēmotsʷlaq tsʷlʷtsʷlʷkʷ qʷlʷaqʷlʷanāʷyax qexʷemaʷyē lʷlā-

the (new-born) twins. Then the parents who had twin-children before | take up the cradles with notched head-boards. And their leader is | Salmon-Head, who is followed by his father; and last by his mother. | Then follows the man who has had twin-children before; and | next to him, the woman who acts as his wife; and behind follow || all the men. They go out of the house of the twin-children. | 15
 Salmon-Head and those next to him— | that is, the father of the (new-born) twins, and behind him the mother of the (new-born) twins,—that is, | the parents of Salmon-Head. Next to them is the man who had twin-children, | who is carrying one of the twin-children in its cradle with the notched head-board; || and next to him follows his 20
 wife with the | other cradle with the notched head-board and the other twin-child in it; | and behind them goes the numaym of the father of the young twins. | Now, Salmon-Head turns to the | right when he comes out of the door of the house, || and the whole number 30
 follow him; and when they come to the space between | the house in which the twins were born and the next one, they walk through the passage, | come out behind the house, and they walk behind the house in which the twins were born. | They come out at the right-hand side of the house | in this way: Then they walk along the front 35
 of the house from which they started, || and walk (past) | children were born and the next house, and) through the passage between (that



gex^usa yíkwilē hāyasek'āla. Wā, la^{mē} q'etelilēda yēyíkwilaya- 15
 g'ōlxa 'nāl^{nē}mēxla qēqexeg^{eyowē} xēxaap'la. Wā, la g'ālag'iwa^{yē}
 Hēx't!a^{yē}. Wā, lā māk'ilē ōmpasēq; wā, lā elxla^{yē} ābempa-
 sēq; wā, hē^{mī} la māk'elēda yíkwilayag'ōlē begwānemq. Wā,
 la^{mēs} māk'ilē genembolāsēq. Wā, la^{mēsē} 'wī^{la} la elxla^{yā}
 'nāxwa bēbegwānemqēxs laē hōqūwels lāxa yíkwī^{lats}lē g'ōkwa. 20
 Wā, lā hē^{nakū}lē g'ālabayāsē Hēx't!a^{yē} lē^{wa} māk'ilāq yixa
 yíkwilē begwānemq. Wā, la elxla^{yā} yíkwilē ts'edāqa, yix g'ig'a-
 ōlnōkwas Hēx't!a^{yē}; wā, hē^{mī} māk'ilaqēxa yíkwilayag'ōlē be-
 gwānema lāxēs k'alaēna^{yā} xaāpts'lālasasa L'lā^leyadza^{yā} qexe-
 g^{eyowē} xaāp'la. Wā, la māk'ilaqēs genemē ōgwaqa k'ālaxa 25
 'nemēxla qexeg^{eyowē} xaāp'la xaāpts'lālasa 'nemōkwē L'lā^leya-
 dza^{yā}. Wā, hē^{mī} la elxla^{yā} 'nemēmōtasa yíkwilē begwāne-
 ma. Wā, la^{mē} hēgem^{nakū}lē Hēx't!a^{yē} lāx gwāgawa^{yā}saasēs
 hēlk'ōlts'lāna^{yā}xs g'ālaē lāwels lāx t'lex'lāsa yíkwī^{lats}lē g'ōkwa.
 Wā, lā qās'id 'wī^{la} lāxēs 'wāxaasē. Wā, g'il^{mēsē} lāg'aa lāx āwāga- 30
 wa^{yā}sa yíkwī^{lats}lē g'ōkwa lē^{wis} āpsālasē laē qāqesōlsa qā^s lā
 nēla lāx ālanā^{yā}sa g'ōkūla. Wā, g'āxē ālak'axa yíkwī^{lats}lē
 g'ōkwa. Wā, g'āxē nē^{id} lāx hēl'k'ōdenwa^{yā}sa yíkwī^{lats}lē g'ōkwa;
 g'a gwāleg'a (*fig.*). Wā, g'āxē L'lāsanōdā^{laxēs} g'āgililāsē g'ōkwa
 qā^s lēxat! qāqesēla āwāgawa^{yā} gemxagawalāsē g'ōkwa. Wā, la 35

36 and the next) house to the left, and | do the same as they did with the first one. In this way they go around four houses | to the left in this way:

four houses
they come



When they have | gone around the proceeding toward the left, until to the last | house they go along

40 the rear of the four houses and || come out of the right-hand side of the house in which the children were born and they all go in. | When they are inside, the father of the young twins, | and his wife, and Salmon-Head, and also the man who had twin-children, | and (the woman acting as) his wife, who are carrying the cradles with the notched head-boards | in which the twin-children
45 are, stand up, and || stand in a row. Then the father-in-law of the | father of the young twin-children stands up and gives a copper plate as a marriage gift to his | son-in-law to give away to his tribe. He gives him no names | for the twin-children, for the right to give
50 names | to twins belongs to a grown up male twin; || often a grown up twin-woman names them. |

Now, the tribe invited by the father of the young twins come | and see the two twin-children, and they just | mention the name of the copper until the property of the father-in-law of the | father of the young twins is ready for the potlatch. This is called "buying the
55 copper" when || it is done in this way. |

36 hēemxat! gwēx'idēs g'ilx'dē gwēx'idaasa, yixs mōsgemaē gr'ig'ōkwē
gemxsēstālase'wē lāstālasewaxag'a gwālēg'a (*fig.*). Wā, g'il'mēsē
w'ila lāstelselaxa mōsgemē gr'ig'ōkwalaē gemxagelselaxa ālxlxsda-
yē g'ōkwa qa's lā hēyēk'a ālanodālaxa mōsgemē g'ōkwa. Wā, la L!ā-
40 sex'sā lāx hēlk'lōdenwa'yasa yikw'ilats!ē g'ōkwa. Wā, lā hōgwīla
w'ila lāq. Wā, g'il'mēsē w'ilaēlexs laē āem q!wag'a'lilēda yikwilē
begwānem lē'wis genemē lōē Hēx't!a'yē lē'wa yikwilayag'ōlē be-
gwānem lē'wis genemē lāxēs q!wālxe'wnekūlaēna'yē k'ālaxa qēqē-
xeg'eyowē xēxaāp!axa xēxaapts!ālasasa yikwēlemē L!āl!EL!eyadza-
45 ya lāxēs yipeml'ilēna'yē. Wā, hē'mis la lāx'ūl'ilats begwānemē ne-
gūmpsa yikwilē begwānema. Wā, la'mē wāwālqālaxa L!āqwa lāxēs
negūmpē qa p!es'ēdayosēxēs g'ōkūlōtē. Wā, la k'leās lēgem layōs qa
lēgēmsa yikw'ilemē g'ing'inānema qaxs hēts!emasaa lēx'ēd qa
lēlēgēmsa yikw'ilemē g'ing'inānema la q!ūlyak' begwānem yikwī-
50 lem. Wā, la hē q!ūnāla lēx'ēd qa lēlēgēmsxa yikw'ilemē ts!edāqa.

Wā, la'mē lēlēlase'wē g'ōkūlōtasa yikwilē begwānem qa's g'āxē
x'its!ax'ilaxa ma'lōkwē yikw'ilem L!āl!EL!eyadza'ya qaxs āmaē
wūl'em lēx'ēdxa L!āqwa, qaxs gwalil'maē dādek'asas negūmpasa
yikwilē begwānema. Wā, hēem lēgades k'ilx'semdāxa L!āqwaxa
55 hē gwēx'idē.

When the tribe have all come in, | the father-in-law (of the father) 56
of the young twins buys his own copper. He does this, | that the
twin children may have a name on account of the | copper sold at
the time when they were born. Now, || the father of the young twins, 60
and his wife, are dressed up. They wear blankets set with | abalone
shells, for they wish the twins to be loved. | They are the ones who
do no work for four years, and | they carry each a copper when they
are going around the four | houses. The reason why they each carry
a copper is that || they wish to be able to obtain them easily; for they 65
often carry valuables when they do so, | going around the four
houses. They do it, because they have to work | for their beloved
one (that is, the chief's daughter), who must not do any work. |
Those who have many relatives do this, for it is said by the Indians
that | all the relatives will die if they do not follow our customs; ||
that, although the father of twins | and his wife may not want to fol- 70
low the rules, all the relatives beg them to do so, | and to purify them-
selves every fourth day in water after the twins are | four days old,
and that they do not | forget to paint themselves with ochre after
purifying themselves in water, || the twins as well as the married 75
couple. They continue to do this until the twins are | ten months
old. When the minds | of the married couple who are the parents
of twins are really strong, they do not do any work for four years; |

Wä, g'il'mēsē g'āx 'wī'laēla yīx g'ōkūlōtas. Wä, lä k'ilxwa yīx 56
negūmpasa yīkwilē begwānemxēs hesmaq l'lāqwa. Hēt! hēg'īts
gwēx'idē qa lās lēgadaxa yīkwī'lemē g'ing'inānemē lāxōt'gilaxa
l'lāqwāxs g'ālaē mayō'idayā. Wä, la'mē 'nemāla q'wālenkwa
yīkwilē begwānem l'ewis genēmē yīxs 'nēx'ūnālaaxa ēēx'ts'lems- 60
gemē 'naenx'ūna'ya, yīxs 'nēk'aē qa's lāxūlanōkwēsēs yīkwī'lemē
g'ing'inānema. Wä, hēm mōx'ūnxēla k'leās ēa'xēna'ya. Hēm
dālaxa 'nā'nems'gemē l'lāl'eqwaxs laē lā'stelselaxa mōsgemē
g'ig'ōkwa, yīxs hāē lāg'ilas dālaxa 'nā'nems'gemē l'lāl'eqwa qa's
hōl'emalēq, yīxs q'lūnālaē dālaxa nāxwa lēl'ūlaēmāxs hāē gwēx'idē 65
yīxs lā'stelselaaxa mōsgemē g'ig'ōkwa. Wä, hēm gwēg'ilas
qaēda lāel'wina'yēxa k'leāsē ēa'xēna'ya. Wä, hēm hē gwēx'idēda
q'lēnemas lēl'elālā qaxs 'nēk'aēda 'nāxwa bāk'lumqēxs 'wī'wūl-
g'ililēlaēxa lēl'elālāxs k'leāsē 'wī'la nā'naxts'ewaxens la g'wā-
gwēx'sāla, yīxs wāx'maē q'lemsa aēk'ilaxa yīkwilē begwānem 70
l'ewis genēmē; lā 'nāxwa'mē lēl'elālās hāwāxelaq qa hēmenala-
'mēsē la'sta lāxa 'wāpaxa maēmop'lēnxwa'sē 'nāla g'āg'ilēla laqēxs
laē mōxsēk'ilēs yīkwī'lemē l'lāl'lēl'eyadza'ya; wä, hē'mis qa k'lesēs
l'lēl'ewē g'ūms'idxēs gōgūma'yaxs laē g'wāl la'sta lāxa 'wāpē l'ewis
yīkwī'lemē l'lāl'lēl'eyadza'yaxa hāyasek'āla, lālāa lāxa hēlogwī- 75
lax'demlasēs yīkwī'lemē. Wä, g'il'mēsē āla lōk'wēmasē nēnāqa-
'yasa yīkwilē hāyasek'ālaxs laē mōx'ūnxēla ts'lāwūnxē k'leās

- 78 that is, when there are many to look after them to get fire-wood
and | food for them. ||
- 80 This is the way of those who have twin-children and who have no
relatives,— | those who do work before they have twin-children.
When (a woman) gives birth to two | children, what she often does is
to ask | the midwife to choke the twin- | children, that they may go
85 back home to where they came from; and || the midwife is not
allowed to disobey the wishes of the one | of whom she is taking care.
Then she at once strangles the twins | that belong to the Salmon.
She tries to do this | before anyone else sees the woman who has
given birth; and when | the twins are dead, they ask the father of
90 the twins || to go and tell his relatives that his wife has given birth to
two dead twins. | Then the midwife takes the afterbirth and washes
it well; | after washing it, she hangs it up to dry. | Then the two men
who climb the burial-tree are asked | to come and bury the twins. |
95 When || they come, they quickly make two boxes for the | twin-
children. They are of exactly the same size. | When they have been
finished, they take a board out of the right-hand side of the | wall of
the house in which the twins were born to take out the twins; | for
300 they make the box outside of the || house, because the Indians say

- 78 ēa'xēna'ya yixs q!ēnemaēs hēleg'imē qa ānēqaxa leqwa Lō' qa hā-
mēk'eyāla qaē.
- 80 Wā, g'amēs gwāyī'lālat̓sa k'leāsē LēLElāla yikwīlē hāyasek'āla, yīxa
ēēaxelaēnoxwaxs k'lē'smaē yikwīlēda. Wā, g'il'mēsē māyōl'itsa
ma'lōkwē ging'inānema. Wā, hēt̓la q!ūnāla gwēx'idaatsēxs āxk'lā-
laēda yikwīlē ts!edāqxa māmayōltsilāq qa q!wēts!exōdēsēxa yikwīlē-
mē g'ing'inānem qa lās aēdaaq nā'nak' lāxēs gā'x'idaasa. Wā, la
85 k'leās gwēx'idaatsa māmayōltsila ts!edāq Lālēgwēg'ēx wāldemasēs
māmayōltsilase'wē. Wā, lā hēx'idaem q!wēts!exōdālaxa yikwīlēme
L!āl!EL!eyadza'ya. Wā, la'mē hayālomālaa hē gwēx'idqēxs k'leās-
maē gā'x ōgū'la dōqwaxa māyola ts!edāqa. Wā, g'il'mēsē lēlēlēda
yikwīlēme g'ing'inānema, laē hēx'ida'mēs ōmp lāxsdsā āxk'lāla qa
90 lās nēlase'wē LēLElālāsēxs lēlēlāle yikwīlemasēs genēmē. Wā, la'mē
āx'ēdēda mamayōltsila ts!edāqxa maēnē qa's aēk'lē tsōxwaq. Wā,
g'il'mēsē gwāl ts!ōxwaqēxs laē gēx'walīlaq qa lem'x'widēs. Wā,
la'mē Lēlēlase'wēda ma'lōkwē hēhewēnox' lāxa dex'plēqē lāsa
qa gā'xēs wūnemtaxa yikwīlēme L!āl!EL!eyadza'ya. Wā, g'il'mēsē
95 gā'xēxs laē hālabāla wūlx'idxa ma'ltseme qa g'its!ewatsa ma'lō-
x'dē L!āl!EL!eyadzē g'ing'inānema, yixs ālaē 'nemālasa g'il'ildasē.
Wā, g'il'mēsē gwālexs laē k'!exsōtse'wē hēlk'ōdenwālasasa yikwī-
lēts!ē g'ōkwa qa q!ēltsōdaasxa la lēlēl yikwīlēme L!āl!EL!eyadzē
g'ing'inānema qaxs hāē wūlase'wēda g'its!ewasē L!āsanā'yasa yikwī-

that it brings short life to those who make the | box if the bodies are 1
 p it into it inside the house of the parents, even | in the case of
 those who are not born as twins. After the twins | have been put
 into the box, they paint their faces with ochre. Now, | the faces of
 the two dead children have been painted with ochre. || When this has 5
 been done, they put wrappings around them, | and put them into the
 box. Then | they take a long cedar-bark rope and put it around the
 burial-box | to hold down the cover, and also for the four men to
 carry them, | when they bury them. Then it is in this way:
 After || the ropes have been put around, eight Salmon people

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 10
 come | and stand by the sides of the burial-boxes, two | on each
 side; so that there are four people carrying | each burial-box of
 those who are dead. Then they go to bury them. | The two men
 who climb the || burial-tree go a long distance ahead, each carrying 15
 one short board, and they | look for a good tree with good branches on
 which to place the boards, on which the | burial boxes of the twins are
 placed. As soon as they find what they are looking for, | they climb
 up, and put down the boards where | they are to be. After they have
 done this, those who are going to bury them arrive, and || place the 20
 burial-boxes at the foot of the twin burial-tree. Then | the eight
 Salmon people sit on the ground. Now one of the tree-climbers
 comes down, takes the | rope, and puts it around the middle

ʔats!ē g'ōkwa, yixs ʔnēk'aēda bāk!umaqēxs wīwūlgrilililaēxa wūlaxa 300
 g'its!Ewaslasa lē!ē lax āwīlēlās g'ōkwasa g'īgaōlnōkwasa wāxʔEm
 k'!ēs yīkwēlema. Wā, g'ilēmēsē lats!oyowēda yīkwī!ēmē lāxa
 g'its!Ewasas laē gūmsʔitsōsa gūgūmyēmē. Wā, laēmē hamelqem-
 deyowa gūgūmyēmē lāx gōgūgēmaʔyasa ma!ōkwē lē!ē! grīng'īnāne-
 ma. Wā, g'ilēmēsē gwālexs laē q!enēpsēmtsōsēs q!enēbēmē. Wā, 5
 lawīslē lats!oyo lāxēs g'īg'its!Ewasē. Wā, g'ilēmēsē gwālexs laē
 āxʔētsēwēda g'ilt!a densen denema qas qex'semdayāxa g'its!E-
 wasē qa elālayāsa yīkūyaʔyē; wā, hēmis qa dālaatsa mōkwē bēbe-
 gwānem qō lāl wūnemta!eqxa g'a gwālēg'a (*fig.*). Wā, g'ilēmēsē
 gwāla wūlxsemaʔyē g'āxaasa ma!gūna!ōkwē L!āl!EL!Eyaadzaʔya 10
 qas lā lalōnelsaxa g'its!Ewasasa L!āl!EL!Eyaadzaʔyēxa maēma!o-
 kwē lāx ēpsānāʔyas lāx maēmōk!winaʔyasa L!āl!EL!Eyaadzaʔyē dālaxa
 ʔnemsgēmē g'its!Ewatsa la lē!ēla. Wā, lā qās'idēda wūnemta yixs
 geyōla!lāl qās'idēda ma!ōkwē bēbegwānemxa hēhēʔwēnoxwaxa
 gēyxp!ēqē lāsa dālaxa ʔnāl'nēmxxsa ts!āts!Ets!āxʔsema. Wā, laēmē 15
 ālāx ēk'a lās lāx hēlalās L!enāk'ē qa paqalaatsa hānx'demalasa
 deg'ats!āsa L!āl!EL!Eyaadzaʔyē. Wā, g'ilēmēsē q!āxēs ālāseʔwē laē
 gwālelaem la hāxʔwīda qas lā paxʔālelōtsa ts!āts!āxʔsemē lāx
 āxāslas. Wā, g'ilēmēsē gwālē āxaʔyas g'āxaasa wūnemta qas hān-
 gaelsēxa dēdeg'ats!ē lāx ōx!aʔyasa L!āl!EL!Eyaadzēp!ēqē lāsa. Wā, 20
 la k!ūselsēda ma!gūnā!ōkwē L!āl!EL!Eyaadzaʔya. Wā, g'āxē g'āxa-

of one of the burial-boxes. | He throws up the other end,
 25 which is used as a hoisting-rope. Then it is caught || by the other
 climber, who hoists up the burial-box. | The other climber goes up
 at the same time, holding the box, | so that it does not knock against
 the burial-tree while it is being | hoisted up. When it reaches the
 board on which the burial-box | of the twins is to be placed, the one
 30 climber || who has remained in the tree takes it and puts it on the | board
 where it is to stay. After this has been done, he | lets go of the rope;
 the other | climber goes down, and puts the end of the rope | around the
 35 middle of the other burial-box. Then it is hauled up by the || climber
 who stays behind, and the other | climber holds the box as it is being
 hoisted up. When it reaches the place, | it is put on top of the first
 one that they have put up. Then | the end of the rope of the burial-
 box is untied and is thrown down. | The one climber goes down with
 40 it; || and when he reaches the ground, he ties another board to the | end
 of the rope. This is hauled up by the climber who stays in the tree; |
 and when it reaches the board where | the two burial-boxes have been
 placed, it is taken by the climber who remains | in the tree. He puts

- 22 xēda 'nemōkwē lāxa hēhē'wēnoxwē bēbegwānem qa's āx'ēdēxa de-
 nemē qa's qex'semdēs lāx negoyā'yasa n'emsgemē deg'ats!ā. Wā,
 lā ts!eqōstōts āpsba'yasa deng'ostālafyō denema. Wā, la dādala-
 25 sō'sa 'nemōkwē hā'wēnoxwa. Wā, lā deng'ustōdxa deg'ats!ē. Wā,
 lēda 'nemōkwē hā'wēnox" la 'nema'nākūla ēk'!ōlela dāla'xa deg'ats!ē
 qa k'!ēsēs xemsa'lela lāxa L!āl!EL!EYadzēp!ēqē lāse'xs laē deng'o-
 stālayā. Wā, g'il'mēsē lāg'aa lāxa ts!āts!ax"semē hāndzosa deg'a-
 ts!āsa L!āl!EL!EYadzax'dē. Wā, lā dādanodēda hā'wēnoxwē begwā-
 30 nemxa hēx'sā lēda ēk'!ē. Wā, lā dāx'ēdeq qa's hāndzōdēs lāxa
 ts!āts!ax"semē hāndzōsa deg'ats!ē. Wā, g'il'mēsē gwālaalelaxs laē
 ēt!ēd ts!enkwa'ōtsa denemē. Wā, la'mēsē lāsgema'ya 'nemōkwē
 hā'wēnox" qa's lā lāxa. Wā, lā qex'semts ōba'yasa denemē lāxaax
 'negōyā'yasa deg'ats!ē. Wā, g'il'mēsē gwālexs laē deng'ustōyosa
 35 hā'wēnoxwē begwānem lāxa ēk'!ē. Wā, la'emxaāwisa 'nemōkwē
 hā'wēnox" dālaqēxs laē ēk'!ōlela. Wā, g'il'mēsē lāg'aaxs laē
 hānk'āyendayo lāxa gālē la hānāla'lela. Wā, g'il'mēsē gwāla laē
 qwēloyowē ōba'yasa denemē lāxa deg'ats!ē qa's ts!eqaxōdēs
 ōba'yasa denemē. Wā, la lāsgema'ya 'nemōkwē hā'wēnoxūq.
 40 Wā, g'il'mēsē lāg'ilse'xs laē āx'ēdxa ts!āts!ax"semē qa's yīlōyodēs
 ōba'yasa denemē lāq. Wā, la'mē deng'ustōyosa hēx'sā lēda ēk'!ē
 hā'wēnoxwa. Wā, g'il'mēsē lāg'ustāwēda ts!āts!ax"semē lāxa la
 mexela'lelatsa ma'itsemē dēdeg'ats!ā laē dāx'ētsōsa hēmenala'lela
 lāxa ēk'!ē hā'wēnox" begwānema qa's pāqeyīndēs lāx ōkūya'yasa

it on top of the || upper burial-box; and then the other climber goes 45
up, | and helps his friend tie the | burial-box to the twin burial-tree with
the rope which they have used for hoisting the burial-boxes. | When
this has been done, both come down; | and as soon as they reach the
ground, the eight || Salmon people rise and they go home together with 50
the two | climbers, for the parents of the dead twins do not go along. |

Three days after the children of the parents of the twins were
born, | in the evening, all the men || of the tribe of the parents of the 55
twins sit down outside of their houses; | and when they are all there,
a man who is | told by the tribe to speak, addresses them, for this
man is not | one of the chiefs; but the chiefs have asked him | to
speak, for the chiefs are afraid of the parents of twins, || because 60
nobody ever succeeds in anything if the parents of twins wish ill to
him. | Therefore the chiefs do not show that what is said is | the
speech which they wish to be made. The man says, | "O tribe! I
invited you to come here and be seated, that I may ask the parents of
twins | whether they intend to keep the taboos. Now I will go and
ask them." || Thus he says, and walks into the house in which the 65
twins were born; | and when he goes in, the woman, the mother of the
twins, says at once | that she has heard what was said by the people

ëk'!êlêla degrats!ä. Wä, g'il'mēsē gwāla laē ëk'!êstēda 'nemōkwē 45
hā'wēnoxwa qa's lä g'ōx'wīdxēs 'nemōkwaxs laē yil'aLêlōtsa
dēdegrats!ê lāxa L!äl!EL!EYadzēp!ēqē lāsa, yīsēs deng'ustālayōx'u dē
denema. Wä, g'il'mēsē gwāla g'āxāē 'wīla hōqwxaxs ma'lōkwaē.
Wä, g'il'mēsē g'āxelsa laē 'wīla q!wāg'īlsēda malgūna'lōkwē L!äl!E-
L!EYadza'ya qa's lax'da'x'u 'nemāx'īd nā'nak'u L'E'wa ma'lōkwē 50
hēhē'wēnox'u bēbegwānema qaxs k'!ēsaē las g'īg'aōlnōkwasa la lēlēl
L!äl!EL!EYadza'ya.

Wä, g'il'mēsē yūdux'p!ENxwa's gwasēs māyoldemasa yikwilē
hāyasek'āla; wä, g'il'mēsē dzāqwxaxs laē k'lūs'ēlsēda 'nāxwa bēbe-
gwānems g'ōkūlōtasa yikwilē hāyasek'āla lāx L!āsanā'yas g'ōkwaxs. 55
Wä, g'il'mēsē 'wilg'aelsexs laē yāq!ēg'a'lēda begwānemē yīxa
āxk'lālasē'wasēs g'ōkūlōtē qa yāq!ent!āla, yīxs k'!ēsaē g'ayōl
begwānemē lāxa g'īg'egāma'yē. Wä, lāla hē'ma g'īg'egāma'yē
āxk'lāla qa yāq!ent!ālēs qaxs k'ilemaēda yikwilāsa g'īg'egāma'yē
qa's k'!ēsaē wēyōl'ēnoxwa yikwilāxs hānkwaaxēs gwe'yā qa lē'lēs. 60
Wä, hē'mis lāg'ilas k'lēs nēltsemāla hē yāq!ēg'a'lēda g'īg'egāma-
'yasēs wāldemēxs dē. Wä, lā 'nēk'ēda begwānemē: "Hēden lāg'ila
'nēx' qens g'āxē k'lūs'ēlsa, g'ōkūlōt, qen wūlēxwa yikwilāx hāya-
sek'āla aēk'ilaemlīlāō lō' k'lēs. Wä, la'mēsen lāl wūlālqō,"
'nēk'ēxs laē qā'sīda qa's lē laēl lāxa yikwilāts!ē g'ōkwa. Wä, 65
g'il'mēsē laēlexs laē hēx'īda'mēda yikwilē ts!edāq hē g'il yāq!ē-
g'a'la qaxs wūlela'maax wāldemasa begwānemē lāx L!āsanā'yasēs

68 outside of the | house. And the woman, the mother of the twins, says,
 "We shall not | observe the taboos. We are going to dress in our
 70 work-clothes in || the morning, and you shall come and beat rapid
 time when we go out of this | house in which the twins were born."
 As soon as she ends her speech, | the man goes out, and repeats to his
 tribe what the | mother of the twins has said; and the man tells his |
 75 tribe to rise early, when daylight comes, and beat rapid time || for the
 parents of the twins, in front of the house in which the twins were
 born. Thus he says. | And when he ends his speech, the men all go
 home | to their houses. In the morning, when it gets day, | the men
 arise from their sleep, and | sit down outside of the house in which the
 80 twins were born; and when || they arrive, they take their batons
 and distribute them | one to each man; and when | each man has
 one, the one who spoke before, | when the tribe first sat down, goes
 into the house. He does not stay there a long time, before | he
 comes out of the door of the house in which the twins were born, and
 85 says, || "Now, beat time rapidly!" And when he says so, all | the
 men beat time rapidly on boards. First the | father of the twins
 comes out, and he has hanging on his back the wedge-bag in which are
 his wedges | and his stone hammer. In his right hand he carries |

68 g'ōkwē. Wā, lā 'nēk'ēda yikwīlē ts!edāqa: "K'!ēsēl'ganu'x'u
 'nemālāl aēk'ilal. Ē'smaēlanu'x'u q!walenx'!tsenu'x'u ēeaxelayāx
 70 gāalala qa's g'axlag'ilōs lēx'ūlts!ōdel g'āxenu'x'u lāxwa
 yikwīlats!lēx g'ōkwa," 'nēk'eq. Wā, g'ilēmēsē q!lūlbē wāldemas
 laē lāwelsēda begwānemē qa's lē ts!ek!atelas wāldemasa yikwīlē
 ts!edāq lāxēs g'ōkūlōtē. Wā, hē'mis wāldemsa begwānemaxēs
 g'ōkūlōtē qa 'wīles gag'ostā qō 'nāx'īdlō, qa's g'āxlag'il lēxewel-
 75 saxa yikwīle hāyasek'āla lāxēs yikwīlats!lē g'ōkwa, 'nēk'ē. Wā,
 laem q!lūlbē wāldemas lāxēq. Wā, hēx'īda'mēsē la nā'nakwēda
 'nāxwa bēbegwānem lāxēs g'ig'ōkwē. Wā, g'ilēmēsē 'nā'nakūlaxa
 gāalāxs laē 'wīla lāx'widēda mexāx'dē bēbegwānema qa's lā
 klūs'ēls lāx lāsanā'yasa yikwīlats!lē g'ōkwa. Wā, g'ilēmēsē 'wīl-
 80 g'aelsa laē āx'ētse'wēda tlēt!emyayowē qa's ts!ewanagemaēxa
 'nāl'nemts!aqē lāxa 'nāl'nemōkwē begwānema. Wā, g'ilēmēsē
 q!wālxoxatāwēda bēbegwānemxs laē laēlēda yāq!ent!lāx:dē begwā-
 nemxs g'ālaē klūs'ēlsē g'ōkūlōtas. Wā, k'!ēstlē gāalxs g'āxaē
 g'āxāwels lāx tlēx'ilāsa yikwīlats!lē g'ōkwa. Wā, la 'nēk':a:
 85 "Wēg'a lēxedzōdex," 'nēk'exs laē 'nemāx'īd lēxedzōdēda 'nāxwā
 bēbegwānemxa paqlēsē lēxedzowē saōkwa. Wā, hē'mē g'āla-
 ba'ya yikwīlē begwānema tēgwēk'elaxēs q!waats!āsēs lemlemg'ayo
 lōxs 'mex'uts!āēs pelpelqē lāq. Wā, lāxaē dāk'lōlts!ānasēs hēlk'lōl-
 ts!āna'yē lāxēs sē'wayowē. Wā, lā dālasēs g'emxōlts!āna'fayxēs

his paddle, in his left hand his || mat, as he comes walking along. 90
 Next to him comes | his wife, who carries on her back her clam-
 digging | basket, and in it is her berrying basket. | In her right hand
 she carries her paddle and her digging-stick; | in her left hand, her
 mat and her bailer made of || a large horse-clam shell, which she uses 95
 when digging clams; | and an old mat is spread over her back. Both
 of them, | she and her husband, wear belts. The | three go out, fol-
 lowing one another,—first the man who spoke, | next, the father of
 the twins, and last the mother of the twins. || Then they come walk- 400
 ing along, and stand | outside the door of the house, and when they
 stop walking, | all the men stop beating time; and that | man, the
 only one who speaks, addresses them, and tells all | the people that
 the parents of the twins will not obey the taboos, || and that they will 5
 continue to work as they used to do before, and that for this reason |
 they have come in their working-dresses. Then he | promises a pot-
 latch to his tribe. |

Immediately he gives away blankets to his tribe; | and after this
 has been done, || the man and his wife, the parents of the twins, are 10
 at once allowed to work, when she gets strong enough to work. |
 Now this is ended. |

lēʷaʷyaxs g̃āxaē ēxʷem q̃ānakūla. Wā, hēʷmēs mākʷlaqēs ge- 90
 nemē. Wā, laemxaē tʷēgwikʷelaxēs dzēgratsʷlāxa g̃āwēqʷanemē
 lexaʷya. Wā, la hāntsʷlāsōʷsa hānyatsʷlē lexaʷya. Wā, lāxaē
 dākʷlōtsʷlānasēs hēlkʷlōtsʷlānaʷyē lāxēs sēʷwayowē ʷēʷis kʷlilākwē.
 Wā, la dālasēs gemxōltsʷlānaʷyē lāxēs lēʷaʷyē ʷēʷis xelōtsʷlālayo
 ʷālas xalaētsōx metʷlanaʷyax dzēkʷaaxa g̃āwēqʷanemē laxēs 95
 ʷēbēkʷlāēnaʷyaxa kʷlākʷlobana. Wā, lā ʷnemālaem wiwūsēgʷoyāla
 ʷēʷwē lāʷwūnemē. Wā, laʷmē denōxlālaxs yūdūkwaē yixs hēʷmaē
 g̃ālābēsa hāyasekʷālaxa yāqʷentʷlālx dē begwānema. Wā, lā
 mākʷlaqēxa yikwīlē begwānema. Wā, la elxʷlāʷya yikwīlē tsʷlādāqa.
 Wā, g̃āxē ēxʷem q̃ānakūla qaʷs g̃axē qʷlāwāgʷals lāxa ʷlāsa- 400
 ʷelkʷasē lāx tʷlexʷlāsēs g̃ōkwē. Wā, g̃ilʷmēsē g̃wāl q̃asaxs lāē g̃wāl
 ʷlēxēdzāʷyēda ʷnāxwa bēbegwānema. Wā, la yāqʷlēgʷlāʷlēda begwā-
 nemē, yixa ʷnemōxʷsāmē yāqʷentʷlāla. Wā, laʷmē nēlāxa ʷnāxwa
 bēbegwānemxs kʷlēsaē aēkʷlēda yikwīlē hāyasekʷāla yixs āʷmēlē
 hāyōlīs ʷlāxʷsalal lāxēs ʷnāxwa ēaʷxēnaʷya. “Wā, hēʷmis lagʷilasekʷ 5
 hē g̃wāla g̃āx qʷlwaqʷlūlaxʷlenuʷxʷsgʷas ēcaxelayukʷ.” Wā, laʷmē
 dzōxwa qaēs g̃ōkūlōtē laxēq.

Wā, hēxʷidaʷmēsē yaʷxʷwidxēs g̃ōkūlōtasa pʷlēlxelasgemē. Wā,
 g̃ilʷmēsē g̃wālaxs lāē hēxʷidaem hēlqʷlōlēmēs g̃ōkūlōtē āxaxʷsa-
 laxa yikwīlē begwānema ʷēʷis gēnemaxs lāē hēlatsʷlāla āxaxʷsāla. 10
 Wā, laʷmē g̃wāl laxēq.

- 12 Now I shall talk about the mother of twins, | who, together with her husband, obeys the taboos. | When she is pregnant again, the
 15 woman || and her husband, paint their faces with ochre, when daylight comes in the | morning, and they wear around their heads rings of red cedar-bark, with | one white tail-feather of the eagle standing in the back. They wear these during the whole time of her pregnancy; | and when the child is born, is at once given the name
 20 Salmon-Tail if it is a boy; || and if it is a girl, it is called Salmon-Tail-Woman. | Then they take one of the cradles with notched head-board | of the twin brothers for the cradle of Salmon-Tail, and they | do everything to him as they did to his elder brothers, the | twins.
 25 And when Salmon-Tail is ten months old, || he is taken out of the cradle. They take the cradles with notched head-boards | to the cedar-bark cave. |

I have forgotten this. When the twins are ten months old,— | that is, if they are recognized as olachens by an old man, one of twins— | generally this is a pair of twins, consisting of a boy and a
 30 girl,— || and leg-rings and arm-rings are put on them, | an old man, one of twins, is called to give them a name obtained from the olachen. Then he looks at their hands; and when he sees that the twins have | small hands, the old man, one of a pair of twins, says to the | boy,

- 12 Wa, la^mēsen gwāgwēx^sʼalał laxa yikwīlē ts!edāqa, yīxa aēk-i-lāxs yikwīlāēda ts!edāqē ʼnemāla lē^wis lā^wūnemē. Wā, g'il-
 15 ʼmaē ēt!lēd bewēx^swida laē lōma la aēk'ilēda ts!edāqē ʼnemāla lē^wis lā^wūnemē la^mē q!wałxōem gūmsasa gūgūmyemaxa g'ālaē ʼnāx'idxa gēgaāla. Wā, lāxaē hēmenalaem qēqex^semalaxa l!āgekwē lēlaap!ālaxa ʼnālⁿemts!aqē ʼmela ts!elts!elk^sa nāxsde-
 20 ʼyasa kwēkwē; lālaa lāx hēlosgemg'ilax^sdemlasa bewēkwa. Wā, g'il^mēsē mayōl'ida laē hēx'idaem lēgades Ts!āsna^yē, yīxs bāba-
 20 gūmaē. Wā, g'il^mēsē ts!āts!adagems laē lēgades Ts!āsna^yē. Wā, la^mē āx'ētse^swēda ʼnemēxla lāxa qēqexeg^seyowē xaāp!as ʼnōlāsxa yikwī^lemas ābempas qa xaāp!as Ts!āsna^yē. Wā, la^mē āem la ʼwīla negetewēse^swē gwayi^lālasē qaē lāx gwayi^lālasax ʼnōⁿelāsxa yikwī^lemasēs ābempē. Wā, g'il^mēsē hēlōgwila Ts!āsna^yaxs
 25 laē gwāl xaapase^swa. Wā, la^mē layowa mālexla qēqexeg^seyowē xēxaāp!a lāxa k'ādzek!waasē.

Wā, hēxōlen l!ēlēwēse^swa, yīxs g'il^smaē hēlogwīlēda yikwī^lemē l!āl!el!eyadza^ya yīxa maltlēlē dzāxūna, yīsa la q!ūlyak^u yikwī^lema, yīxs q!ūnālaē bex^uk'lōdeqela, wā, lā ts!edāqa ʼnemōk^u.
 30 Wā, g'il^mēsē ʼwīla qex^salelē kwēkūnxwēdemas laē lē^lālālasē^swēda la q!ūlyak^u yikwī^lema qa^s lēx'ēdēs lēgemas lāxēs g'ayōlasa dzāxūnē, yīxs hāē dōqwasōsē ēeyasās. Wā, g'il^mēsē dōqūlaqēxs ām^sāmēx^sts!āna^yēxa yikwī^lemē l!āl!eyadza^ya, wā, la ʼnēk'ēda

"O friend Making-Satiated! you are an olachen," || for that is a name 35
coming from the home | of the olachen; and he looks at the other one
of the twins, | and he names her Making-Satiated-Woman. When the
twins come from | the Silver-Salmon, then the girl twin is called
Abalone-Woman, | and the boy is called Only-One; || and when the 40
twin-children come from | the Sockeye-Salmon, the girl is called
Head-Dancer and | the boy is called Head-Worker. |

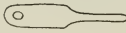
Now I shall talk again about the woman, the mother of | Salmon-
Tail, the younger brother of the twins. You already || know that 45
the cradles with notched head-board of the | twins, after they have
been used for their younger brother Salmon-Tail, | are taken to the
cedar-bark cave. The mother of twins does not keep their cradles. |
If the woman expects another child, | the Indians are careful not to
make the cradle before || the child is born, for often the child will be 50
dead when it is born; | therefore the cradle is made after the child
is born. | When the child is born, | they make the cradle at once.
Then | the child and his parents go straight back to the old ways.
There are none of the customs that are being observed with twins, ||
and with their parents, and the | child of the mother who had given 55

yikwīlemē begwānema: "Dzāxūns, qāst, mēmenlētela," lāxa
beḡ^uk'łōdeqela, qaxs hē^umaē lēgēms lāxēs g'āx'idaasē āwīna- 35
gwisasa dzāxūnē. Wā, lā dōx'wīdxa 'nemōkwē yikwīlemē l'lāl!e-
yadza^uya wā, la lēx'ēdes Māmenleyēga lāq. Wā, g'il'mēsē g'āyōla
yikwīlemē lāxa dzā^uwūnē laē lēx'ēdayuwē Ex^{ts}!emg'iyēga lāxa
ts!āts!adagemē yikwīlema. Wā, lā lēx'ēdayuwē 'nemg'e^uyē lāxa
bābagumē. Wā, hē^umis lēgēmsa g'ayōlē yikwīlemē g'ing'īnānem 40
lāxa melēk'ē Yāyaxūyiga yīxs ts!āts!adagemāē. Wā, hē^umis lēx-
'ēdayowē Hayaleyē lāxa bābagumē.

Wā, la^umēsen ētlēde! gwagwēx'sāla! lāxa ts!edāqē, yīx ābempas
Ts!āsna^uyē, yīxs ts!ā^uyāsa yikwīlemē l'lāl!el!eyadza^uya, yīxs le^umaa-
qōs q'lālaqēxs le^umaē lāyowēda mālexla qēqexeg'eyowē xēxaāp!asa 45
yikwīlemē l'lāl!el!eyadzēxs laē gwāl xaāpase^uwē ts!ā^uyāsē Ts!āsna-
^uyē lāxa k'ādzek!waasē. Wā, laem k'leās la āxēlasō xaāp!asa
yekwilayag'ōlē ts!edāqa. Wā, g'il'mēsē bewēx'wīd ētlēda, wā, hē-
menala^uma bāk!umē aēk'ila g'eyōl xaāpēlaxa xaāp!āxs k'lē'smaē
māyōl'īdēda ts!edāqē, qaxs q'lūnālaē le^ulālēda g'īnānemaxs māyōlē- 50
maē. Wā, hē^umis lāg'īlas āl'em xaāpēlase^uwēda xaāp!āxs laē māyōl-
'īdēda ts!edāqē. Wā, g'il'mēsē māyōl'īdēda ts!edāqasa g'īnāne-
maxs laē hēx'īdaem xaāpēlase^uwēda xaāplē. Wā, laem naqē'stēda
g'īnānemē lē^uwis g'īg'aōlnōkwē. La^umē k'leās la āxālas yikwīlēnē-
x'dās lāxa hāyasek'āla. Wā, laemxaāwisē k'lē's la l'lāl!eyadza^uyē 55

56 birth to twins does not belong to the Salmon. It is an ordinary child, | like other children that were born single. |

The only thing that is different in the case of a mother of twins | is that the name of the preceding child is Salmon-Head; and when |
60 the mother gives birth to twins, then, when Salmon-Head is ten months old, | his cradle is put away; and they make the two cradles | with notched | head-boards for cradles for the twin-children | belonging to the Salmon. | They do the same as they | did before to
65 the twins when they were born; and when || the twins have a younger brother, his name is | Salmon-Tail. Now I have finished | talking about twin-children. |

1 **Cauterizing.**—The afterbirth is well washed, | and hung up until it is quite dry. When it is dry, | it is folded up and put into the work-box | of the mother of the twins. It is kept in the box as a medicine. || The mother of the twins takes well rubbed and scraped nettle-bark, and | puts it into the same box. The whole tribe | know that the mother of twins keeps the afterbirth. She also | keeps in the same box a piece of cedar-wood with a hole burnt through it. | It is in
10 this way:  And if a man or a woman is sick, || they go to the mother of twins to be | cauterized by her.

56 māyōl^{emas} g'īnānema, yīsa yikwīlayag'ōlē. Wā, la'mē g'īnānem-q'lālama yu gwēx'sa 'nemōk!wēdza'yēx g'īng'īnānema.

Wā, lēx'a'mēs ōgūx'idaatsa g'īnānemaxs laē ētlēd yikwīlēs ābēmpē. Wā, la'mē lēgades Hēx't!a'yē lāxēq. Wā, g'il'em ētlēd yikwīlē ābēmpasēxs laē gwāl hēlōg'ilaxa lāxat! ētlēd Hēx't!a'ya laas āem g'exasē'wē xaāp'lās. Wā, la ētlēd xēxaapilasē'wēda malēxla qēqexēg'eyowē xēxaāp!a qa xēxaāp'lāsa lā ētlēd yikwīlēm L'lāl!EL!E-yadza'yē g'īng'īnānema. Wā, la'mē āem naqemg'iltewēx gālē gwēg'ilas qaēs gālē yikwīlēma L'lāl!EL!E-yadza'ya. Wā, g'il'mēsē
65 ētlēd mayōl'ēdes ts'lā'yāsa yikwīlēmē, wā, laemxaāwisē lēgades Ts'lāsna'yē. Wā, lawīslā gwāla gwāgwēx'sāla lāxen 'nāxwa wāldēmi'lāla lāx māyōl'lōna'yasa ts!edāqē.

1 **Cauterizing.**—Wā, hē'misa maēnas, yīxs laē aēk'!a ts!ōxwasōē qa's lā gēx'wahīlēma qa ālak'!alēs lem'x'wida. Wā, g'il'mēsē lem'x'widēxs laē aēk'!a k'!ōx'semtse'wa qa's lē grīts!oyo lāx g'il'dasasa yikwīlē ts!edāqa. Wā, la'mē pēspats!ānox's. Wā, g'il'mēsē gwāla
5 lā āx'ēdēda yikwīlē ts!edāqxa gūnē aēk'!aakwē xūnkwa qa's lēxat! grīts!ōts lāxa maēnats!ē g'il'dasa. Wā, la'mē 'nāxwa q'lālē g'ōkū-lōtasa yikwīlē ts!edāqēxs axēlaaxa maēnē. Wā, hē'misa x'ōbēdzowē pegēdzowē kwax'ba k'lwa'xlāwa. Hēem la grīts!āxa maēnats!ē ē g'il'dasaxa g'a gwālēg'a (*fig.*). Wā, g'il'mēsē ts!ex'ilē
10 ōk!wina'yasa begwānēmē lō'ma ts!edāqē, laē lāxa yikwīlē ts!edāq

Then the mother of twins opens her | box and pinches off some 17
of the dry afterbirth, | and she takes some of the soft nettle-bark,
and also her stick for cauterizing. | She takes these to the
house of the one whom she is going to cauterize. Generally they
cauterize || the knees or the chest, or both sides of the head, | 15
if a person has headache; or, if a | man or woman has backache, they
cauterize on each side | of the small of the back; or if they have
pains in the chest, they | cauterize on each side of the collar-bone,
or sometimes above the nipples; || or when there is pain on each 20
side of the head, they cauterize both temples | or often on the back
of the neck and of the head, | but most frequently they cauterize the
knees. |

When the mother of twins arrives, she sits down. She takes the |
afterbirth and breaks it up into small pieces. She takes the || rubbed 25
nettle-bark and loosens it. She mixes it with a piece of the after-
birth, | and takes the cauterizing-stick. She puts the afterbirth
and | nettle-bark which are mixed into the hole at the end; and when
the hole of the | cauterizing stick is full, she lays it on the place where
she is going to cauterize. She takes | cedar-wood, puts one end into
the fire, and, when it burns, she || sets fire to the material in the cauter- 30
izing-stick. And when it burns evenly, | she presses it down with

qa's lä x'ōpasōs. Wä, hēx'ēda'mēsēda yīkwilē ts!edāq x'āx'ēwīdxēs 11
maēnatslē gīldasa qa's ēpōdēxa grayōlē lāxa lē'mōkwē maēna. Wä,
hē'misa q!ōyaakwē gūna. Wä, hē'misēs x'ōbedzowē. Wä, la'mē
dālaqēxs laē lāx g'ōkwasēs x'ōpasōlē. Wä, hēm q!ūnāla x'ōpasō-
wa āwagoḷa'yaqens lē'wūns hāq!ūbāyēx lē'wūns ēwānōlema- 15
'yēx, yīxs ts!ex'ts!ālaēda begwānemē. Wāx'i āwāgoxlēqenōwēda
begwānemē lō'ma ts!edāqē lē x'ōx'apoxlentsōsa 'wax'sōt!ena'ya-
sens xēmōmowēg'a'yēx. Wāx'ē ts!enpela la maēmaltsema x'ōpa'yē
lāxens hānasxawa'yēx lōxs yāē lōx ēk'anā'yaxsens dzāmēx,
wāx'i ts!ex'ts!āla lā 'wāx'sanōlema'ya 'nāl'nemsgemē x'ōpa'ya 20
lōxs q!ūnālaē 'nemsgema x'ōpa'yē lāxens ōxlāyēx lē'wūns āwāp!a-
'yēx. Wä, yūemxat! q!ūnāla x'ōpase'wēda ōkwāx'a'yē.

Wä, g'il'mēsē g'āx k!wāgalilēda yīkwilē ts!edāqa laē āx'ēdxā
maēnē qa's tsōtsets!endēq qa ālēš ām'āmāyastā. Wä, āx'ēdxā
q!ōyaakwē gūna qa's bēl'ēdēq. Wä, lā gwēgūlqasa q!wēlkwē maēn 25
lāq. Wä, lā āx'ēdxā x'ōbedzowē. Wä, lā dzōpstōtsa maēnqela
gūn lax kwaḡ'ba'yaas. Wä, g'il'mēsē qōt!astowa kwāx'ba'yaas
x'ōbayowaxs laē pax'alelōts lāxēs x'ōpasōlē. Wä, lā āx'ēdxā
k!wa'xlāwē qa's mēx'lendēs ōba'yaas. Wä, g'il'mēsē x'ix'ēdexs laē
tsēx'tōts lāxēs x'ōbayowē. Wä, g'il'mēsē 'nemāla x'ix'ēdē 'wādze- 30
gasasa x'ōbayo laē lāqwalaxa yīkwilē ts!edāqsēs gemxōlts!āna'yē

32 her left hand | into the hole, so that it may not move; for generally the | person moves about when he feels the burning on his skin. This is the thickness | of the cauterizing-stick, and this the size of the
35 hole at the end.¹ When || it is all burnt up, she lifts the cauterizing-stick, and only | the ashes of the afterbirth and of the nettle remain sticking to the skin. The mother of twins presses on it | with her first-finger, so that the ashes go in; and | after she has finished cauterizing, she is paid one pair of | blankets for every place she has
40 cauterized. Sometimes she will cauterize in four places, || and she is paid four pairs of blankets. |

Cripples.—Now I shall talk about children that belong to the Salmon, but who are not twins. | When a woman gives birth to a one-eyed child, then | all the men say that it belongs to the Salmon. |
45 When a woman gave birth to a girl with a red spot like a || strawberry on the forehead, here at Fort Rupert, | it was said that (the girl) belonged to the Salmon; and a Koskimo woman gave birth | to a boy whose right leg was bent, who belonged to the Salmon; | and Kūñxūlayugwa, a | L!āL!āsiqwāla woman, gave birth to a child | who was white on one side of the face, and he also belonged to the Salmon;
50 and || Ayaga, a Koskimo woman, gave birth to | a boy who had a scar on the face; | and also those who have scars on the body or who | lack a finger,—all these about whom I am talking are said to

32 lāxa x'ōbayowē qa k'!ēsēs Lēgūlela qaxs q!ūnālaē yawīx'elilēda begwānemaxs laē leq!ūt!ēdēs L!ēsē. Wā, g'aem wāgwatsa x'ōbayowēg'a.¹ Wā, g'aēmēs 'wādzegats kwax^uba'yasēg'a. Wā, g'!ēmēsē
35 q!ūlx'ēdexs laē wēx'ēdxa x'ōbedzowē. Wā, ā'mēsē la k!ūtālē gūna'faya mañqela gūn. Wā, ā'mēsa yīkwilē ts!ēdāq ts!emsgemtsēs ts!emālx'tslāna'fye lāq qa lābetēsa gūna'fye. Wā, g'!ēmēsē gūwāla yīkwilē ts!ēdāq x'ōpaxs laē hālaqasōsa 'nāl'nemxsa p!elxelasgem qaēda 'nāl'nemsgemē x'ōpēs, yīxs 'nāl'nem!ēnaē mōsgemē
40 x'ōpa'fayas. Wā, la hālaqasōsa mōxsa p!elxelasgema.

Cripples.—Wā, la'mēsen gwagwēx's'alal lāxa k'!ēse yīkwī'lem L!āL!ēyadza'faya, yīxs q!ūnālaē mayōlēda ts!ēdāqasa k!ūxstō; wā, laem hēx'idaem 'nēk'ēda 'nāxwa begwānemqēxs L!āL!ayadza'fayē. Wāx'a 'nemōkwē ts!ēdāq mayō'idaa āxālaēda L!axsemē hē gwēx's
45 lēgō lāx ōgwiwa'faya ts!āts!adagemē lāx'ga Tsūxisek'; wā, laemxāē 'nēx'sōxs L!āL!ayadza'fayē. Wāx'ēda māyōlēmasa Gōts!axsemē wāk'alē hēlk'!ōtsīdza'faya bābagumē. Wā, laemxāē L!āL!aya-dza'faya. Wāx'ē mayōlēmas Kūñxūlayugwa L!āL!āsiq!waxsemēxa 'melk'!ōtema bābaguma. Wā, laemxāē L!āL!ēyadza'faya. Wāx'ē
50 māyōlēmas Ayagaxa Gōts!axsemēxa q!ūt!ōsaēs māyōlēme bābaguma. Wā, hē'mēsa q!ūtās ōk!wina'fye lōxs q!ēx^uts!āna'fēxa g'āyolē lāx q!wāq!wax'tslāna'fayas hēstaem gwe'fyo L!āL!ēL!ēyadza-

¹ 3 mm. thickness of gauge-stick; 8 mm. diameter of hole.

belong to the Salmon. | I have seen all this, when the people | of all the tribes follow the rules that they have || for twin-children, and 55 their parents also | observe the taboos that belong to twin-children. |

Navel-string.—The parents keep the navel-string, | and if one of 1 the twins is a boy, | (the mother) wraps it in cedar-bark and gives it to her | near relative who is a seal-hunter, that the boy, one of the twins, may become a seal-hunter. || Then the seal-hunter puts the 5 navel-string between | the prongs of his harpoon-shaft. It is tucked in where the cross is shown.¹ | Sometimes they put the navel-string at the end | of the seal-hunter's paddle. They | wrap kelp-line over it at the narrow part of the || hunter's paddle.² The navel-string of 10 the | boy is put under a wrapping of dried kelp-line. | This is done with the navel-string of twins and of those who are not twins. |

If they wish the boy to be a canoe-maker, they put | the navel-string under the deer-skin lashing of the || adz of a canoe-builder. 15 This is the navel-string right | where the cross is.³ Often they put the navel-string into the neck-ring | of a canoe-maker or of a seal-hunter. When they wish | the boy to be a song-leader when he

‘yEN la g̃wāgwēx̃:s̃ālasa. Wā, lEN ‘nāx̃waEM dōq̃ūlaq̃ēxs̃ laē 53
nEg̃ETwēEMq̃ g̃ayEMōlasas̃ lēlq̃wālaLēx̃ēs̃ g̃wēg̃ilasē q̃aē lāx̃ēs̃
g̃wēg̃ilasē q̃aēda yīkwīlēmē L!āl!EL!Eyadza‘ya. Wā, lāx̃aē g̃ig̃aōl- 55
nōkwē ‘wīlaEM nEg̃ETwēx̃ aēk̃ilasasa yīkwīlē L!āl!EL!Eyadza‘ya.

Navel-string.—Wā, hēmisē g̃ig̃aōlnōkwās̃ ax̃ēlax̃a ts̃lēt̃eyōx̃^ula- 1
yas̃ Lōxs̃ g̃il̃maē begwānema ‘nEMōkwē lāx̃ yīkwīlēmās̃ laē
q̃l̃ENēpsēm̃tsa k̃ād̃zekwē lāx̃a ts̃l̃eyōx̃^ula‘yē q̃a’s̃ ts̃l̃EWēs̃ lāx̃ēs̃
māg̃ilē lēl̃ēl̃ālaax̃a ālēwīnoxwē q̃a ālēwīnoxwēl̃tsēs̃ yīkwīlēmē.
Wā, hēx̃ida‘mēsēda ālēwīnoxwē la g̃apōtsa ts̃l̃eyōx̃^ula‘yē lāx̃ āwā- 5
g̃awa‘yas̃ ōx̃la‘yas̃ dzēgūmasēs̃ mastowēxa gayoyāla g̃ēbēl̃EXa-
wa‘yaatsa ts̃l̃eyōx̃^ula‘yē.¹ Wā, lā ‘nāl̃nEMP!ēna la pāq̃l̃EXawa‘ya
ts̃l̃eyōx̃^ula‘yax̃ ōxawa‘yasa ālēx̃^usa‘yas̃ sēwayāsa ālēwīnoxwē yīx̃
lāg̃ilas̃ qEÑx̃sa sanap̃alē lāx̃ ōxawa‘yas̃² ālēx̃^usayo sēwayāsa ālēwī- 10
noxwasa g̃ālē begwānema. Wā, la‘mē q̃āq̃ak̃ina ts̃l̃eyōx̃^ula‘yasa 10
bābagumē lāx̃ āwābā‘yasa lēmōkwē sānap̃ālā, yix̃s̃ ‘nāx̃wa‘maē hē
g̃wēg̃ilasēwē ts̃l̃eyōx̃^ula‘yasa yīkwīlēmē l̃Ewa k̃l̃ēsē yīkwīlēma.

Wāx̃ē ‘nēx̃sōē q̃a’s̃ lēq̃l̃ēnoxwēla bābagumē q̃a’s̃ lē g̃ip̃l̃āLElō-
dayowēs̃ ts̃l̃eyōx̃^ula‘yē lāx̃ āwābā‘yas̃ yīlēmē k̃l̃il̃x̃ēwax̃^usa k̃l̃im-
layāsa lēq̃l̃ēnoxwasa x̃wāk̃l̃ūna. Hēem ts̃l̃eyōx̃^ula‘yē neqōstā- 15
wasa gayoyāla. Wā, la q̃l̃ūnāla tēx̃wūna‘ya ts̃l̃eyōx̃^ula‘yasa qEÑx̃a-
wa‘yasa lēq̃l̃ēnoxwē lō‘ma ālēwīnoxwē. Wā, g̃il̃mēsē wālag̃ēla q̃a

¹ In the angle between the two prongs. The figure showing the cross has been omitted.

² Just above the blade. The kelp is wrapped about it several times, so as to cover about four or five inches of the paddle just above the blade.

³ Between the blade of the adz and the wrapping holding it. The figure showing the cross has been omitted.

grows up, the baton | of a song-leader is taken, and a hole is made in
 20 the end with a thick drill. || The hole goes in deeply, sometimes three
 finger-widths | deep. When this has been done, they | fold up the
 navel-string lengthwise, and push it into the drill-hole | at the heavy
 end of the song-leader's baton. They cut | a round plug of cedar-
 25 wood and drive it over the navel-string; and || it goes in tightly,
 for they wish it to be held very firmly. | And after they have driven
 it in, they cut off the cedar-stick | so that it is even with the end of
 the baton. |

There is another way of doing this. They let the boy sit | in the
 30 drum; and they ask the song-leader to beat the || drum, not too loud,
 while he is singing. He does not beat hard | on the drum when he is
 beating it. They do this four times to the | boy. |

If it is desired to make him a salmon-fisherman or halibut-fisher-
 man, | they put the navel-string into the neck ring of a fisherman ||
 35 who catches all kinds of fish; and the same is done with the halibut-
 fisherman; | he also puts the navel-string into his neck ring. | All
 the expert workmen wear the navel-strings of boys, | and wear them
 around their necks. |

40 And they do the same with the navel-strings of girls. || There are
 two ways. They are worn around the wrist | by a mat-maker or

18 bābagumē qa's nāgadēs qō q!ūlyax'wīdlō laē āx'ētse'wē t!emya-
 yāsa nāgadē qa's selbentse'wēsa lēkwē selema. Wā, k!wābeta-
 20 'mēsē sela'ya, yīxs 'na'nemp!enaē yūdux'den lāxens q!wāq!wax-
 t!āna'yēx yīx 'wālabedasasa sela'yē. Wā, g'il'mēsē gwālexs laē
 k'lox'ūntse'wēda ts!eyōx'ūla'yē qa's wigwilemē lāxa sela'yē lāx
 lēx'ba'yasa nāxsa'yasē t!emyayā. Wā, lā k'la'x'wits'wēda k!wa'x-
 lāwē qa lēx'ēnēs. Wā, la dēgwēg'ints lāxa ts!eyōx'ūla'yē lāx
 25 tek'elaēna'yasa lēx'ēna k!wa'xlāwa qaxs 'nēk'aē qa ālēs elāla.
 Wā, g'il'mēsē gwāl dēqwaqēxs laē k'limtōdex ōxtā'yasa k!wa'xlāwē
 qa ālēs 'nemabāla lō'ē ōba'yasa t!emyayowē.

Wā, g'a'mēs 'nemx'idāla gwēg'ilasg'ada yīxs k!wats!ōyāēxa bāba-
 gumē lāxa me'nats'lē. Wā, lā āxk'lālasē'wēda nāgadē qa mex'elēxa
 30 me'nats!āxs denxelāē k'lēs hāsela. Wā, lāxāē k'lēs ēātsilāxs
 mex'elaaxa me'nats'lē. Wā, la mōp!ena hē gwēx'itse'wēda bāba-
 gumē.

Wāx'ē 'nēx'sō' qa's yālnēk!wēnoxwēxa k'lōtela lē'wa p!ā'yē,
 wā, la qenxōdayowēda ts!eyōx'ūla'yē lāxa yālnēk!wēnox' begwā-
 35 nemxa 'nāxwa k'lōk'lūtela. Wā, hēemxaāwisē gwālaxa lōq!wē-
 noxwaxa p!ā'yē, laemxaē qenxālaxa ts!eyōx'ūla'yē. Wā, lā 'nā-
 xwafm lāyowa ts!eyōx'ūla'yasa bābagumē lāxa 'nāxwa ēeaxelaē-
 nox' bēbfgwānem qa lās qēqenxā lāq.

Wā, lāxāē hēem gwēg'ilase'wē ts!eyōx'ūla'yasa ts!āts!adagemē,
 40 yīxs mālaē lālālasas gwēg'ilasaxa ts!eyōx'ūla'yas, yīxs qex'ts!āna-

basket-maker, | or around the neck by a woman who knows how to | 42
dry halibut or who knows how to cut salmon, or by those who know
how to dig | all kinds of clams; that the girl, when she grows up, may
get these without difficulty. || And also, when they wish | a girl or a 45
boy to be a good dancer when he or she grows up, they put | the
navel-string of the girl around the legs of a woman who is a good
dancer; | and when she knows well how to tremble with her hands, |
they put it around the wrist of her right hand. They do this, || that 50
the girl may know well how to tremble with her hands when she
dances. | And they do the same with the navel-string of the boy; it
is | put around the wrist of an expert cannibal-dancer, that he may
become a good dancer | when he grows up. That is all. |

MATURITY

This is the princess of the real chief of the numaym | Maāmtag'ila. 1
He is the head chief of all the numayms of all | the tribes of the
whole people. They are the ones about whom I talked, | who have
for their chief 'māxūyālidzē. The chief has for his princess ||
K'!ēdēl'ēlak'. The name K'!ēdēl'ēlak' of the princess comes | 5
from her father, when she becomes mature, and is sitting in
the house for the maturing girl; | therefore she is called princess
(K'!ēdēl, "sitting still in the house"). The word k'!ēdēl has two
meanings. | She does not move while she is sitting there, her knees

'yaasa k'!et!ēnoxwaxa lē'wa'yē Lē'wa L!ābatilaēnoxwē ts!ēdāqa. 41
Wā, lā qenxālaqa ts!eyōx'La'yasa ts!āts!adagemēxa t!ēts!ēno-
xwaxa k'!āwasē Lē'wa xwāl!ēnoxwaxa k'!ōtela Lē'wa Lāwēnoxwaxa
'nāxwa ts!ēts!ēk!wēmasa qa hō!emaliṭsa ts!āts!adagemāq qō q!ūl-
yax'widlō. Wā, hēmīsēxs wālagēlaē qa's ye'winoxwēs qō q!ūlya- 45
x'widlō, yīxa ts!āts!adagemē Lō'ma bābagumē. Wā, la'emxaē lā
qex'sidza'yax ts!eyōx'La'yasa ts!āts!adagemasa ye'winoxwē ts!ē-
dāqa. Wā, g'ilēmēsē xūlēq!wēnoxwa ye'winoxwē ts!ēdāqa laē
qex'ts!āna'yax ts!eyōx'La'yē lāx hēk'!ōlts!āna'ya. Wā, hēm
lāg'ilas hē gwālē qa xūlēqūlēsas ts!āts!adagemāxs laē ye'winoxwa. 50
Wā, lāxaa hēm gwēg'ilasēwē ts!eyōx'La'yasa bābagumē, yīxs
laaxat! qex'ts!ānēsa ye'winoxwē hāmats!a qa ye'winoxwēles qō
q!ūlyax'widlō yīxa bābagumē. Wā, la'em gwāla.

MATURITY

Hē'maē k'!ēdēlasa ālak'lāla g'igāmēsa 'ne'mēmotasa Maāmta- 1
g'ila, wā, hēm xāmagemālatsa 'naṭsa 'nāl'ne'mēmasa 'nāxwa
lēlqwālala'yasa loxāla, laxen wāldemxg'in lāx'dēk' gwāgwēxs'āl-
lāqēxs g'igadaas 'māxūyālidzē. Wā, lēda g'igāmā'yē k'!ēdades
K'!ēdēl'ēlak'. Wā, hēm g'āg'ilēlats K'!ēdēl'ēlak' la k'!ēdēltsēs 5
ōmpaxs g'ālaē ēxentlēda, yīxs g'ālaē lāts!āg'alil lāxēs k'!ēdēlats!ē
ēxendatslā. Wā, la'mē k'!ēdēl lāq. Ma'lē gwēbalaasasa
k'!ēdēlē. Wā, la'mē āem seldēlēxs k!waēlaē tesalēs ōkwāx'ayē

- pressed | against her breasts; she is sitting still on the floor. And
 10 when she eats, || she eats four pieces of broken dried salmon, which
 are put into the dish of the | princess; and there is a little oil into
 which the four | small pieces of broken dried salmon are dipped.
 And when this has been put into the dish, her | attendant, who is
 always a shaman, takes up the dish and | puts it before the princess,
 15 and the princess only looks at the || dish which is placed in front of her.
 Then the attendant goes to draw | water, and gives it to the princess.
 Then the attendant | shaman-woman of the princess takes her
 drinking-tube of bone | taken from the wing of an eagle, and she puts
 one end of the | drinking-tube into the water. The attendant
 20 shaman-woman || holds the bucket with water, and the attendant
 woman speaks, | and says, "Now, take a drink. Don't overdo it. |
 Put the end of the drinking-tube into your mouth that you may have
 a small mouth, princess, | and do not take a large mouthful when you
 drink. You may swallow four times | that you may not be stout,
 25 princess." Thus she says. || Then the princess puts her mouth to the
 end of the bone drinking-tube, | and she just opens her mouth and
 pushes the end of the | bone drinking-tube into it, and she just sucks
 at it and | swallows water four times. Then she stops, for the
 attendant shaman-woman watches | that she does not drink too

- lāxēs dzēdzamē. Wā, la^{mē} k'!ēdēlē. Wā, hē^{mēsēxs} laē hām^x!ēda,
 10 wā, lā mō^{xwēda}lēda k'!ōbēkwē xa^{māsa} āxts!āx hā^{maats}!āsa k'!ē-
 dēlē. Wā, hē^{mēsa} hōlālē L!ē^{na} qa ts!ēbatsēsa mō^x!wīdāla ām-
 ēāmāyastōs k'!ōpē xa^{māsē}. Wā, g!ē^{mēsē} g!wāl^{alts}!āxs laēda aē-
 xentsēla ts!ēdāq, y!xs q!ūnālāē pāxāla dag!l!l!axa hā^{maats}!ē qa^s
 lā k'āgeml!l!as lāxa k'!ēdēlē. Wā, ā^{mēsē} dōqwalēda k'!ēdēlaxa hā-
 15 ēmaats!āxs laē k'āgemal!l!eq. Wā, lā tsē^x!ēdēda aēxentsēla ts!ē-
 dāqxa ēwāpē qa^s lās lāxa ēxenta k'!ēdēla. Wā, lā ā^{xk}!lālēda aēx-
 entsēla pāxāla ts!ēdāqxa k'!ēdēlē qa ā^xēdēsēxēs nāgayowē xā^xēn
 g!āyōl lāx p!ē^lemasa kwēkwē. Wā, lā L!ē^{xstents} āpsba^{yasēs}
 nāgayowē lāxa ēwāpē lāx hēēnēmasa aēxentsēla pāxāla ts!ēdāq
 20 dālaxa ēwābets!āla. Wā, lā yāq!ē^{ga}!ēda aēxentsēla ts!ēdāqax.
 Wā, lā ē^{nēka}: "Wāg!llag^a nax^{ēd}LEX. G!wala hāyāxseq!axs laaqōs
 mētq!ēdzentsōx ōba^{yaxsōs} nāgayowaqōs qa^s t!ōg!ūxstēlōs k'!ēdēl.
 Wā, hē^{mis} qa^s k'!ēsaōs āwāwaemk'a nekwaaqōsaxa mōsgemstowē
 ēwāpaxēs nex^{ēwētse}wōs qa^s k'!ēsēlōs pen!l!ēslōl, k'!ēdēl," ē^{nēx}-
 25 ēlāē. Wā, laēm hāmbendēda ēxenta k'!ēdēlxēs xā^xēnē nāgayowa.
 Wā, la^{mē} hālselaem ā^xēdē sēmsas laē hāmbendex ōba^{yasēs}
 xā^xēnē nāgayowa. Wā, lā hālselaem k'!ūmtaq. Wā, la^{mē} mōp!ē-
 naēm nex^{ēwēdx} ēwāpaxs laē g!wala qaxs dōqwalā^{maēda} aēx-
 entsēla pāxāla ts!ēdāqa, qa k'!ēsēs nānagōlost!ēqaxa ēwāpē. Wā,

much water. || After she has finished drinking water, she takes the 30
broken pieces of dried salmon, | dips them into the oil which is in the
small oil-dish, and puts them | into her mouth. She chews very
slowly, and she continues | doing this while she is eating the broken
dried salmon. As soon as she has swallowed her food four times, |
she stops eating, and immediately || the attendant takes her dish and 35
oil-dish and | puts them away. She draws water for the princess to
drink after eating; for | the various kinds of straps are put around the
body of the princess, | who wears a hat with a tassel, and abalone
shells tied to the | outside of the hat and abalone shells are sewed
to her blanket. || This is called "the abalone-blanket of the maturing 40
princess," | and her hat is called "the abalone-hat of the maturing
princess." | If her father owns a copper, the expensive copper stands |
at the right side of the maturing princess. The copper is placed
there | that the princess may easily get coppers to carry on her back
to her || future husband. She continues sitting in the house for | a 45
month. This is called *haqâdzâ'îl* ("flat things meeting inside of the
house"). | She washes four times every fourth day. | Then the
straps are taken off her body, and it is called "taking the straps off
the body of | the maturing girl." Then the eyebrows are pulled out
by the || attendant shaman-woman, and she cuts off | her hair. Then 50

g'il'mēsē gwāl nāqaxa 'wāpē, laē dāx'idxa k'lobēkwē xa'māsa qa's 30
ts!ep!ēdēs lāxa L!ē'na q!ōts!āxa āma'yē ts!ēbats!ā qa's ts!eq!ēsēs
lāxēs semsē. Wā, lā āwāk'ālaxs laē malēkwaq. Wā, lā hēx'sāem
gwēg'ilaxs hā'mapaaxa k'lobek' xa'māsa. Wā, g'il'mēsē mōp!ēna
nēx'wēd lāxēs hā'ma'yaxs laē gwāl hā'māpa. Wā, hēx'ida'mēsa
aēxentsēla ts!ēdāq āx'ēdex hā'maats!ās L!ē'wa ts!ēbats!ē qa's lā 35
g'ēxaq. Wā, lā tsēx'idxa 'wāpē qa nāgēg'ēsā ēxenta k'lēdēla lāxēs
laēna'yē 'wīlaem qēqex'ālalelē qex'ēdemasa ēxenta k'lēdēla L!ē'wis
qwā!ēxlāla L!ēm!a. Wā, la'mē q!ēnq!ēnālēda ēx'ts!ēmē lāx
ōsgema'yas L!ēm!as. Wā, laxaē q!ēnq!ēnālēda ēx'ts!ēmē lāx ne-
x'ūna'yas. Wā, hēem Lēgades ēxendēm k'!ēn ēx'ts!ēmāla nēx'ū- 40
na'yē. Wā, hē'misē L!ēm!as yixs Lēgadaas ēxentēm! ēx'ts!ēmāla
L!ēm!a. Wā, g'il'mēsē ōmpas āxnōgwatsa L!āqwa, laē laēla q!eyō-
xwē L!āqwa lāx hēlk'!ōdenōL!emalīasa ēxenta k'lēdēla, yix lāg'ilas
hē gwaēla L!āqwa qa hōL!emalēsa k'lēdēlaxēs L!āqwēg'ilā lāxēs
lā'wūnem!a. Wā, la'mē lālāa hē gwaēl lāxēs ēxendats!ē g'ōkwa, 45
lāxēs ēt!ēdex'dem!a ēxenta!a. Hēem Lēgades haqâdzâ'īlxa ēxen-
tāxs laē mōp!ēna kwāsa lāxa maēmop!ēnxwa'sē. Wā, la'em 'wīla
lawōyowē qēqex'ēdemas laxēq. Wā, hēem Lēgades qwēlēt!ēdex
qēqex'ēlāsa ēxenta. Wā, la'mē k'ūlx'ētsē'wē aenasa ēxenta k'lē-
dēt yisa aēxentsēla ts!ēdāq pāxāla. Wā, hēemxaāwis k'lēbēttsem- 50

- 52 the attendant woman takes | the straps and her seat made of soft cedar-bark | and goes into the woods, where she looks for a good yew-tree; and when | she finds it, she puts the straps of the princess
55 on to the tree. When || this has been done, she takes the cedar-bark and places it in the | cave in which the cedar-bark is hidden. It is finished after this. |

THE SWEAT-BATH

- 1 Now I shall talk about the ways of the Kwakiutl when | a man or woman is sick. They make a steaming-box; | that is, a long box of the same length as the | sick person, for the height of the steaming-box
5 is two spans. || When it is finished, | not many stones are taken, for when there are many | there are twelve, and these are put on the fire of the house. As | soon as they are all on the fire, a large basket is taken and | a man goes down to the beach to low water mark carrying a
10 large basket; || and when he reaches the seaweed, he plucks it off and puts it | into the basket. When the basket is full of seaweed, he | carries the seaweed-basket on his back up the beach and puts it down by the side of the | steaming-box. Then he takes many yellow cedar-tips and | places them down alongside of the steaming-box. Then he
15 takes the seaweed || and puts some of it into the bottom of the steaming-

-
- 51 dex se'yās x'ōmsas. Wā, la'mē gwāl lāxēq. Wā, la'mē āx'ēdēda aēxentsēla ts!edāqxa qex'idemas lē'wa k'waxlāwēsōē k'ādzeḡ'sa ēxentax'dē k'!ēdēla qa's lā lāxa āl'lē qa's ālāx ēk'ētēlā l'!emq!a. Wā, g'il'mēsē q'lāqēxs laē qex'it!ēdes qex'idemx'dāsa ēxenta lāq.
55 Wā, g'il'mēsē gwāla laē āx'ēdxa k'waxlāwēsēwē k'ādzekwa qa's lās laxa k'ādzek!waasē. Wā, lawēslē gwāl lāxēq.

K'!ĀLASA

- 1 La'men gwāgwēx'sālal lāx gwēg'īlasasa Kwāg'uḡaxa ts!ālt!ex'itē begwānem lō'mēda ts!edāqē. Wā, hēm āx'ētsowēda k'!ālasaats!ē, yīxa g'ildeg'a g'ilḡasaxa 'nemāsgemg'ig'a lē'wa 'wāsgemx'sdaasasa begwānemē ts!ālt!ex'ita, yīxs ma'p!enk'ustāē lāxens q'lwāq!wax'-
5 ts!āna'yēx yīx 'wālasgemasasa k'!ālasaats!ē. Wā, g'il'mēsē gwāla laē āx'ētse'wēda k'!ēsē q'lēnem t!ēsema, yīxs lē'maē q'lēnemxs ma'fsemāg'iyowāē qa's xexlanowē lāxa legwīlaxa g'ōkwē. Wā, g'il'mēsē 'wīlx'lālaxs laē āx'ētse'wēda 'wālasē lexaxya qa's lā lents!ēsa begwānemē lāxa l'!ema'isaxa x'āts!aēsē dālaxa 'wālasē lexaxya.
10 Wā, g'il'mēsē lāg'aa lāxa l'!esl!ek' laē k'lūlx'ideq qa's lēxts!ālēs lāxa lexax'yē. Wā, g'il'mēsē qōt!a lexax'asēxa l'!esl!ek' laē ōxlelaxa l'!egwats!ē lexax'ya qa's lā ōxlōsdēsēlaq qa's lā hānōlīlas lāxa k'!ālasaats!ē. Wā, lā āx'ēdxa dēdexūtā'yēxa q'lēnemē qa's g'āxē āx'ālīlas lax māg'inwalīlasa k'!ālasaats!ē. Wā, lā āx'ēdxa l'!esl!ē-
15 kwē qa's lēx'ālt!ōdēsa waōkwē lāxa ōxlēlts!āwasa k'!ālasaats!ē qa

box, so | that it is covered with seaweed. The thickness of the seaweed 16
 is four fingers | in the bottom of the steaming-box. | Then he takes
 tongs and takes up the red-hot stones and | puts them on the seaweed.
 He does the same with the other || red-hot stones, but the stones are 20
 not placed close together. | When all the red-hot stones are in, he
 throws more | seaweed on, four fingers thick. | Then he takes yellow
 cedar-tips and lays them over the seaweed; | and when there are many
 yellow cedar-tips on it, he takes an old blanket and || water and pours 25
 water into the steaming-box; | and after he has poured water over it,
 he spreads the old blanket over it. Now the | man lies down on his
 back naked in the steaming-box, and the | old blanket is taken and he
 is covered with it, so that only his head shows. | Then he lies for some
 time in the steaming-box until || the stones begin to get cold. Some- 30
 times | a sick person lies until noon in the steaming-box, if the | heat
 of the steam bath is right. If the heat of the body is so great that he
 can not endure it, | then the sick man is taken out again | and some of
 the hot stones are taken out, || that the heat may be right. When this is 35
 done, he lies down on it again; | and the sick person does not come out
 of the steaming-box | until the perspiration of his body begins to get
 cold. Then his body is shaking | because his body is cold. Then they

ha^melxts!āwēsa L[!]esL[!]ekwē lāqxa mōdenē lāxens q!wāq!wax[!]ts!ā- 16
 na[!]yēx, yīx wāgwasasa L[!]esL[!]ekwē lāx ōxlēlts!āwasa k[!]!ālasaats!ē.
 Wā, lā āx[!]ēdxa k[!]!lplālaa qa^s k[!]!lplēdēs lāxa x[!]ixsemāla tlēsem
 qa^s k[!]!lplēqēs lāxa L[!]esL[!]ekwē. Wā, lā haⁿāltsa waōkwē x[!]ix[!]ex-
 semāla tlēsema laqēxs k[!]!ēsāē mēm^k!ālaxa tlēsemē. Wā, g[!]il- 20
 ēmēsē wī[!]laxa x[!]ix[!]exsemāla tlēsemxs laē lexayentsa waōkwē
 L[!]esL[!]ek^u lāqxa mōdenē lāxens q!wāq!wax[!]ts!āna[!]yēx yīx wāgwasas.
 Wā, lā āx[!]ēdxa dēdēxwatā[!]yē qa^s lexwayendālēs lāxa L[!]esL[!]ekwē.
 Wā, g[!]il[!]mēsē q!ēnema dēdēxūtā[!]yaxs laē āx[!]ēdxa p!elxa[!]ma lē[!]wa
 ēwāpē. Wā, lā tsādzeleyintsa ēwāpē lāxa k[!]!ālasela. Wā, g[!]il- 25
 ēmēsē g[!]wāl tsāsaxs laē lepeyintsa p!elxa[!]ma lāq. Wā, lā xānalēda
 begwānemaxs laē neleyindxa la k[!]!āfela. Wā, lā āx[!]ētsē[!]wēda
 p!elxelasgemē qa^s nāseyindayowē lāq. Wā, la[!]mē lēx[!]aem la nēlālē
 x[!]ōmsas. Wā, hēx[!]sā[!]mēs gwēts!ā lāxa k[!]!ālasaats!ē lālaa laqēxs
 k[!]!ēs[!]maē wūdex[!]idēda tlēsem, yīxs ēnāl[!]nemp!enaē lāg[!]aa lāxa 30
 neqālēda ts!ālts!ex[!]itē begwānem kūlgēxa k[!]!ālaselāq, yīxs hēl[!]ālaē
 ts!elqwalāēna[!]yasa k[!]!ālaselāq wāx[!]ē ts!ets!elxkūna lā k[!]!ēs bēba-
 klwēma. Wā, hē[!]mis āem la xwēlax[!]ūlts!ewatsa ts!ālts!ex[!]itē be-
 gwānem. Wā, āxwūqālasē[!]wēda waōkwē ts!elqwa tlēsema, qa hēl[!]-
 ēālēs ts!elqwalāēna[!]yas. Wā, g[!]il[!]mēsē g[!]wāl laē xwēlaqa kūlqāq. 35
 Wā, laem ā[!]em lālts!āwēda ts!ālts!ex[!]itē begwānem lāxa k[!]!ālaselāq
 yīxs laē wūdex[!]idē gōsās ōk!wina[!]yas. Wā, la[!]mē xwanālē ōk!wi-
 na[!]yas qaēxs laē k[!]!ēnaēsa. Wā, la[!]mē kwās[!]ida qa lāwūyēsa dēx[!]-

wash him to remove the | cedar smell from his body; and when his
 40 body has been wiped off, || oil of the silver-perch is rubbed on his body.
 After | this has been done, they take soft shredded cedar-bark and
 wipe off his | body to remove the silver-perch oil. The reason why
 they quickly rub the body with | silver-perch oil before it gets dry and
 while the body is still in perspiration, | is because they do not want
 45 the skin to get hard; for || they say that the skin of a sick person who
 has been steamed will be | very painful the day after, if the silver-
 perch oil is not rubbed on the body, | because the skin gets hard, and
 he feels very sick; | but the skin of a person gets never hard if his
 body is rubbed right away with | silver-perch oil before it gets dry. ||
 50 This is all about one way of the sweat bath. |

There is another method of sweat bathing. As soon as the person
 comes out of | the steaming-box, he washes his body with cold water;
 and after | this is done, he wipes it with soft shredded cedar-bark.
 Then another person | takes rough sandstone and puts it into water
 55 which is in a || dish. Then he takes the root of blue hellebore and rubs
 the root of the | blue hellebore on the rough sandstone which is in the
 water in the dish. | As soon as the water in the dish becomes roily, the
 sick | person sprinkles his body with the blue hellebore mixed with the
 water, | after he finishes steaming; and when his body is all wet with
 60 the || blue hellebore mixed with water, the sick person remains sitting

p!āla lāx ōk!winaʔyas. Wā, g!ilēmēsē gwāl dēgʔitaxēs ōk!winaʔyē
 40 laē āxēdxa dzek!wisē qaʔs q!elsēt!lēdēs laxēs ōk!winaʔyē. Wā, g!il-
 ēmēsē gwāla laē āxēdxa q!ōyaakwē kʔādzekʔ qaʔs dēgʔitēs lāxēs
 ōk!winaʔyē qa lāwāyēsa dzēk!wisē, yix lāgʔilas hāyalomāla q!elsētasa
 dzēk!wisē lāxēs ōk!winaʔyaxs k!lēsmāē lemʔxʔūnxʔida yixs hēsmāē
 ālēs pōsē ōk!winaʔyas qaxs gwaq!ēlaa L!emxʔēdēs L!lēse qaʔlaxs
 45 Lōmaē ts!ex!ilaʔlaē L!lēsasa ts!āłts!ex!itē begwānemxa lensasēs
 k!lālasax!dem yixs k!lēsaē q!elsēt!lētsa dzēk!wisē lāxēs ōk!winaʔyē
 qaxs ālaʔmaē la L!emxʔwidē L!lēsas. Wā, lāʔlaē ālak!lāla ts!ex!ila.
 Wā, lāʔlaē hēwāxa L!emxʔidē L!lēsasa begwānemaxs hēxʔidaē q!elsē-
 t!lētsa dzēk!wisē lāxēs ōk!winaʔyaxs k!lēsmāē lemʔxʔūnxʔida. Wā,
 50 laem gwāl lāxa ʔnemxʔidāla gwēgʔilasxa k!lālasa.

Wā, g!ilēmēs ʔnemxʔidāla gwēgʔilatsa k!lālasa yixs g!ilēmāē lāłts!ā
 lāxēs k!lālasasē, laē ts!ōxʔwit!lētsa wūdaʔsta ʔwāpa. Wā, g!ilēmēsē
 gwāla laē dēgʔitasa q!ōyaakwē kʔādzekwa. Wā, lēda ōgūʔla begwā-
 nem āxēdxa k!lōl!a deʔna qaʔs āxstendēs lāxa ʔwāpē q!ōts!āxa
 55 lōq!wē. Wā, lā āxēdxa L!lōp!Ekʔasa āxsolē qaʔs gʔēxēs L!lōp!Ekʔasa
 āxsolē lāxa k!lōl!a deʔnaxa āxstalilē lāx ʔwābets!āwē lāxa lōq!wa.
 Wā, g!ilēmēsē nēxʔwidēda ʔwāpē ʔwābets!āsa lōq!wē laēda ts!āłts!E-
 x!itē begwānem xōsit!lētsa āxsolēʔstāla ʔwāpa lāxēs ōk!winaʔyē, yixs
 laē gwāl k!lālasa. Wā, g!ilēmēsē nāxwa la k!lūnqē ōk!winaʔyas yisa
 60 āxsolēʔstala ʔwāpa laē āma ts!āłts!ex!itē begwānem seltāla k!waēla

still | to let it dry on his body; and when his body is dry, | another 61
person takes oil of the silver-perch and rubs it on the | body of the
sick person; and when his body is covered with | silver-perch oil, soft
shredded cedar-bark is taken and it is wiped || off from the body, so 65
that the silver-perch oil comes off. After this it is finished. | All the
Kwakiutl tribes use the steam bath for medicine, the whole number
of tribes. | And generally the sick person gets well. | There are only a
few sick | men or women who do not get well. That is all. ||

DEATH

When a beloved child is dying, | the parents keep on praying to 1
the spirit not | to try to take away their child. "I will | pay you
with these clothes of this my child, Sitting-on-Fire." || Thus they say, 5
while they put on the fire the clothes of the one who is lying there
sick. |

Then the parents of the one who is lying there sick pay Sitting-on-
Fire, | that he may pray to the souls of the grandparents of the one
who lies sick, that they may not | wish to call their grandson. And
the parents of the | one who lies there sick take four kinds of food,
dry salmon first. || They break it into four pieces. When it is ready, 10
they | take cinquefoil-roots and fold them up in four pieces. | And

qa lem^xwidēsēs ōk!wina^yē. Wā, gīl^mmēsē lem^xwidē ōk!wina^yas 61
laasa ōgū^lla^mē begwānēm āx^eēdxa dzēk!wisē qa^s q!ēlsēt lēdēs lāx
ōk!wina^yasa ts!āts!ēx!tē begwānema. Wā, gīl^mmēsē hamel^xēnxa
dzēk!wēsaxs laē āx^etse^wwēda q!ōyaakwē k'ādzek^u qa^s dēg'it lēda-
yowē lāx ōk!wina^yas qa lawāyēsa dzēk!wisē. Wā, laem gwāl lāxēq, 65
ēnāxwa^mmaēda Kwākwak'ēwakwē petasa k'lālasa lāx ēwāxasgēma-
gwasasa ēnāxwa lēlqwālala^ya. Wā, lā q!ūnāla hēx'ida^mē ēx'idēda
ts!āts!ēx!tē begwānema. Wā, hēt!a hōlala k'lēsē ēx'idēda ts!ā-
ts!ēx!tē begwānēm lē^wwa ts!ēdaqē. Wā, laem lāba.

DEATH

Wā, hē^mmaaxs la'ē wā'wik!ēgēda lā^wwina^yē xūnō'kwa; wā, la 1
g'ī'g'aōlnōkwas hē'menalaem ha'wāx^eelaxa ha'yahilagāsē qa k'lē'sēs
a'wā'lila lā'xēs lā'lōl!aēna^yasēx xūnō'kwas. "Wā, la^mmē'sen
ā'yaltsgada gwēlgwā'lagasg'en xūnō'kwik' lōl k!wā'x'lālā," ēnē-
k'ixs la'ē axlē'ntsa gwēlgwā'lasa qē'lgwilē lā'xa lēgwi'lē. 5

Laē'm^llaē halā'qē g'ī'g'aōlnōkwas qē'lgwilāxa k!wā'x'lāla qa
hawā'x^eelāsēxa bēx'unā^yasa gā'gēmpasa qē'lgwilē qa k'lēs^mma-
ēwi'slēs lā'lēlaqelaxēs ts!ō'x^uLEma. Wā, la ē'tlēdē g'ī'g'aōlnōkwas
qē'lgwilē ax^eē'dxa mō'x^wwidāla hē^mma^ya,—yī'xa xa^mmā'sē gā'la.
Wā, la k'lō'p'lēdeq qa^s mō'x^sēndēq. Wā, la^mmē's gwā'lila, wā, 10
la ē'tlēd āx^eē'dxa t!ēx^sō'sē qa^s k'lō'x^usemdālēxa mō'sgēmē

13 when that is ready, they take dried berry-cakes and | break them
 into four pieces. And when that is ready, they | take viburnum-
 15 berries, four spoonfuls. When all this || is ready, the father of the
 one who is lying sick in bed takes the dry salmon and | throws the
 pieces into the fire, one by one. And the | mother of the one who
 lies sick in bed says, "O Sitting-on-Fire! now eat, and protect | my
 child, Sitting-on-Fire!" |

Then the father of the one who lies sick in bed takes also cinque-
 20 foil roots; he || takes one (root) and dips it into the oil. And |
 the mother of the one who lies sick in bed says again, "O Sitting-
 on-Fire! go on, and pray to the | spirits, that they may have mercy
 on my child!" Thus she says. |

Then the father takes also one of the dried berry-cakes, dips it |
 25 into oil, and throws it into the fire. Then he himself says, || "O
 Sitting-on-Fire! now do have mercy on me, and | keep alive my child
 here, Sitting-on-Fire! Have mercy | and press back my child here,
 spirit, and I will take care of this, | supernatural one, that I may still
 have for a while my son here! Long-Life- | Maker!" ||

30 And when he has put all the berry-cakes on the fire of the house,
 then | he takes one of the spoonfuls of viburnum-berries, and three
 times he aims at | the fire of the house. The fourth time he pours
 them on the fire; and he | says, "Take this, Sitting-on-Fire! and

12 lāq. Wā, lae'm gwā'līla. Wā, la ē'tlēd āx'ē'dxa t!eqa' qa's
 k'!ō'p!ēdēq qa's mō'x'us'endēq. Wā, lae'm gwā'līla. Wā, la ē'tlēd
 āx'ē'dxa t!ē'lsā mowē'xla k'ā'ts!ēnāqa. Wā, lae'm 'nā'xwa
 15 gwā'līla. Wā, la āx'ē'dē ō'mpasa qe'lgwilaxa xā'mā'sē qa's
 'nā't'nem'e'mk'ē ts!ēxlā'laq lā'xa legwī'lē. Wā, la 'nē'k'ē
 ābe'mpasa qe'lgwīlē: "Wā, k!wāx'lālā', wē'k'asqō lae'ms dā'da-
 'mewilxen xūnō'kwaqen, k!wāx'lalāi'!"

Wā, la ē'tlēdē ō'mpasa qe'lgwīlē āx'ē'dxa t!ex'sō'sē, qa's dā'x'ī-
 20 dēxa 'nē'mē qas ts!ep!ē'dēs lā'xa l!ē'na. Wā, la ē'tlēd 'nē'k'ē
 ābe'mpasa qe'lgwīlē: "Wā, k!wāx'lalāi', wē'g'il la hawā'x'elalēxa
 ha'āyalilagasa qa wax'ē'dēs wā'sen qag'in xūnō'kwik'," 'nē'k'ē.

Wā, la ē'tlēdē ō'mpas āx'ē'dxa 'nē'mē lā'xa t!eqa' qa's ts!ep!ē'dēs
 lā'xa l!ē'na. Wā, la ts!ēxle'nts. Wā, la q!ulē'x's'em 'nē'k'a:
 25 "Wē'k'asla k!wāx'lalāi', lae'ms wē'g'il g'ā'xen qa's wā'x'īdāōs qa
 q!ūlā'lag'iltsg'in xūnō'kwik', k!wāx'lalāi'! Lae'ms wāxl lā'la-
 gwalāqāltsg'in xūnō'kwik', hayā'ilagasai' qa nōgwa'mē āā'x'silaqek',
 'na'walakwai', qa nō'gwa'ma'wislē's xwā'yenx'silaqek', g'ī'lg'ildō-
 kwilāi'."

30 Wā, la 'wī'lēda t!eqa' lā'x'lāla lā'xa legwī'lē. Wā, la ē'tlēd
 āx'ē'dxa 'nemē'xla k'ā'ts!ēnaq t!ē'lsa qas yō'dux'p!ēnē nōx'nō-
 kwas lā'xa legwī'lē. Wā, la mō'p!ēnaxs lā'ē gūxle'nts. Wā, la
 'nē'k'a: "Wē'k'as, k!wāx'lalāi', lae'ms hawā'x'elalēxa hy'yalilaga-

pray to the spirits | of those behind us that they have mercy on me and my || wife here! Pray to the Long-Life-Maker that he may | 35 come and take away the sickness of my child here! Take pity on me, and | ask the supernatural one to come! Wa!" Thus says the father to Sitting-on-Fire. | Then that is finished. |

Then the shaman is asked to think of this while he is asleep, when || the parents finish putting into the fire the clothes of the one 40 who is lying sick abed and the four different kinds | of food. And immediately the shaman goes into the woods, | trying to meet what made him supernatural. | Then the one who is sick abed is asked also to bear in mind, while he is asleep | at night, what the spirits of those behind us and || Sitting-on-Fire would say. Then the parents 45 also bear it in mind | while they sleep during the night; for they all, the parents | and the one sick abed, are just the same as the great shaman, because | the clothes and the food were put into the fire. |

Then they go to sleep. Then something is taken that belongs to the || one sick abed, and it is kept. And as soon as he goes to his 50 bed, | he hangs it up over the head of his bed. And as soon as the shaman | comes back, he lies down in his bed. | The owner of what is hanging up over the bed thinks of it continually. | And as soon as the one lying sick abed dreams, laughing while he is asleep, || then he 55 knows that he is not going to die. And when he dreams that | his

sasens ā'lagawa^εya qa wā'g'iltse wāxl wā's'idLEnu^εx^u lōgūn ge-
ne'mk'. Wā, lae'ms hawā'x'elALEX q'wē'q'ūlāg'ilā qa g'āx- 35
lā'g'iltse wāxl hē'lek'ALEXg'in xūnō'kwik'. Wāg'il la wa^εx lāl
ha'yalek' lāLEQ ^εna'walakwa. Wa," ^εnē'k'ēda ō'mpē lā'xa k'wāx-
lā'la. Wā, la gwā'la.

Wā, la āxk' lā'lase^εwēda pā'xala qa^s q'lā'p'altōlilexs la'ē gwā'lē
g'ī'g'aōlnukwē lax' lā'lasa gwēlgwā'lāsa qe'lgwilē lē'wa mō'x'wī- 40
dāla hē'εma^εya. Wā, hē'x'ida^εmēsa pā'xala la qā's'ida lā'xa ā'lē.
Wā, lae'm^εlāē lāl bā'bak'εwal lē'wa ^εna'walakwāmasaq. Wā, la
āxse^εwē'da qe'lgwilē qa ō'gwaqēs q'lā'p'altōlilexs la'ē mē'x'ēdxa
gā'nulē qa wā'ldemlasa ha'yalilagasasens ā'lagawa^εya lō'ma
k'wā'x'lāla. Wā, la ō'gwaqa^εmē g'ī'g'aōlnukwas q'lā'p'altōlilexs 45
la'ē mē'x'ēdxa la gā'nul'ida qaxs lē'ma'ē ^εnā'xwa^εma g'ī'g'aōlnu-
kwa lē'wa qe'lgwilē ^εnemā'x'is^εem lē'wa ^εwā'lasē pā'xala, qaxs
hē'εmaē lā'x'lālasa gwēlgwā'la lē'wa hē'εma^εyē lā'xa legwī'lē.

Wā, la^εmē mē'x'ēda. Wā, lae'mx'dē āx'ē'tse^εwēda gā'yolē lā'xa
qe'lgwilē qa lās ā'x'ēlāx^{us}. Wā, g'ī'l^εmēsē lā lā'xēs kū'lē'lasē la'ē 50
tē'x'walilaq lā'xēs ōxtā'ilāsēs kū'lē'lasē. Wā, g'ī'l^εmēsē g'āx nā'-
εnakwēda pā'xala, wā, lē kū'l^εx'īd lā'xēs kū'lē'lasē. Wā, hē'mē-
nala^εmēsē g'ī'g'aēqalaxa āxnō'gwadāsa la gē'wīl lāx kū'lē'lasas.
Wā, g'ī'l^εmēsē mē'xelaxa qe'lgwilē da'lē'la, yīxs mē'xaē; wā, lae'm
q'lā'lēlaqēxs k'lē'sēlē wā'laL. Wā, g'ī'l^εmēsē mē'xelaq lā'li^εx- 55

- 56 hair is hanging over his face, then the shaman knows that the sick one will die. | When he dreams that he is laughing, then the shaman | sings his sacred song and goes into the woods. He goes to search for the soul of the one who | lies sick abed, to bring it back to him. At once the parents of the one who lies sick abed
 60 feel good || at heart when they hear the shaman | singing his sacred song. And when they do not hear him singing his sacred song, | then they know that the shaman dreamed that hair was hanging over his face. | Then he never sings his sacred song. |

- 65 In the morning, when day comes, the hearts || of the parents of the one who lies sick abed feel bad, for they know that | their child will die. Then the one who is lying sick abed is growing weak very fast. | His parents now take all the best kinds of | food and the best clothing for the one who is sick abed, who is dying. |

- As soon as (the breath) of the one lying sick abed breaks, the ||
 70 parents take the best clothing and put it on the one who had been sick abed. | After the parents have done so, the mother kicks her dead child four times. | And when she first kicks him, she says, | "Don't turn your head back to me." Then she turns around, and again | she kicks him. And as she kicks him, she says, "Don't come
 75 back again." || Then she turns around again. She kicks him; and she | says as she kicks him, "Just go straight ahead." And then

- 56 mā^laxēs sē^ʼya', la q^lā'LEla^ʼma pāxa'laqēxs lē^ʼlē'la qē'lgwīlē. Wā, hē^ʼmaaxs mē^ʼxelaaq da^ʼlē'laa; wā, hē^ʼx'ida^ʼmēsēda pāxa'la yā'laqwa qa^ʼs lā lā'xa ā^ʼL'lē. Wā, laē^ʼm lāl ā^ʼlālxā bēx^ʼūnā^ʼyasa qē'lgwīlē qa^ʼs g^ʼā^ʼxē ā^ʼxā^ʼL'elōts lāq. Wā, hē^ʼx'ida^ʼmēs ē^ʼx'īdē
 60 nā^ʼqa^ʼyas g^ʼi'g^ʼaōlnōkwasa qē'lgwīlē qaxs la^ʼē wulā^ʼx^ʼaLElaqēxs yā'laqūlaēda pā^ʼxala. Wā, g^ʼi'lē^ʼmēsē k^ʼlēs wulē^ʼlāq yā'laq^ʼwāla; wā, laē^ʼm q^lā'LElaqēxs lē^ʼma^ʼē mē^ʼxelēda pā^ʼxalāqēxs lā^ʼlēx^ʼīmā^ʼlaaxēs sē^ʼya'. Wā, laē^ʼm hēwā^ʼxa yā'laqwa lā^ʼxēq.

- Wā, la^ʼmē^ʼ nā^ʼx'īdxa gā^ʼla. Wā, la^ʼmē^ʼ yā^ʼx^ʼse^ʼmē nā^ʼqa^ʼyasa
 65 g^ʼi'g^ʼaōlnōkwasa qē'lgwīlē qaxs lē^ʼma^ʼē q^lā'LElaqēxs lē^ʼma^ʼē lē^ʼlēs xūnō^ʼx^ʼdē. Wā, la^ʼmē^ʼ hā^ʼʼlabala la wāl^ʼē^ʼmas^ʼīdēda qē'lgwīlē. Wā, laē^ʼm^ʼlāē g^ʼi'g^ʼaōlnōkwās ā^ʼx^ʼē^ʼdxa nā^ʼxwā ēk^ʼ hē^ʼmaōmas lē^ʼwa ē^ʼk^ʼē g^ʼwē^ʼlgwāla qaē^ʼs qē'lgwīlē wā^ʼwanē^ʼma.

- Wā, g^ʼi'lē^ʼmēsē ē^ʼlē^ʼlēsēda qē'lgwīldē; wā, la hē^ʼx'ida^ʼmē g^ʼi'g^ʼa-
 70 ōhno^ʼx^ʼdās ā^ʼx^ʼē^ʼdxa ē^ʼk^ʼē g^ʼwē^ʼlgwāla qa^ʼs q^lō^ʼx^ʼts^ʼōdēs lā^ʼxa qē^ʼlgwīldē. Wā, g^ʼi'lē^ʼmēsē g^ʼwā^ʼlēda g^ʼi'g^ʼaōlnōx^ʼdē, la^ʼē mō^ʼp^ʼena kwā^ʼs^ʼīdēda ā^ʼbē^ʼmpaxēs xūnō^ʼx^ʼdē. Wā, la nē^ʼk^ʼexs g^ʼā^ʼlāē kwā^ʼs^ʼīda: "K^ʼlē^ʼsLES melē^ʼē^ʼxlāl g^ʼā^ʼxen." Wā, la x^ʼī^ʼlp^ʼlēda qa^ʼs ē^ʼt^ʼlēdē kwā^ʼs^ʼīdeq. Wā, la nē^ʼk^ʼexs la^ʼē kwā^ʼs^ʼīdeq: "K^ʼlē^ʼsLES ē^ʼdgem-
 75 g^ʼīlislōL." Wā, la ē^ʼt^ʼlēd x^ʼī^ʼlp^ʼlēda qa^ʼs ē^ʼt^ʼlēdē kwā^ʼs^ʼīdeq. Wā, la nē^ʼk^ʼexs la^ʼē kwā^ʼs^ʼīdeq; "Ā^ʼemlts hē^ʼgēmlēslōL." Wā, la ē^ʼt^ʼlēd

she | kicks him again; and says, "Only protect me and your | 77
father from sickness." Thus she says, and she leaves him. |

The (body) is taken by other people after this, and is taken
through || (a hole), planks being pulled out at the side of the house. 80
There | the dead one is put into his coffin. Then he is | buried.
And as soon as all those who have buried him have gone, | then the
mother of the dead one gives all the best food and | the best clothes
to other women, to go and burn them || behind the village. As soon 85
as they have done so, they come back. | For four days the mother of
the dead one does so, | throwing food in the morning into the fire of
her house. |

That is what the ancestors of the Kwakiutl do when | a child
belonging to the nobility dies; and the || roof-boards of his father's 90
house are at once pulled down. And all | the men only stop when
all the roof-boards have been pulled down; and that is | called "crazi-
ness strikes[en the end] on account of the beloved one who died." |

Four days after the child has died, | those who are not related to
him are called to cut the hair of the mother || and of the father, and of 95
his brothers, for it is bad if | relatives cut the hair. When they cut the
hair, it is | just as though they were cutting the throats of the rela-
tives. Therefore | the Indians do this way. They will not let | the

kwā'sēdeq. Wā, la ēnē'k'a: "Ā'ēmīts dā'da'mowīl g'ā'xēn lō'gwa 77
ā'sek," ēnē'x'ēlaēxs la'ē bās.

Wā, lae'm āx'ē'tsōsa ā'l'ōgū'la begwā'neim lā'xēq qa's lā lā'x'-
sō'yō lā'xa k'!ex'sa'wā'kwē lāx āpsā'nā'yasa g'ō'kwē. Wā, hē'- 80
ē'mēs la lā'ts!ōdaasxa wā'neimx'dē lā'xēs deg'aa'ts!ē. Wā, la'mē
wūne'mt!ētse'wa. Wā, g'ī'l'mēsē la ēwī'ēla qā'sīdēda wūne'mta
la'ē ts!ā'wē ābe'mpdāsa wā'neimāsa ēnā'xwa ēk' hē'ēmaōmas lē'wa
ē'k'ē gwē'lgwāla lā'xa ō'gū'la'mē ts!edā'q qa lās leqwē'laq lāx
ā'lanā'yasa g'ō'kūla. Wā, g'ī'l'mēsē gwā'lexs g'ā'xaē nā'nakwa, 85
wā, lā'lā mō'p!enxwa'sē ēnā'lās hē gwē'gilē ābe'mpdāsa wā'ne-
ma, ts!exle'ntsa ha'mā'yaxa gaū'la lāx legwī'lasēs g'ō'kwē.

Wā, yī'lax gwē'gilasdāsa g'ī'lx'dā Kwā'gula, g'ī'l'māē nā'x-
sāla g'inā'neimēda wā'neimāxs la'ē hē'x'ēdaem lek'wā'xelase'wē
lā'dekwas g'ō'kwas ō'mpdās. Wā, ā'l'mēs gwā' ā'xsō'sa ēnā'xwa 90
bē'begwāneimxs lē'ma'ē wī'lāxē sā'lās g'ō'x'dās; wā, hē'em lē'-
gades "nō'leimsīla lē'mkwa qaē'da lē'lgwala'yē wā'neima."

Wā, la mō'p!enxwa'sē ēnā'lās wā'neimāx'demas xūnō'x'dās; wā,la
āxse'wa' k'!ē'sē lēlēlā'la qa's g'ā'xē t!ō'sax se'yā'sa ābe'mpdē 95
lē'wa' ō'mpdē, lē'wis ēnā'neimwōtdē qaxs ēyā'x'sē'maōda lēlēlā'-
lāxs hē'ē t!ō'saxa se'yā'. G'ī'l'ēmēlaē hē t!ō'saxa se'yā'xs la'ē
ēnemā'x'is lō'ē t!ō't!ets!exōdā'lāxēs lēlēlā'la. Wā, hē'ēmis lā'gilas
hē gwē'gilēda bā'klumē k'!ēs hē'lq!ālaq hē t!ō'saxa se'yē'da

relatives cut the hair; that is what the Indians call bad luck, when
100 the hair is cut || by relatives. Now it is finished in this manner.
This is just to recognize | that a relative of those whose hair has been
cut has died, and because they feel sick | at heart for the one who
died. |¹

THE GHOST COUNTRY

1 A man was about to die. A woman was his sweetheart. | She
loved him. Then the woman saw her lover. | "You only have pity
for me, for I am anxious about your state in the house. | I can not
stop crying all these nights. There is always crying on account of ||
5 the state in which you are. I long to know where you are going,
that I | may go to the place to which you will go, for I shall probably
not live when you get weak (die)." — | "Really, take care!" said on
his part the man to the | woman, "and I will come and take you if
the place to which I go should be good. | I shall come to take you
that we may go to my future place. If (the place) should be bad," ||
10 said the man to his sweetheart, "I shall not come and take you. | I
have beads for my necklace, that you may recognize me | if I come to
take you. Don't consent to be taken off (by anyone else)." |

Then the man became weak (died). He was buried. Then | the
15 woman did not sleep, expecting her lover. Her lover came. || "Oh!"
said the woman. "Oh!" said the man on his part. | "I come

l̥l̥l̥l̥l̥'la. Wä, hē'em gwe'yā'sa bā'k'lumē aā'msēxa t!ō'sāx se-
100 yā'sēs l̥l̥l̥l̥l̥'la. Wä, lae'm gwāl lā'xēq. Lā'la ā'em mā'ēmal-
t!ēk'lēxs lē'lnō'kwaē l̥l̥l̥l̥l̥'lāsa t!ewē'kwas se'yā', yīxs ts!ēx'f!āē
nā'qa'yas qaēs wā'nema.¹

THE GHOST COUNTRY

1 Wā'wik!eq!a!laēda begwā'nem. Lā'laē lā'lanux'sa ēnemō'ku
ts!edā'q. Lā'xulanux'laēs. Lā'laēda ts!edā'q dō'qwxēs lā'la.
"Ā'em!ax's aē'sayō'malaxg'in gwā'yōse'lasik' qaō's gwaē'lasaqōs,
k!ē'sēk' L!ex'ē'nōx'xōx gā'ganulēx. Hē'menālaem q!wā'sa qaēs
5 gwē'x'idaaslaōs. Ā'ēmēg'in wā'laqēlōl q!ā'laelaxēs laā'slaōs qen
la'mā'lax lāxs laā'slaōsg'in klēst!aakwēlg'in q!ūlā'l, qasō wā'L!ēma-
sēlō." — "Ā'lag'aem!ax's yā'L!ōx," ēnē'x'lat!ēda begwā'nemaxa
ts!edā'q, qen g'ā'xēlen dā'lōl qō ē'x'ēmlaxen laā'slaen, la'smē'-
sen g'āxl axlō'l qens lā'ens lā'xen laā'slaen. Qō ē'yā'x'semlō,"
10 ēnē'x'lat!ēda begwā'nemaxēs lā'la, "k!ē'st!alen g'ā'xl āxlō'l.
K!ē'oses L!ā'yala qan qenxā'wa'yā qaēs mā'malt!ēk!lōs g'ā'xen,
qenlō g'āxl dā'lōl. Gwā'la hē'lq!lāx axō'eyō."

Lā'laē wē'k!ex'ēdēda begwā'nem. Wūnē'mtase'wa. Lā'laē
k!ēs mē'x'ēnoxwēda ts!edā'q nā'k!alaxēs lā'la. G'ā'x!āē lā'lēs.
15 "yā," ēnē'x'laēda ts!edā'q. "yā," ēnē'x'lat!ēda begwā'nem.

¹ See also Addenda, p. 1329.

to take you, that we may go to the place where I have gone. 16 Behold! it is good." | Then the woman felt of the necklace of the man. | "Let us go!" said the woman. Then she gathered her | belongings and they started. They arrived at a river. "Go on, shout! || that we may be taken (across)," said on his part 20 the man to the woman. | "Come, fetch us!" said on her part the woman. | The children did not pay any attention; they were playing on the ground, poling in the river. "You | yourself shout, that we may be taken (across)." Then the man | just yawned. The children came and took them across, and || they went to the 25 house. Then they went up and entered the house. |

The sisters of the husband of the woman recognized them. Then | they sat down in the house. Her sisters-in-law turned around in the house. The woman opened her little bag | and distributed spoons among her sisters-in-law. | They did not take them. Then the husband of the woman said: || "Put those spoons on the 30 fire. Indeed, they only know | what is given to them when this is done to them."—"That is very strange; | you only turn your faces in the house when I try to give you something," said the woman. | Then she threw them on the fire of the house, and all the spoons burned. | The women took from one another the spoons || when they 35 burned inside. The women took care | of the spoons. |

"G-ā'x'men axō'L qans lā'lag'aens lā'xen laā's, ē'x'ēmaā'xōles." 16 Lā'ēlaē p'lē'x'wīdēda ts!edā'qasa qenxā'wa'yasa begwā'nem. 'Ē's'maēlens lāl," ēnē'x'lat!ēda ts!edā'q. Lā'ēlaē q!ap'lē'x'īdxēs lē'lā'xūla qa's qā's'idē. Lā'ēlaē lā'g'aa lā'xa wā. "Wē'g'a'ēlā'qolalag'a qans g-ā'xē dā'sē'wa," ēnē'x'lat!ēda begwā'nem, lā'xa ts!ē- 20 dā'q. "Gē'la dā'nu'xwē''," ēnē'x'lat!ēda ts!edā'q. K'lē'tsaem'lā-wis q!ā'dzēsa g'ī'ng'īnānem ā'mlēlēs tā'tēnōma lā'xa wa. "Sō-lag-adzā'ēma'ēlā'qula qens g-ā'xaens dā'sē'wa. Lā'ēlaēda begwā'nem ā'ēm'ēlāwis hā'x'īla. G-ā'x'ēlaēda g'ī'ng'īnānem dā'wīlaq qa's lē lā'xēs g-ōk". Lā'ēlaē hō'x'usdēs qa's lē hō'gwīl lā'xēs g-ōk". 25

G-ā'x'ēlaē wī'wāq!wās la'ēwūnemasa ts!edā'q āwū'lpāla. Lā'ēlaē klūdzi'l. Lēwī'tsēs p'lē'wūmp. Lā'ēlaē x'ō'x'wīdxēs l!ā'l!axamēda ts!edā'q. Lā'ēlaē yā'x'wītsa k-ā'ts!enā'q lā'xēs p!ēlp!ēl- 30 wū'mp. K'lē's!at!a āx'ē'deq. Lā'ēlaē ēnē'k'ē lā'ēwūnemasa ts!ēdā'q: "Lā'xlendā'xwa k-ā'ts!ēnaqēx. Hē'g'aem q!ā'lēladzōxs 30 ts!ā'sē'waēx, yīxs hē'ēx g'wē'x'idayu ā'ēma."—"Ō'ēmiswī't!a axa', ā'ēm! la's l!x'lawīlxsen wa'x'ēx ts!ā'yōl," ēnē'x'ēlaēda ts!edā'q. Lā'ēlaē ts!exlā'lax'īdes lā'xa lēgwī'l. Lā'ēlaē x'ī'x'ēd ēnā'xwēda k-ā'ts!enāq. Lā'ēlaēda ts!ē'daq lē'nemap'l!x'ēidxa k-ā'ts!ēnaxs la'ē. klūmk'lūmē'l!g'ig'ax'īdēda k-ā'ts!ēnaxdē. Lae'm yā'l!owēda ts!ē- 35 daqxa k-ā'ts!ēnaq.

- 37 Then the woman was pregnant, and gave birth to a child. | The child she had borne was a boy. For a long time the woman staid in the house; | then she longed for her father and her mother. "Let us || see the grandparents of your master!" said the woman. "Let | us go!" said the man. Then they went out to go to their | house. They entered the house. The mother of the woman saw her | child. "Oh, oh, oh!" said the mother of the woman. "Welcome, | my
45 treasure! Now take pity on your slaves, for what || can surpass our need of sympathy? Welcome! | Bring your child, that I may carry it in my arms." | Then the woman put her child in her arms, and | the mother of the woman carried it. She looked the child in the face. "What | should there be? Its eyes were holes, its face was a
50 little green, and moss was on the side of its face. || Then the woman said, "Ah!" and threw away the child. | "What is the matter with this child? Confound it [indeed, you begin to be dead in the house!]" | said on her part the mother of the (woman). "Don't speak about me in vain anxiously, | that I should come again (and that you should) see me. I just had pity on you; | therefore I came and tried
55 to get to you." Thus she said to her mother and her || father. Then the mother of the woman followed her. "Come, | take pity on me! Give me your child, that I may carry it."—"O my dear! I am | going back. I do not return to you at all. You have pushed aside | my child," the woman just said to her mother. | The mother of the

- 37 Lā'elāē bowē'x'widēda ts!edā'q. Lā'elāē mā'yul'ida. Begwā' nem'lat!a mā'yōlēmāsa ts!edā'q. Lā'elāē gā'lēda ts!edā'q. Lā'-
elāē ts!ix'ī'lē nā'qa'yas qaēs ōmp lē'wis ābe'mp. "Ladzā'x'ins
40 dō'x'wīdeq gāā'gēmpasōx g'ī'yaqōs," nē'x'elāēda ts!edā'q. "Wē'-
dzāx'ins," nē'x'elatlēda begwā'nem. Lā'elāē Lā'sta qa's lē lā'xēs
g'ōk". Lā'elāē laē'l. Lā'elāē dō'x'walelē ābe'mpasa ts!edā'qaxēs
xūnō'k". "Ō, ō, ō, ō," nē'x'elatlēda ābe'mpasa ts!edā'q, "gē'la-
k'as'la lō'gwa'ē. Lae'mk' wī'wōsilagag'as q!ā'q!Ek'ūgōs qa 'mā'-
45 sēsenu'x" lā ē'taga'wa'yasg'anu'x" wī'wōsila qag'anu'x". Gē'la-
k'as'la xūnō'k", gē'latsōs xūnō'kwaqōs qen q!al'ē'daenlaq."
Lā'elāē q!alā'masēda ts!edā'qasēs xūnō'k". Laem'la'wis q!al'ē'-
dēda ābe'mpasa ts!edā'q. Lā'elāē dō'qūmdxa g'inā'nem. 'mā'slē-
lawis? Kwā'lkūx'stōbida'wa, lē'nxembida'wa, p'lē'p'lētsenule-
50 māla. Lā'elāē "hā," nē'x'elāēda ts!edā'q, ts!ex'ē'dxa g'inā'nem.
"mā'dzōx gwā'lāasaxsa g'inā'nemx. Ladzā'mas lē'lēlā'g'ilīla,"
nē'x'elat!a ābe'mpasa g'inā'nem. "Gwā'las wūl'ē'm lē'lwīq'lālaen
ēs wāl qen g'ā'xē ē'tlēd dō'x'walela g'ā'xen. Ā'mēx'deg'in wāx'
wā'sōs g'ā'xēlden wāx' lā'x'da'xōl," nē'x'elāēxēs ābe'mp lē'wis
55 ōmp. Lā'elāē qā'tsemaēda ābe'mpasa ts!edā'q: "Gē'lag'a wā'-
x'ex, gē'tsōs xūnō'kwaqōs qen q!al'ē'daenlaq."—"Aadā, la'men
lāl aē'daaqal, ēs wāl qan la'ēn aē'daaq lōl, ē't!ēdadzā xē't!ē-
dexg'in xūnō'gūn," nē'x'elat!a ā'emxēs ābe'mpēda ts!edā'q.

woman cried in vain. The woman just started to go || to her husband, to the ghosts. There | she staid. She did not come back. That is the house of the ghosts. That is | the end. |

The Soul of Man.—Now I shall talk | about what the shamans and 1 twins, those who are born two | of one mother, say. This is what is referred to as Salmon twin. | I shall talk about this first, because she talked frankly || about the soul of twin male and | female, for a 5 woman who was called Yāyaxūyēga talked very openly about it. | She had a large scar high up between her | breasts. I asked her how she was hurt, and she just laughed. | She said to me, "Don't you know? I am a Salmon child, || and my sweetheart is the man who 10 was born with me as twin | from the same mother. What you ask about is a spear-mark on me, | made when we were going up the river when I was a sockeye-salmon. | The spear of the one who speared me broke off. And then I went home to our house (where I lived) with | Māēsila (guardian of salmon). Our souls always walk about among you || in your villages, but you don't see | us, for we are only souls. 15 Then I | asked my sweetheart Māmenlayē^e, who was an olachen, to | leave (with me) our tribe, because they were talking about my having | Māmenlayē^e for my lover; therefore we entered || our pre- 20

Q!wā'sael wā'x'ē abe'mpasa ts!edā'q. Â'em^elawis qā's^eidēdā ts!edā'q qa's lā lā'xēs lā'wūnem, lae'm lā'xa lā'ēlēnōx^u. Lae'm 60 xek'la', k'lēs aē'daaq. Hē'em la g'ō'kūlōtsēda lā'ēlēnox^u. Lae'm q!ūlba'.

The Soul of Man (Bex^eūnēsa begwānemē).—La^emen gwāgwēx's- 1 ēlāl lāx wāldemasa pāxala ʔē^ewa yikwī^elemēxa ma'lōkwās māyōʔēmasēs ābemp. Wā, hēem gweyō l!āl!ayadza^eya yikwī^elemē. Hēden lāg'ila hē g'il gwāgwēx's^ealasē, yixs xēnlelaē q!wēq!ūlk'!ālaxs gwāgwēx's^ealaē lāxa bex^eūna^eyasa yikwī^elemē begwānema lō^ema 5 ts!edāqē, yixs hāē xēnlela q!wēq!ūlk'!alēda ts!edāqēxa ʔēgadās Yāyaxūyēga, yixs lēxaēda q!ēta lāx āwāgawa^eyas ēk'anā^eyas dzēdzāmās. La^emēsen wūlāq lāx yilgwasasēs; ā^emēsē dāl^eida. Wā, lā 'nēk'a g'āxen: "K'oslas k'lēs q!ālelaxg'in l!āl!ayadza^eyēk' ʔē^ewen wālelaxen bex^ek'!ōtagawa^eyēx lāxenu^ex^u yikwī^elemēg'ase- 10 nu^ex^u lāx ābempa. Wā, yū^emaōs wūlāse^ewaqōs sek'ayōx g'āxen-laxg'anu^ex^u lāq ts!elx'a lāxa 'wā lāxen melēk'ik'. Wā, lā āl^edē ināsasa sex^eidē g'āxen. Â^emēsen la nā^enak' lāxenu^ex^u g'ōkwē ʔō^e Māēsila. Wā, hēmenala^emēsenu^ex^u g'āx g'īg'ēlgēxg'anu^ex^u bēbexūnē lax^eda^exōl lāxōs g'īg'ōx^edemsēx. Wā, las k'lēs dōqūla 15 g'āxenu^ex^u qaxg'anu^ex^u 'nāxwa^emēk' bex^eūna^eya. Wā, hē^emēsen la āxk'!ālaxsen wālelax lāxōx Māmenlaya^eyē, yix dzāxūnaē qenu^ex^u g'āxē bāsenu^ex^u g'ōkwūlotaxs xēnlelaē dentelasenu^ex^u wālālaēna^eyē ʔē^ewōx Māmenlaya^e. Wā, hē^emēsenu^ex^u g'āxēla lak'!aē-

21 tended mother, Laēlas, and therefore | we just call her by that name." Thus said Yāxūyēga. |

Then I questioned her, because she said that all the souls of | twins went back to the village of Māēsila at the outer edge of our world, | and therefore I asked her, "Is that the only place where the souls of ||
25 men go, to Māēsila?" Thus I said to her. Then she said, "The | village of Ēalex^usiwalis, who is referred to by us as killer-whale, is not far away. The | sea-hunters go there; for the souls of the sea-hunters come from | Ēalex^usiwalis, whom we call killer-whale. |
30 When the souls get tired, they go home || to the village of Ēalex^usiwalis. Then | the man, the owner of the hunter's soul, does not live long when he goes home, and he dies, | for he is not strong when his soul does not hold together | his body. Now watch my lover Māmenlayē^e, | who came with me when we escaped from our ||
35 parents, when they talked too much about our | being lovers, for he says that he is going home, and that his | soul has already gone to the souls of the Salmon, when they die in the rivers after | spawning. And when they die, their souls go home | to the outside of our world.
40 Now Māmenlayē^e || has never any strength, for he is sleeping all the time. | He has no happiness." Then I asked Yāxūyēga | why the

20 dzendxōx lāqenu^x ābēmpbōlaxōx Laēlasēx. Hē^emenu^x lāg'ila āem lēqelas lēgēmasōx," ēnēk'ē Yāxūyēga.

Wā, len wūlāq qaxs ēnēk'aaqēxs wī^ela^emaē aēdaaqē bēx^eūna^eyasa l'āl'ayadza^{yē} lāx g'ōkūlasasa Māēsila lāx l'āsōdēsasens ēnālax. Wā, hē^emēsen lāg'ila wūlāq: "Lēx'a^emaē lāatsa bēx^eūna^eyasa be-
25 gwānemē Māēsila?" ēnēk'enlaq. Wā, lā ēnēk'a yīxs k'lēsaē qwēsaē g'ōkūlasasa Ēalex^usiwalisxens gwe^eyowē māx^eēnox^u. Wā, hēem lā^enā^ekū^elatsa bēx^eūna^eyasa ēs^eālēwinoxwē, qaxs hē^emaē g'āya^enā^ekūlē bēx^eūna^eyasa ēs^eālēwinoxwa Ēalex^usiwalisēxens gwe^eyowē māx^eēnoxwa. Wā, g'īl^emēsē wīsq'ēx^eīdēxs yāē lōx lāē nā^enakwē bēx-
30 ūna^eyas lāx g'ōkūlasas Ēalex^usiwalis. Wā, k'lēstlē gāla q'lūlēda begwānemēxa ālēwinoxwē bēx^eūnēnu^xsa la nā^enakwa lāē wīk'lēxēda, qaxs k'lēsaē lāxwa^eya qāēs bēx^eūna^eyaxs k'lēsaē la āxāla lāx ōk'wina^eyas. Wā, laems dōqūlatxen walelax yīxōx Māmenlaya^eyēx, yīxen ēnemōkwaxg'īn g'āxaōlg'anu^x āwēqwāsenu^x
35 g'īg'aōlnokwa, yīxs lāē lōmax^eīd gwāgwēx^esāla g'āxenu^x lāxenu^x wālālaēna^eyē, yīxs ēnēk'aēx, laem lāl nā^ena^xlē, lē^emaēs bēx^eūna^eya lānewēx bēbēx^eūna^eyasa k'ōk'ūtēlāx lāē lēlē^e lāxa wāxs lāē xwēla^ewa. Wā, g'īl^emēsē wī^ela lēlē^elx^s lāē wī^ela nā^enakwē bēbēx^eūna^eyē lāx l'āsōdēsasens ēnālax. Wā, la^emēsōx Māmenlaya^eyēx
40 la hēwāxaem lā lalo^xwīda, yīxs ā^emaēx la hēmena^eem la mēxa; k'lē^s la ēk'lēxēdaēnoxwa." Wā, len wūlāx Yāxūyēga lāx

heart of him to whom she referred as her lover was bad. She only 42
laughed | and said, "His heart is bad, because I am married to |
'māx^umewēs." Thus she said. Then Yāyaxūyēga said, "We are
always || walking along with the souls of the Salmon in the night. | 45
for they are all human beings." Thus she said. Then I asked her
about | the seat of the soul of the Salmon, and also of man. | She
laughed again and said, "Why, don't you | know? It always sits
on the head, and the || souls of the Salmon also sit on the heads; but it 50
is different with the souls of the sea-hunters. | They immediately go
into their killer-whale masks, | and they go hunting seals." |

Then I questioned her again, and I said to her, "Go on, tell me,
now, | that I may believe that you really know what you are talking
about. What || becomes of our souls when we sleep in the night? 55
Doesn't the soul also go to | sleep?" Thus I said to her. Then she
laughed again and said, "You are a | foolish man, really you are
foolish that you think the soul | of man, and of woman, goes to sleep.
No, the soul never | goes to sleep at night, nor in the day. In the
day it stays together || with us, and keeps watch over us. But when 60
night comes, and we go to sleep, | then our soul immediately leaves
us, and goes to a distant | land. And then we dream of the place to
which our soul goes, | and what it is doing. Now the person is not
dead when he sleeps, | only he has no strength when he is asleep, for

ʼyāgʼimas nāqʼayas gweʼyās wālelēš weqʼwa. Âʼimesē dālʼida. Wā, 42
lā ʼnēkʼa: "Hēemʼel ʼyāgʼimsōx nāqʼayasōxgūn lāk lāʼwadesōx
ʼmāx^umewēsax", ʼnēkʼōx. Wā, laem ʼnēkʼē Yāyaxūyēgaxgʼins
hēmenalaʼmēgʼins qāqesāla ʼḷewa beḡʼūnaʼyasa kʼlōkʼlūtelaḡa ḡāga- 45
nolē qaxs ʼnāxwaʼmaē bēbegwānema," ʼnēkʼē. Wā, laen wūlāq
lāx kʼlālaasas beḡʼūnaʼyasa kʼlōkʼlūtela ʼlōmensaxgʼins bēbe-
gwānemēkʼ. Wā, lāxaē dālʼida. Wā, lā ʼnēkʼa: "Kʼōslas kʼlēs
qʼlālelaa? yōmaas kʼlāwēns ōxlāʼyēx. Wā, lāxaē hēem kʼlāwē
beḡʼūnaʼyasa kʼlōkʼlūtēlē ōxlāʼyas. Wā, lāla ōḡūqāḡaxa beḡʼūna- 50
ʼyasa ēšʼālēwinoxwē, yīxs āʼmaē hēxʼidaem lātsʼlā lāxēs māxemlē
qʼas lā ālēxwaxa mēgwātē.

Wā, lāxaen ētʼlēd wūlāq. Wā, len ʼnēkʼeq: "Wēgʼa ḡwāsʼidex
qen ōqʼlūsʼidaōl, ālaem qʼlālelaxōš wāldemiʼlālagʼlilēx. Wāʼens
beḡʼūnaʼyēx, yīxgʼins lāgʼins mēxʼēdxa ḡanolē kʼlēsaē ōḡwaqaem 55
mēxaa," ʼnēkʼenlaq. Wā, lāxaē dālʼida. Wā, lā ʼnēkʼa: "Yūlaxs
nenōlāēx begwānema, ālas nenōlō, yīxs ʼnēkʼaxenqōsaq mēxʼēno-
xwa beḡʼūnaʼyasa begwānemē ʼḷewa tsʼlēdāqē. Kʼlē; yīxs kʼlēsaē
mēxʼēnoxwa beḡʼūnaʼyaxa ḡanolē ʼḷewa ʼnāla, xa ʼnāla lā qʼlapʼlēxʼsā
ʼḷewens qāēs qʼlāqʼalalaē ḡāxens, wāxʼē ḡanolʼida lāgʼins mēxʼēda, 60
wā, hēxʼidaʼmēsens beḡʼūnaʼyē bāwens qʼas lā lāxa qwēsāla
āwinaḡwisa. Wā, hēʼmēsens ḡāx mēxaʼyē lālālasasens beḡʼūnaʼyē
ʼḷewis ḡwēḡilasē. Wā, laem kʼlēs ʼlēʼlēda begwānemaxs mēxaē.
La āem kʼlēas lā lāxwēs, yīxs mēxaē qaxs laē qʼlānēʼstēs beḡʼūnaʼyē.

- 65 his soul goes traveling about; || and when it is near day, the soul comes back again and | sits on top of the head of the man. Then the man awakes | and gets up. If the soul of a man who is asleep goes too far away | and comes not back again, the man remains in bed |
- 70 asleep and is dead. The time when this happens is when the || soul goes to another man and makes a mistake." | Then I questioned her: "Where do the souls of | all those who are not twins and who are not sea-hunters go,—those of the common | people? Where do the souls go when the owner of the soul dies?" Thus | I said to her. Then
- 75 Yāyax^{yēga} became angry and said, || "Don't they always stay in the village not very far from the other end | of the village? and don't they come walking about at night?" | Then she said, "I shall stop answering your questions. | It occurs to my mind that I have been the cause of anger for the Salmon and of the souls of the | dead ones,
- 80 because I talk about it. I think they will come || to get me now and take me home." Then I said, "Are you going to die? and do you say for that reason | that you will go home?" Thus I said to her. Then she cried, | and she said, "Indeed, I have done harm to myself, because I talked to you, | for I have divulged the ways of the | Salmon
- 85 people." Now I was really in her disfavor, and she was || really crying. Then I left her. |

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- 65 Wā, g'ilēmēsē ēx'āla 'nāx'idēxs g'āxaē aēdaaqēda bēx'ūna'yē qa's lā klwaxLālabēndxa begwānemē. Wā, hēx'ida'mēsē ts!ex'īdēda begwānemē, qa's lāx'widē; wāx'ē qwāqwēs'gilak'ina bēx'ūna'yasa begwānemāxs mēxaē yīxs k'lēsaē g'āx aēdaaqa. Wā, la'mē xek'laēl mēxēda begwānemē, laem lēla. Hēm hēx'dēms gwēx'idē bē
- 70 x'una'yas, yīxs laē lāxa ōgū'lāmē begwānema, yīxs lēxlēk'ēlsaē, yīxs hēē gwēx'idē." Wā, lāxaen wūlāq lāx laasasa bēx'ūna'yasa 'nāxwaxa k'lēse l'lāl'ayadza'ya lē'wa k'lēse ālēwinoxwaxa bāxūsē begwānema, 'wīstē bēx'ūna'yas, yīxs laē lēlē bēx'ūnēnōkwas, 'nēk'ēnlaq. Wā, la'mē lāwas'ida yīx Yāyaxūyēga. Wā, lā 'nēk'a:
- 75 "Ēsaēla hēmenala hē g'ōkūlēda k'lēse ālaem qwēsala lāx āpsbalasasa g'ōkūla. Wā, hē'mis g'āx q'lūnemē'stelēsa gāgānōlē. Wā, lā 'nēk'a: "La'men gwāl nā'naxmēxēs walīlālasē'wōs. La'mēg'in melx'walelaxg'in ts!engūmēl'gasa k'ōk'lūtela lē'wōx bēx'ūna'yaxsa lā lēlēlaxg'in lāk' gwāgwēx'sāla lāq; lāx'es'mēg'in g'āxl
- 80 dasōl qen lā nā'nakwa." Wā, lāxaen 'nēk'a: "La'mas lē'lā lāg'ilaōs 'nēk'exs lemaēx lāl nā'nax^ul," 'nēk'ēnlaq. Wā, la'mē q'lwā-g'a'la. Wā, lā 'nēka: Qāl, la'men q'lūlēx'st!ēqa qaen gwēk'lē-g'alasē lāl, qaxg'in lāk' bāx'ūs'idamasxenu'x^u gwēx'sdēmaxg'anu'x^u l'lāl'ayadza'yēk'." Wā, la'mē ālax'id wānēx'idēn. La'mē
- 85 ālax'id q'lwāsa. Wā la'men bās lāxēq.

Now her brother Māmenlayē^e, to whom Yāyaxūyēga | referred 86
as her lover, was asleep all the time. He was depressed; | and his
father Yāqal^eenāla went up to the roof of his house, | and he called
Māmenlayē^e to go up and help him. || Immediately Māmenlayayē 90
went up to the roof of his house; | and when he just reached the place
where his father Yāqal^eenāla was, his foot slipped, | and he fell
through the roof of the house, and he was | killed. Then Yāyaxūyēga
said that his soul had | gone home long ago. Not long after this
Yāyaxūyēga || also died. This was all what the | one said who 95
spoke openly about those born from the Salmon. |

I forgot one thing. When I asked the Salmon woman Yāyaxū-
yēga | what the soul of man was, whether it is large | or small, she
said, "Don't you see your shadow on the || ground when the sun is 100
shining? That is just like the soul. When | the soul wishes to sit
where it is always seated, | on our head, then it is small. In the
day time it is small, | but when we are asleep, it is big, when it trav-
els about where it is going." |

And Yāyaxūyēga said also this to her mother Laēlas. || There were 5
three elder sisters of Yāyaxūyēga. She called her | mother to come
and sit down on her bed, and she said to her, | "You and your hus-
band are very bad, for you do not know how | to take care of us.

Wā, laem ā^emē weq!wāsē Māmenlaya^eyē, yix gwe^eyās Yāyaxū- 86
yēga wālala āem hēmenalaem mēxa. Wā, laem xūlsē nāqa^eyas. .
Wā, lā ōmpas, yix Yāqal^eenāla lāg^eās lāx ōgwāsasēs g^eōkwē. Wā,
lā lē^elāx Māmenlaya^eyē qa lās lāg^eustā qa g^eīwalisēq. Wā, hēx-
īda^emēsē Māmenlaya^eyē la lāg^eustā lāxa sālāsēs g^eōkwē. Wā, 90
hē^emis ālēs lāg^eaa lāx āxāsasēs ōmpē Yāqal^eenāla laasē tsūx^eelelē
g^eōgū^eyās. Wā, la^emē tēxsā lāxa sālāsēs g^eōkwē. La^emē
hēba^eya. Wā, ā^emēsē ^enēk^eē Yāyaxūyēga q!ēyōl^eīdē la nā^ena-
kwē bēx^eūnā^eyasōx. Wā, k^e!ēst^ela qwēsēg^ea^eyē Yāyaxūyēga
laaxat! ōgwaqa wik^e!ēx^eēda. Wā, laem ^ewīlē wāldemī^elālasa 95
nemōx^emē g^eāx q!wēq!lūlk^e!ālasa ^enāxwa lāl!ayadza^eya.

G^eaxōlēn l!lēwesōgwa, yixg^eīn lak^ewūlaxa l!lālayadza^eyē Yāya-
xūyēga lāx g^ewēx^esdemas bēx^eūna^eyasa begwānemē lō^e ^ewālas
lō^e emā. Wā, lā ^enēk^ea: "Ēsas dōqūlaxēs g^eāgomasōs lāxa āwī-
nak!ūsaxs l!ēselāē. Wā, hēem gwēx^esa bēx^eūna^eyē. Wā, g^eīl^emēsē 100
^enēk^eēda bēx^eūna^eyē qa^es lā k^ewāla lāxēs hēmenāla^emēx k^ewālaasens
ōxlā^eyēx lā āmābidō^e la. Wā, hēem āmāx^eīdex^eemsēxs ^enālaē.
Wā, g^eīl^emēsens mēxa laē ^ewālasīda yīxs laē q!ēnē^esta lāxēs lālālasē."

Wā, hē^emisē wāldemas Yāyaxūyēga lāxēs ābēmpē Laēlasē,
yīxs yūdukwaē ts!ēdaqē ^enō^enelas Yāyaxūyēga. Wā, lā lē^elāxēs 5
ābēmpē qa g^eāxēs k^ewāg^ealil lāx qelgwīlasas. Wā, lā ^enēk^eēq:
"Lōmas ^eyaēx^esema lē^ewōs lā^ewūnemaqōs, yīxs ^eyāg^eīlwataaqōs lāx
aēk^eila g^eāxenu^ex^e. Wā, la^emēsen lāl nā^enak^e qenlō ^ewīlōlxōx

Now I shall go home, and take the | souls of my elder sisters.”
 110 Thus she said. It was only three || days since the time when Yāyaxū-
 yēga had said so to her mother when she died; | and it was not one
 winter when her | three elder sisters died, and their parents soon
 followed them. | That is all to be said about this. |

1 Now I shall talk about what is said by the shaman, about the |
 soul of man, by the great shaman Qāsnomalas. That is | his name as
 a shaman, as a | chief of the numaym Sisenl!ē of the Nāk!wax'da'x^u
 5 his name is G'ēx'sēstālisēmē. || When Lānax'lanag'ek^u, the princess
 of Ts'lāgeyos, was very sick, | her grave-box had already been made,
 and they were about to wrap up her body. I was with the | Nāk!wax'-
 da'x^u, having been invited. When night came, the | shaman Qās-
 nomalas was asked to go and feel for the sickness. | He went and sat
 10 down on the floor towards the fire from the woman. || First he felt of
 the top of her head, and he had not felt for a long time, | when the
 shaman said, “She has no soul, it flew away long ago. | Go on, clear
 your house that my tribe the Nāk!wax'da'x^u may come, | and I shall
 try to get back her soul. Now get | four kinds of sweet food, and
 15 also four pretty dishes, || and put the sweet food into them, and also
 some clothing of this | sick one; and none of the young women shall

bēbex'ūna'yaxsen 'nōn'elax," 'nēx'laē. Wā, ā'mēsē yūdux'p!en-
 110 xwa's 'nālē 'nēx'demas Yāyaxūyēga lāxēs ābempdāxs laē wik'!ex-
 'ida. Wā, k'lēst!a 'nemxēxē ts'lāwenx laē 'wīwela wik'!ex'idēs
 yūdukwē 'nō'nēla. Wā, ā'mēsē hēlewīg'ayē g'īg'aōlnokwasēq. Wā,
 laēm lāba wāldemas lāxēq.

1 Wā, la'mēsen gwāgwēx'sālāl lāx wāldemasa pāxāla qaēda bēx'ū-
 na'yasa begwānemē, yixa 'wālasdā pāxālē Qāsnomalas. Wā, hēm
 lēgēms lāxēs pexēna'yē. Wā, lā lēgades G'ēxsēstālisēma'yē lāxēs
 g'īgēma'yasa ne'mēmotasa Sisenl!ē lāxa Nāk!wax'da'xwē. Wā,
 5 lā ālak'lāla ts!ex'q!ē Lānax'lanag'ekwē k'lēdēlas Ts'lāgeyosē, yixs
 lē'maē gwālālē deg'atslē lē'wēs q!anēbemlē. Wā, la'mēsen g'īgēxa
 Nāk!wax'da'xwē yixs lēlēlakwāē. Wā, g'il'mēsē gānol'ida laē āx-
 k'lālasē'wēda pāxālē Qāsnomalasē qa's lā plēx'wīdxa ts!ex'qa. Wā,
 la'mēsē qa's lā k!wāgalīd lāx l'āsalīdasa ts!ex'q!a ts!ēdāqa. Wā,
 10 hē'mis g'il plēx'witsō'sē ōxlā'yas. Wā, k'lēst!ē gēg'ilīl plēxwaqēxs
 laē 'nēk'ēda pāxāla: “K'leāsē bēx'ūna'yasōx; geyōl'idē la p!ēl'ida.
 Wāga ēx'wēdēxs g'ōkwaqōs qa g'āxlag'isen g'ōkūlōtaxa Nāk!wax'-
 da'xwa qen wāg'i lālolax bēx'ūna'yasōx. Wā, laēms lālōl'alex
 mōxwīdālā ēx'p!aēma hā'ma'ya; hē'misē mowēxlā ēsek' ha'maats'lā
 15 qa g'ēts!ewatsa ēx'p!aēma hā'ma'ya. Wā, hē'misē gwēlgwālasōxda
 ts!ex'q!āx. Wā, lāl k'leās g'āxltsa ēalostāgasē ts!ēdaqa qō ēxenta-

come, because they might be menstruating," | said the shaman. 17
 Now I heard what he said, | for I went with him, because he is the
 uncle of my wife. Now we | went out of the house, and then the
 house was cleared out; and || after the house had been cleared 20
 out, they walked and called all the grown-up | men of the Ġōsg'i-
 muḡ^u, and the Nāk!wax'da^x^u, and also | the grown-up women.
 But Qāsnomalas did not want the young | men and the young women
 to come as spectators, because they are | careless, being lovers or
 menstruating, for their exhalation would make the sick woman
 worse, || according to the saying of the Indians, who say that the 25
 sick one gets at once worse | when a menstruating woman comes near
 a sick person. That | is called by the Indians "to steam the sick
 one," when a menstruating woman goes to see her | sick relatives;
 and therefore the relatives of the | sick one do not want the sick one
 to be seen. And also they do not allow young people || who are just 30
 married to see the sick one, because they | believe that they are
 always in bed together, and that is the same as | menstruation.
 Their exhalation is bad for the sick one. | And if the sick one dies, |
 the Indians say that he has been affected by the exhalation. If a
 young woman goes || to see him, or a young man goes to see the sick 35
 one, they | often find a recently used napkin of a menstruating woman
 behind the | taboo house of the sick woman. |

laxō," ēnēk'ēda pāxāla. Wā, la^ēmen ēwī^ēlaem wūlelax wāldemas 17
 qaxg'in la^ēmēk' lāg'ēq qaxs q!lūlēyaasg'in genēm^k. Wā, la^ēmenu^x^u
 hōqūwels lāxa g'ōkwē. Wā, lē ēkwase^ēwēda g'ōkwē. Wā, g'ilēmēsē
 gwāl ēkwāxa g'ōkwē, lāasē qās'idēda la lē^ēlāla^xā ēālak'!enē 20
 bēbegwānemasa Ġōsg'imuxwē lē^ēwa Nāk!wax'da^x^u. Wā, hē^ēmisa
 ālak'!enē ts'lēdaqs qaxs k'!ēsaē Qāsnomalasē hēlq!ālaq lāda ēalo-
 stāwē hā^ēyāla lē^ēwa ealostāgasē ts'lēdaq la x'īts!ax'ila qaxs k'!ēsaē
 q!ēq!ag'ilālēda wēwālāla lē^ēwa ēxenta qō lālax k'!āl'idxa ts!EX'q!a 25
 ts!ēdāq lāx wāldemasa bāk'lumē, yīxs ēnēk'aaqēxs hēx'ida^ēmaē xenl-
 ēidēda ts!EX'q!āxs laē nēxwāx'ēidēda ēxenta ts!ēdāqxa ts!EX'q!a.
 Hēem gwe^ēyāsa bāk'lumē k'!āl'idxa ts!EX'q!a, yīxa ēxentaxs laē
 dōqwaxēs lēlēlālāx ts!EX'qaē. Wā, hē^ēmis lāg'ilasa lēlēlālāsa
 ts!EX'q!a k'!ēs hēlq!ālaq la dōqwase^ēwēs ts!EX'q!a. Wā, hēemxat!
 k'!ēs hēlq!olem la dōqwaxa ts!EX'q!axa g'ēgilgowē elōstā hā^ēya- 30
 sek'āla qaxs k'ōdelāē k'!ēs gwāl nēxwāla lāxēs g'aēlasē, yīxs ēnemā-
 x'is^ēmaēda nēxwāla lē^ēwa ēxenta ēyāx'sem qaēda ts!EX'q!a yīxs k'!al-
 ēēdaaq. Wā, hē^ēmaasēxs laē wīk'!EX'ēidēda ts!EX'q!ax'dē lā hēx'-
 ēidaem ēnēk'ēda bāk'lumaqēxs k'!a^ēlkwaē yīsa alōstāgas ts!ēdāq la
 dōqwaq lōxs alōstāēda begwānemē la dōqwaxa ts!EX'q!a, yīxs 35
 q!ūnalāē q!āse^ēwēda alōmasē ēdēmsa ēxenta dzems lāx ālanā^ēyasa
 hosē ts!EX'q!aats'lēsa ts!EX'q!a ts!ēdāq.

When all the Gōsg'imux^u and the Nāk!wax'da^x had gone in, |
 40 they went and sat down in the rear of the large house. Then || a
 long narrow board was taken and was put down in the rear | of the
 house between two rows of men who sat facing each other.¹ | Then
 many batons were taken and | given to the Gōsg'imux^u and the
 Nāk!wax'da^x. | After this had been done, eagle-down was taken and
 45 was put on || the two rows of men who sat facing each other in the
 rear | of the house. When this was done, the sick woman was taken
 and | was placed on a new mat which was spread in front of the |
 outer row of men in the rear of the house. | The shamans of the
 50 Nāk!wax'da^x gave them instructions what to do; || for the Gōsg'i-
 mux^u did not know what would be done by the | Nāk!wax'da^x for
 the great shaman Qāsnomalas. As soon as | everything was ready,
 they all beat fast time together, all those who beat time for the |
 shaman; and they had not beaten time long, before they stopped. |
 Four times this was done. When they stopped beating fast time the
 55 last time, || the shaman Qāsnomalas came in carrying his rattle. |
 Then he stood on the floor inside of the door of the house. He did
 not | make any noise. He only looked at the sick woman. Then he |
 said, "Come, L!ēmēlxālag'ilis,—and you K'enxwalayugwa,—and you |
 60 'nāx'nag'em—and you Q!wālx'ilayugwa, for I pray you to help || me.

38 Wā, g'il'mēsē 'wīlaēlēda Gōsg'imuxwē Lē'wa Nāk!wax'da^xwē
 laas hā'staēm k!wālēda ōgwiwalilasa 'wālasē g'ōkwa. Wā, la'mē
 40 āx'ētse^{wē} wēda g'il'ta ts!ēq!a saōkwa qa's lā pax'alilem lāxa ōgwiwa-
 lilasa g'ōkwē, lāx awāgawa'yasa k'imk'eqegēmlilā matls!agū'nakūla
 bēbegwānema. Wā, lā āx'ētse^{wē} wēda q!lēnemē t!ēt!emyayuwa qa's lā
 ts!āwaēselayu lāxa Gōsg'imuxwē Lē'wa Nāk!wax'da^xwē. Wā, g'il-
 'mēsē gwāla lā āx'ētse^{wē} wē qemxwāsa kwēkwē qa's lā qemxwidayu
 45 lāxa k'imk'eqegēmlilē matls!agū'nakūla bēbegwānem lāxa ōgwiwa-
 walilasa g'ōkwē. Wā, lē āx'ētse^{wē} wēda ts!ex'qa ts!edāqa qa's
 g'āxē qelgūdzōlilem lāxa ts!ex'asē lē'wa'ya Lēbēl lāx L!āsālilasa
 L!āsex'idālilēsa bēbegwānemē lāxa ōgwiwalilasa g'ōkwē. Wā,
 la'mē hēx'sūma pēpāxālāsa Nāk!wax'da^xwē aaxsilax gwēgwālag'i-
 50 lilasas qaxs k'lēsaē q!lēlēda Gōsg'imuxwē lāx gwāyilālasasa Nā-
 k!wax'da^xwē qaēda 'wālasē pāxālāē Qāsnomalasē. Wā, g'il'mēsē
 'wīla gwālala laasē 'nemāx'id lēxedzōdēda 'nāxwa Lēxemēlxa
 pāxāla. Wā, k'lēst!ē gēg'ililā lēxedzā'yaxs laē 'nemāx'id gwāla.
 Wā, lā mōp!ena hē gwēx'idē. Wā, g'il'mēsē gwāl lēxedzāya elx-
 55 la'yē g'axaasē g'āxēlēda pāxāla, yix Qāsnomalasē dālxāxēs yadenē.
 Wā, lā lāx'ūlil lāx āwīlēlāsa t!ex'ilāsa g'ōkwē. Laem k'lēās
 gwēk'!ālats; laem āem dōqwalaxa ts!ex'q!a ts!edāqē. Wā, lā
 'nēka: "Gēla L!ēmēlxālag'ilis, sō'mēts K'enxwalayugwa, sō'mēts
 'nāx'nag'em, wā sō'mēts Q!wālx'ilayugwa, qa's wāxaōs g'īwāla

¹ On each side of the long narrow board.

You are not prostitutes." Thus he said to them. Immediately | 60
 the four women went to where he was standing. Then Qāsnomalas
 asked for | red cedar-bark for neck-rings and for head-rings, and also
 for | eagle-down. Immediately they went and gave it to him, and |
 he gave it to each of the four women. When they all had || neck- 65
 rings of red cedar-bark and head-rings, the shaman | Qāsnomalas put
 eagle-down on the four women; | and as soon as he had done so, he
 separated the women, who had to go each | to one corner of the
 house. Now the women were standing there. | Then Qāsnomalas
 spoke again, and said, "Bring || the grave-box into which you were 70
 about to put her whom I shall bring back to life, and the wrapping in
 which you were about to wrap her, | if she had been taken by 'yāyak'-i-
 laḡa; for I can see her | soul, which I shall put back." Thus said the
 great shaman. Then | they put down the grave-box which was full
 of blankets, which were to have been wrapped around her | who was
 to be brought back to life by the great shaman. And he asked for ||
 some clothing of the sick woman who was to be brought back to life, | 75
 and for four dishes with sweet food. | All this was put down where
 he stood. Then he asked one of the | Nāk!wax'da^{xu}, another
 shaman, to come and break up the grave-box, | and to throw all on
 the fire in the middle of the soul-catching house. || Then the other 80
 shaman went carrying an ax and broke the | grave-box into pieces

g'āxen. Sō^{maas} k'lē^s lēlāsgasa," ē^{nēk}ēq. Wā, hē^xida^{mēsa} 60
 mōkwē ts'edāq lā lāx lāwilāsas. Wā, lā Qāsnomalas dāk'lā^{ax}
 lāḡekwa qa qēqenxawēs lō^s qa qēqax'emēs. Wā, hē^misē qām-
 xwāsa kwēkwē. Wā, hē^xida^{mēse} la ts'ēwē lāq. Wā, hē^mis la
 ts'ēwa^{nakūlas} lāxa mōkwē ts'ēdaqa. Wā, g'ilēmēsē wī^{la} la qēqen-
 xālaxa lāḡekwē lē^{wis} qēqex'ema^{yē}, laē hē^{ma} pāxāla, yix 65
 Qāsnomalas qemx'wītsa qemxwāsa kwēkwē lāxa mōkwē ts'ēdaqa.
 Wā, g'ilēmēsē gwāla laē gwēla^{līfasa} ts'ēdaqē qa lā^s ē^{nāl}ēmōkwāla
 lāx ēōnēgwīlasa g'ōkwē. Wā, la^{mē} lāx'lēwīlēda ts'ēdaqē. Wā,
 lā ēdzaqwa yāq'ēgrā^{lē} Qāsnomalas. Wā, lā ē^{nēk}ā: Gēlag'ax'i
 g'its'ē^{waslaxsdāsen} hēlī^{lālasō}lēx lō^s q'ē^{nēb}emlāxsdāsōx qaxō 70
 lā^{laxsde} lā^{lanems} 'yāyak'ilagā qaxg'in la^{mēk} dōqū^{laxōx} bēx-
 'īna^{yaxsen} hēlī^{lālasōlēx}," ē^{nēk}ēda wālasē pāxāla. Wā, g'āxē
 hāng'alīlema deg'atslē, la qōt'axa p!ē^{lxel}asgemēxa q'ē^{nēb}em-
 laxsdās hēlī^{lālasē}wāsa wālasē pāxāla. Wā, lā dāk'lā^{ax}
 g'āyōla lāx gwēl^{gwālāsēs} hēlī^{lālasē}wēxa ts'ēx'q!a ts'ēdāqa 75
 lē^{wa} mō^{la} g'its'lēwatsa ēx'p!āēma hā^{ma}ya. Wā, g'āxēmē
 wī^{la} āx'alē^{lem} lāx lāwilāsas. Wā, lā āxk'lā^{laxa} g'āyōlē lāxa
 Nāk!wax'da^{xwē} ōgū^{la} pāxāla qa g'āxēs tsōt^{se}x^sēndxa deg'atslē
 qa wī^{lēs} mō^xlā^{las} laxa laqawalī^{fasa} bābakwayo^{la}atslē g'ōkwa.
 Wā, la^{mēsa} ōgū^{la} pāxāla dālaxa sōbayō qa^s tsōt^{se}x^sēndēxa 80

81 which he threw on the fire in the middle of the house; he took the many | blankets that were to be wrapped around her, and threw them on the fire in the middle of the house. Two kinds of things | were put on the fire by the other shaman. Then he was asked by the great shaman to stand in the house. | And Qāsnomalas took the cloth-
 85 ing of the || sick woman, carried it as he was going around the fire in the middle of the | house, singing his sacred song and swinging his rattle, while all the | men were beating fast time. When he came to the place from which he had started, | he sang his sacred song and threw the clothes on the fire in the middle of the house. | Then he
 90 took the dish with the sweet food, and put it on the || fire in the middle of the house. Then he did the same with the others. They only | continued beating fast time, those who beat time for the great shaman Qāsnomalas; for | all the men are called time-beaters-for-the-shaman. | Then the time-beaters beat very fast time. Qāsnomalas | took the soul when many (souls) were waiting at the door for the
 95 clothes that were being burned up. || He would say, "You are another one!" | and let it go. After he had been doing so for a long time, he took hold, with his | right hand, of the soul of the sick woman. Then | the time-beaters of the shaman stopped beating fast time. Then | the other shaman who was standing there began to speak, and
 100 said, "Now let her who is being restored sit up, || that my friend may put her soul back into her." | Thus he said, and the shaman made the

81 deg'ats'lē qa's mox^ulālēs lāxa laqawalilē. Wā, lā āx^edxā q'lēnemē p!ēlxelāsgema qa's lēxlālēs lāxa laqawalilē. Wā, mā^elādāla^{mē} lāx^llanāsa ōgū^lla pāxāla. Wā, laem āxk^llālasō^e qa's hē^{mē} lāwīlē yīsa 'wālasē pāxāla. Wā, la Qāsnomalas dax^eidxa gwēlgwālāsa
 85 ts!EX^qlā ts!ēdaqa qa's dālēqēxs laē lā^estalilēlaxa laqawalilāsa g'ōkwē yālaqūla, yatelasēs yadenē, lāa^las Lēxedzāyēda 'nāxwa bēbegwānemxēs Lēxedzewē. Wā, g'il^{mēsē} lāg^aa lāxēs g'āg'ililāsē laē yālagwatewēxs laē lēxlālasa gwēlgwāla lāxa laqawalilē. Wā, lā
 90 dax^eidxa ha^mmaats'lē g'its!ewatsa ēx^plaomasē qa's k'ax^llendēs lāxa laqawalilē. Wā, la^{mē} 'wī^lla hē gwēx^eitsa waōkwē. Laem āem hāyōlis Lēxedzāyēda lālēxēmīlaxa 'wālas pāxālē Qāsnomalas qaxs, hē^mmaē lēgēmsa 'nāxwa bēbegwānemē lālēxēmīlaxa pāxāla. Wā
 la^{mē} ālax^eid Lēxedzōdēda lālēxēmīlē. Wā, la^{mē} Qāsnomalasē dax^eidxa bēx^eūna^yaxs g'āxaē q'lēnem g'āx ōlastē^{wēx} leqwilagⁱ-
 95 laxa gwēlgwāla. Wā, lana^{xwē} 'nēk'a: "ya, ōgū^lladzās qa's mex^eēdēq." Wā, lā gēg'ilil hē gwēg'ilē. Wā, la^{mē} dax^eitsēs hēlk^lo!ts!āna^{yē} lāxa bēx^eūna^yasa ts!EX^qla ts!ēdāqa. Wā, la^{mē} gwāl Lēxedzā^{yē}da lālēxēmīlaxa pāxāla. Wā, la^{mē} yāq!eg^alēda ōgū^lla pāxālaxa lāwīlē. Wā, lā 'nēk'a: "Wāg^ax'ōx k!wāg'alila
 100 hēlasē^{wēx} qa lālag'isg'en 'nemōkūk' āx^eālēlōdesg'a bēx^eūnēg'a-sōx," 'nēk'ē. Wā, hē^misa pāxāla la kw'lāg'alilaxa ts!EX^qla ts!ē-

sick woman sit up. | As soon as she sat up, the great shaman swung²
 his | rattle, and all the time-beaters beat time. Then the shaman |
 went towards her, opened his left hand, and the soul was sitting on
 it. || He rattled with his right hand; and as soon as he came | to the⁵
 sick woman, he gave his rattle to his friend the shaman, | who was
 holding up the sick woman. And he made the soul sit | on her head.
 For a long time he blew on the top of her head; | and when he finished
 blowing on it, he pressed the top of the head of the sick woman. ||
 Then he finished. He arose and spoke. He | said, "Now let our¹⁰
 sisters dance." Thus he said to the four | women who were to
 dance merrily, because he had recovered the soul of the one who had
 come back to life, | the one who had been walking with the spirits.
 Thus he said. Then he sang with | slow time-beating, and the time-
 beaters began to sing. || Now the four women danced and the | great¹⁵
 shaman also danced. As soon as the song ended, they finished. |
 Then they were paid by him with one hundred blankets, and one
 hundred | blankets were given to the time-beaters of the shaman.
 Then the woman came back to life | after this. That is all about
 this. ||

Now I saw Qāsnomalas, who was sitting on the ground | not far²⁰
 from the other end of the village of the Gōsg'imuxu at the | north end.
 He called me to come the day following, | after he had caught the
 soul of Lānax'lanag'ek". I went | and sat down near where he was

dāqa. Wā, g'il'mēsē k'wā'g'alila laas yat!ēdēda 'wālasē pāxālasēs²
 yadenē. Wā, lā 'nāxwa lēxedzōdēda lālēxēmīlē. Wā, la'mē gwā-
 yōlālēda pāxāla dālālēs gēm̄xōlts!āna'yē la k'wadzewēda bex'ūna-
 'yaq. Wā, lā yatelasēs hēlk'!ōtts!āna'yē. Wā, g'il'mēsē lā'gaa⁵
 lāxa ts!ex'q!a ts!ēdāqa laē ts!āsēs yadenē lāxēs 'nemōkwa pāxā-
 laxa la dālaxa ts!ex'q!a ts!ēdāqa. Wā, lā k'waxlālabentsa bex'ū-
 na'yē lāx ōxlā'fyas x'ōmsas. Wā, lā gēg'ilil pōxwax ōxlā'fyas. Wā,
 g'il'mēsē gwāl pōxwax laē lāxwax ōxlā'fya ts!ex'q!a ts!ēdāqa.
 Wā, la'mē gwāla. Wā, lā lāx'ūlila qa's yāq!eg'a'lē. Wā, lā¹⁰
 'nēk'a: "Wēg'ax'ins yex'wēda wīweq!wa," 'nēk'ēxa mōkwē ts!ē-
 dāqa qa'ns ēēk'!ēxsēle yexwax laē lālex bex'ūna'fya la q!ūlāx'ēi-
 dēda laemx'dē g'ig'ilgēxa hayalilagāsē, 'nēk'ēxs laē hēm dāqālasa
 neqāxalās t!emyasē. Wā, la'mē denx'idē lālēxēmīlāq. Wā,
 la'mē yex'widēda mōkwē ts!ēdaqa. Wā, lā ōgwaqa yex'wēda¹⁵
 'wālasē pāxāla. Wā, g'il'mēsē q!ūlbē q!ēmdemas laē gwāla. Wā,
 la'mē a'fyaō'sa lāk'!endē p!elxelasgema; wā, hēmisa lāk'!endē
 p!elxelasgēm hālagēmxa lēxēmīlaxa pāxāla. Wā, la'mē q!ūlēda
 ts!ēdāqē lāxēq. Wā, laem lāba lāxēq.

Wā, la'mēsēn dōqūlax Qāsnomalas, yixs 'nemōk!wasāē k!wās²⁰
 lāxa k'!ēsē qwēsala lāx āpsbalāsasa g'ōx'demsasa Gōsg'imuxwē lāxa
 gwābalasē. Wā, lā lēlāla g'āxen qen lā lāq lāxa la 'nāx'ēides
 lāx'demas lālex bex'ūna'fya lānax'lanag'ekwē. Wā, la'mēsēn

- 25 sitting on the ground, and he spoke first, || and said, "O son-in-law! What do you think about what we | were doing here last night?" Thus he said. I just listened to him, and I | replied to him. I said to him, "It was a great thing that you did, for | you broke the coffin of the one who would have been | not a little sick." Thus I said to
- 30 him. Then he laughed and said, || "That is not my wish, son-in-law. It is the supernatural power which told me to do | so, and the soul of the sick woman which I | saw flying about inside of the house. | Therefore I did so, and broke the coffin." Thus said the great | shaman. ||
- 35 Then I asked him about the soul, whether the soul is large or | small. He said, "O son-in-law! Did you not see | the soul last night, which came and sat on my hand? | It is the size of our thumb, when it shrinks and | becomes small; then I put the soul on top of
- 40 our || head, and it grows so that it is of the same size as our body, for | the body is the house of the soul, for the souls have no houses. | They just fly about day and night. | And the owner of the soul is their resting-place, and our body is their house. | Those who say that souls
- 45 have houses || in this world lie. They have no houses. They just | fly about our world. In the morning when it is nearly daylight, |

- k!wā'gāels lāxa mak'ālaem lāx k!wādzasas. Wā, hē'mis g'il yāq!E-
 25 g'ā'la. Wā, lā 'nēk'a: "ēya, negūmp, wālōs nāqā'yaqōs qaens gwē-
 gwālag'ililasax gānolē," 'nēk'ē. Wā, len āem hōlēlaq. Wā, len
 nā'ēnaxmēq. Wā, len 'nēk'ēq: "Lōma'ēmaasas gwēx'ēdaasōs, yīxs
 laaqōs 'nēk' qā's tsōtsōx'ūsendaōsaxa deg'atslē laxsdāsa k'lē'sē āem
 gwasē ts!ex'q!a," 'nēk'ēnlaq. Wā, lā dā'sida. Wā, lā 'nēk'a:
 30 "Wāli'lālawēsen, negūmp, hēmaasē 'nawalakwa 'nēk' qen hē gwē-
 x'ēidē. Wā, hē'misē bēx'ūna'yasa ts!ex'q!a ts!edāq'xg'in la'mēg'in
 dōqūlaqēxs g'āx'maē p!alī'lāla lāx āwīlēlāsa g'ōkwē. Wā, hē'mē-
 sen lāg'ila hē gwēx'ēid tsōtsōx'ūsendax deg'atslē," 'nēk'ēda 'wālasē
 pāxāla.
- 35 Wā, la'mēsen wūlāq lāxa bēx'ūna'yē wīx'sē 'wālas'ēmaē lō'
 emā'ya bēx'ūna'yē. Wā, lā 'nēk'a: "ēya, negūmp, ēsas dōqūlāxa
 bēx'ūna'yax gānolēxa g'āxē k!wādzōx'ūtslānend g'āxen, yīxs
 yū'maē 'wālasens qōmax'ts!āna'yēx, yīxs laē k'lēlwūtsenda qā's
 āmāx'ēidē lāg'in lāg'āalēlōts lāx bekwānokwas lāx ōxlā'yaxsens
 40 x'ōmsēx laē q!wax'ēda qā's lā yūem la 'wālasens ōk!wīna'yēx qaxs
 yū'maē g'ōx'sa bēx'ūna'yens ōk!wīna'yēx, qaxs k'lēāsāē g'ōx'sa
 bēx'ūna'yē yīxs ā'maē p!ēlēmē'stālaxōx 'nālax lē'wa gānolē.
 Wā, lā hēem x'ōyatsēs bēx'ūna'yēdē qaxg'ins nōgwamēk' g'ōx's
 yīxens ōk!wīna'yēx Wā, lā lēlk!wāēda 'nēk'ēq g'ōgwadēda bēx'ū-
 45 na'yē lāxa āwīnak!ūsē, yīxs k'lēāsāē g'ōkwa. La āem hēmenālaem
 p!ēlēmē'stāla lāxens 'nālax. Wā, g'ilēmēsē elāq 'nāx'ēidxa gālāxs

they come home to the owners of the souls. And then they tell | 47
 where they have been, and what they have seen where they have been
 all around our | world, and that is what we call dreams, the news that
 are told by the souls || when they come back to us." Sometimes the 50
 souls come back the wrong way, | when they return to the owner of
 the soul, and then the soul is hurt,—| when it comes quickly and goes
 in crosswise, or upside down, into the | body of the owner of the soul.
 Then the soul is not strong enough | to come out where it is held, and
 the man at once looks sick. || He is not strong. He does not die 55
 quickly, | but he asks a shaman to cure him, and to feel for his |
 sickness. Then the sides of the head | and the back of the head are
 first felt of by the shaman, and last he feels of the top of the | head.
 Then he knows that something is wrong about the soul. || And the 60
 shaman tells him that his soul is in the wrong way. Then the
 man | asks the shaman to put the soul right when | night comes.
 Thus he says. And the shaman only says that he will | do so. Then
 the shaman goes out of the house | into the woods and breaks off the
 tops of hemlock-branches, || and he makes a ring out of them, 65
 through which he makes the man go. | When the ring is done, he
 hangs it up under the shelter of a thick | tree. Then he leaves
 it. As soon as night comes, a man goes to | call a number of

g'āxaē wī'la nā'nak^u lāxes bex'ūnāyēdē. Wā, hē'mis la ts!Ek'lāle- 47
 lasēs lālālasē lēwēs dōdegūlē lāxēs lālālasē lāxōx āwī'stāxsens
 ēnālax. Wā, hē'mēsens gwe'yō mēxa'yē ts!Ek'lālemasens bex'ūna-
 'yaxs g'āxaē lālaqa g'āxens. Wā, lā q'lūnāla ōdzeg'aalelēda bex'ū- 50
 na'yaxs g'āxaē lālaqaxēs bex'ūnāyēdē. Wā, hēm yilgwatsa
 bex'ūna'yaxs yix'ak'ēnaē, yixs gayataē lōxs ēk'laxsdālaē lāx
 ōk'wina'yasēs bex'ūnāyēdē. Wā, la k'leās lāxwēsa bex'ūna'yē qa's
 g'āxeweqāwē lāxēs la xek'layaasa. Wā, hēx'ida'mēsē ts!EX'q!ema-
 lax'idēda begwānemē. K'lēs la lāloqwāla. Wā, la k'lēs geyōl 55
 lē'la. Wā, hē'mis la hayalik'laatsēxa pāxāla qa lās p'lēx'widex
 ts!EX'q!ōlemas. Wā, lā hēm g'il p'lēx'witsō'sa pāxālē ēwanōle-
 ma'yas lē'wis āwāp!a'yē. Wā, lā elxlāla p'lēx'widex ōxlā'yas
 x'ōmsas. Wā, la'mē q'lā'alelaqēxs ōdzasaē bex'ūna'yas. Wā,
 lēda pāxāla nēlaqēxs ōdzasaē bex'ūna'yas. Wā, la'mēsēda begwā- 60
 nemē hawāxelaxa pāxāla qa wāg'ēs hē'idlex bex'ūna'yas qō
 gāno'idlō, ēnēk'ē. Wā, ā'mēsēda pāxāla ēnēk'exs lē'maē wāg'il hē
 gwēx'idēlē. Wā, la'mēsē lāwelsēda pāxāla lāxa g'ōkwē qa's lā
 ālō'sta lāxa āl'lē qa's l!EX'widēxa ēnenwalagwatā'yasa q'l'waxē.
 Wā, la'mē qenāyōgwilaq qa's qEX'elēxa begwānemē. Wā, g'il- 65
 mēsē gwāla qenāyowē laē tēx'ūlsa q lāxa t!Enyaga'yasa lēkwē
 lāsa. Wā, g'āxēmē bās. Wā, g'il'mēsē gāno'idēxs laē qās'idēda la
 lē'lāla'xa cālak'lenē bēbegwānem qa lās lēxēmīlxa pāxālāxs hē'tē-

- elderly men to beat time for the shaman who will cure | the soul.
 70 They say this, calling the name of each man. Then || the shaman's messenger goes once, for all the men wish to please | the shaman, on account of their children, in case they should be sick; | therefore they all go immediately | into the house of the sick person, and immediately each one | is given a baton, and eagle-down is put on
 75 them || quickly, for they hear the shaman singing his sacred song | in the woods. Then the time-beaters of the shaman beat quick time. | As soon as they stop, a new mat is taken and is | spread out towards the fire from the time-beaters of the shaman. As soon as | this has been done, the man comes and sits down on it. He is naked,
 80 without || a shirt. As soon as they finish, the time-beaters of the shaman beat fast time again; | and after they have beaten time four times, Qāsnomalas comes in | singing his sacred song, holding in both hands the large ring. | As soon as he comes into the door of the house, he |
 85 stands in the house and looks at the sick man. Then another || shaman carries in his hand eagle-down and puts it on the ring. | After he has done so, Qāsnomalas says, "Go on!" | Immediately the time-beaters beat fast time on the beating-boards. | Then the shaman walks holding the ring on each side. He goes to the man | and sits
 90 down on the mat; and when he comes up to him, || the shaman turns around. Then he puts the ring over the man. The | ring is first

- 70 Lax bex'ūna'yas, 'nēk' lēqelax lēgemasa begwānemē. Wā, lā 'nemplēnē'sta'ma qāsel'isē qaēda pāxāla qaxs 'nāxwa'maē gagāla-se'wa pāxālāsa 'nāxwa bēbegwānema qaēs sāsemē qō ts!EX'q!EX'-'idlaxō. Wā, hēmēs hē'gīlas gwē'gīlē. Āem hēx'idaem la 'wī'la hōgwēla lāxa g'ōkwasa ts!EX'q!a begwānema. Wā, lā hēx'idaem
 75 ts!EWanaēdzemēda t!emyayowē lāq. Wā, lāxaē qemxwāsōsa qemxwāsa kwēkwē hālābala, qaxs lē'maē wūlēlaxa pāxāla yālaql'wāla lāxa āl'lē. Wā, la'mēs lēxedzōdēda lālēxēmīlaxa pāxāla. Wā, g'īl'mēsē q!wē'ida, laē āx'ētsē'wēda ts!EX'asē lē'wa'ya qa's g'āxē lēp'lālilem lāx l'āsalīlāsa lālēxēmīlaxa pāxāla. Wā, g'īl'mēsē
 80 gwāla g'āxaasa begwānemē k!wādzolīlaq. Wā, la'mē xanāla, k'leās q!esēnēs. Wā, g'īl'mēsē gwāl'alīla laē ēt'lēd lēxdzōdēda lālēxēmīlaxa pāxāla. Wā, g'īl'mēsē mōp!ena la lēxdzōdēdxs g'āxaē Qāsnomalas yālagwatā'ya dādanewēx 'wāx'sanāyasēs lēxts!ā qenāyowē. Wā, g'īl'mēsē g'āxēl lāx āwīlēlāsa t!EX'īlāsa g'ōkwē; laē lāx'ūlīla qa's dōqwalēxa begwānemē. Wā, hēmīs laatsa ōgū'lamē
 85 pāxāla q!wēts!emēxa qemxwāsa kwēkwē qa's lā qemx'wīdxa qenayowē. Wā, g'īl'mēsē gwāla laē hēmē Qāsnomalas 'nēk'a: "Wā." Hēx'ida'mēsa lālēxēmīlas lēxdzōdxēs t!ēmēdzowē saōkwa. Wā, lā qāselīlēda pāxāla dādanewēxēs qenayowē qa's lā lāxa begwānemaxs k!wādzālīlāsa lē'wayē. Wā, g'īl'mēsē lag'aa lāqēxs laē
 90 x'īlp!idēda pāxāla. Wā, la'mē qex'dxa begwānemē g'ayabalēda qenayowē lāx x'ōmsasa begwānemē. Wā, g'īl'mēsē lāg'aēda

put on the head of the man. When | the ring goes down to the knees 92 of the man, he arises; and when the ring reaches the floor, | he steps out with his right foot. | Then the man turns to the right. He sits down again || on the mat. And he does this four times. Then he | 95 stops. Then the time-beaters also stop beating time. Now | the shaman puts down his ring, and he feels of the top of the head of the | man. He does not do so for a long time when he speaks. Then the | shaman says, "Now you have been set right." Thus he says. Then he takes each side of the || ring, and says, "Go on!" At once 200 the time-beaters | beat fast time, and he goes around the fire in the middle of the house; | and when he comes back to the place where he started, he throws his ring | into the fire in the middle of the house. Now it is done after this. And the man becomes well | after this. I just wanted to talk about this. ||

I asked Qāsnomalas, when we were sitting down, to how many | 5 places the soul of man goes; and he said, "There are many, | and these are the places to which the soul of man goes,—the sea-hunters' place at sea,¹ the hunters' place in the woods,² | the salmon country,³ and the owl mask.⁴ |

These which I have named are the places to which the souls go. || But the ghost is not a soul, for it is only seen when | it gives notice 10

qenayō lāx ōkwāx^ayasa begwānemaxs laē lāx^aūlilaxs laē qex^a- 92 lileda qenayowē. Wā, hē^amis la gax^awelts^alāwats hēk'!ōtsidza^ayasa begwānemē q^as x'īlp^alīdē hēk'!ewō^asta, q^as lē xwēlaqa k'!wādzolilaxa lē^awā^ayē. Wā, lā mōp^alena hē gwēx^aidexs laē gwāla. Wā, laemxāwisē gwāla lēxdzā^aya lālēxēmīlas. Wā, lā 95 g'īg'alilēda pāxālāxēs qanayowē. Wā, lā plēx^awidex ōxlā^ayasa begwānemē. Wā, k'lēstlē gēg'ililā laē yāq^a!eg^ala. Wā, lā 'nēk'ēda pāxāla: "Wā, laems nāqē^asta," 'nēk'exs laē dāda^alōdxēs qenayowē. Wā, lā 'nēk'a: "Wāē." Wā, hēx^aida^amēsa lālēxēmīlas lēxdzōda. Wā, la^amē lā^astalī^alaxa laqawālilasa g'ōkwē. Wā, 200 g'īl^amēsē g'āx^aalela lāxēs g'āg'ilī^alasaxs laē lāx^alents qenayowē laxa laqawalilē. Wā, la^amē gwāl lāxēq. Wā, āla^amēsē la ēx'idēda begwānemē lāxēq. Wā, ā^amēn 'nēk' qen gwāgwēx^asālē lāq.

Wā, len wūlāx Qāsnomalas lāxenu^ax^a klūd^azāsē lē^awē; g'īns'idalē 5 laasas bēx^aūna^ayasa begwānemē. Wā, lā 'nēk'a: "ēya, q'lēnemaas, wā hēem laatsa bēx^aūna^ayasa begwānemaxa ēselexwālala^ayē, xa ēselexwālalse, xa mēmeyoxwana, hē^amisaxa dex^adex^aālēlēm.

"Wā, hēem lā^anakū^alatsa bēx^aūna^ayen la lēlēqalase^awa," 'nēk'ē. Wā, lā k'lē^as bēx^aūna^aya lālēnoxwē, yīxs lēx^aa^amaē dōx^awalelasqēxs 10

¹ The home of the killer whales, to which the souls of sea-hunters go.

² The home of the wolves, to which the souls of the land-hunters go.

³ The country to which the souls of twins go.

⁴ Common people become owls.

- 11 to those who are going to die, those who see him; for he has the whole body | of a man, and his bones are those of people who have long been dead. It is not the same | as a soul, for they have no bones in their bodies, and they have no | blood, for the souls are just like
15 smoke or shadows. || And they have no house besides our body, the body | of the soul-owner. That is the end. |

I have seen Qāsnomalas twice, and this is the first time I write about it. |

- 1 **Shamanism.**—I will talk about the head shaman. | The "head shaman" is not nearly the same as the shaman of the Kwāg'uł, for | the Kwāg'uł call the head man of the Sparrow Society "head shaman." That is the same as *q!entq!adas* (place-of-eating-songs) the one who has a head-ring of red cedar-bark and who never disappears (to
5 be initiated); || that is the "head shaman" of the Kwāg'uł, and they also call him headman of the Sparrow Society. | He is not a shaman. However, the Nāk!wax'da^xu | use the name "head shaman" for the headman of the shamans—the head chief of the | shamans. They do not call the head of the Sparrow Society "head shaman;" | they call him Wādanem. He is the head of the Sparrow Society of the
10 Nāk!wax'da^xu, || Gwa^sela, Rivers Inlet tribe, the L!āl!asiqwāla, Gōsg'imux^u, G'āp!ēnox^u, Gwats!ēnox^u, and L!asq!ēnox^u, all of these |

- 11 ā^smaē q!ēq!ayak'ilaxēs gwē^syō qa dōx^swalelaq, yiqēxs senāla^smaē begwānem lē^swis xāqēxa la gāla lē^sla begwānema. K!ēs hē gwē^sx'sa be^sē^sūna^syaxs k!ēasaē xāxeq!ēga^sya yīxs k!ēās^smaaxat! elkwa, yīxs ā^smaē yū gwē^sx'sa be^sē^sūna^sya kwax'ilax lē^swa g'āg'ō-
15 mas. Wā, la k!ēās g'ōx^s ōgū^slā lāxens ōk!wina^syēx lāx ōk!wina^syas be^sē^sūnayēdē. Laem lāba."

LEN mālp!ēna dōqūlax Qāsnomalas lē^swen gālē k!lata^sya.¹

- 1 **Shamanism.**—Hē^smawēsi,alen g'il gwāgwēx's^salasla pexemē yīxs k!ēsaē lāwagālēda pexemē lāxa pāxāla lāxa Kwāg'ułē, yīxs hēē gwē^syāsa Kwāg'ułē pexema^sya gwēsema^syē, yīx gwē^sx'sdema^s q!ēmtq!adas, yīxa qex'emakwasa L!āgekwēxa hēwāxa x'is'ēda.
5 Wā, hēem gwē^syō pexemēsa Kwāg'uł. Wā, lāxaē lēqelasō^s gwēsema^syē. Wā, laem k!ēs pāxāla. Wā, hēt!ēda Nāk!wax'da^xwē lēqelas pexemē lāxa pexē^sma^syasēs pēpāxāla yīx ōguma^syas pēpāxālās. Wā, lā k!ēs lēqelas pexemē lāxa gwēsema^syē, yīx gwē^syās wādanem qaxs hē^smaē gwēsemēsa Nāk!wax'da^xu lē^swa
10 Gwa^sela lē^swa Āwik!ēnox^u lē^swa L!āl!asiqwāla lē^swa Gōsg'imux^u lē^swa G'āp!ēnox^u lē^swa Gwats!ēnox^u lē^swa L!asq!ēnox^u. Hā^sstaem

¹ The terms for "soul" among the various tribes are as follows:—

be^sē^sūna^syē (man on body) Kwag'uł
bekwa^syē (manhood) Gōsg'imux^u
q!ēlayu (means of life) Dzāwade^sēnox^u
ts!ēk!wa (bird) L!āl!asiqwāla
begwānemgemē (man's mask) Nāk!wax'da^xu
bēā^sēlayu (means of healing) Āwik!ēnox^u

own the Wādanem, and also the Naqemg'ilisela. The | Kwāg'u! and 12 Q!ōmoyā'yē, 'walas Kwāg'u!, Q!ōmk' lūt!es, | Mamalēleqāla, Qwēq'u-sōt!ēnox^u, 'nemgēs, || Ławēts!ēs, Mādilbē, Dēnax'da^{xu}, | Awailela, 15 Dzāwadeēnox^u, Hāxwāmis, Gwawaēnox^u, | and Lēgwilda^{xu}—all four tribes(?)—own the | "head shaman," who is not a shaman, on whose head red cedar-bark is placed, and who | never dances in the winter ceremonial. The other name of the || head man of the Sparrow Society 20 is "head shaman;" for the "head shaman" is the same as a "doctor" in a | museum, who is just called "doctor" but who is not a doctor. | It is the same with the "head shaman" in the winter dance. As soon as the | winter ceremonial is finished, that man is no longer | "head shaman," for he is only like a head shaman in the winter ceremonial, when all act in different ways. || It is the same with the "head 25 shaman" of the winter ceremonial. | If the one who is speaking wishes to call him "head man of the Sparrow Society," | then he calls him "head man of the Sparrow Society." When another man | sends him to call the cannibal to a feast, he says, "Go, now, | head shaman, and call our friend;" || for the speakers do not always use the same 30 words. | . . . Therefore they want to have only one speaker of the winter dance house.

I shall first say what I know about the shamans when they heal the | sick;¹ for really you are much mistaken in what you say about

āxnōgwatsa wādanemē LE^{wa} Naqemg'ilisela. Wā, lā hēdēda 12 Kwāg'u! LE^{wa} Q!ōmoyā'yē LE^{wa} 'wālas Kwāg'u! LE^{wa} Q!ōmk' lūt!es LE^{wa} Mamalēleqāla LE^{wa} Qwēq'u-sōt!ēnox^u LE^{wa} 'nemgēs LE^{wa} Ławēts!ēs LE^{wa} Mādilba'yē LE^{wa} Dēnax'da^{xu} LE^{wa} 15 Awailela LE^{wa} Dzāwadeēnox^u LE^{wa} Hāxwāmis LE^{wa} Gwawaēnox^u LE^{wa} Lēgwilda^{xu} 'wēlaxs mōsgemakwaē, wā, hāstaem āxnōgwatsa pexemēxa k'!ēs pāxāla, yīxa qex'emakwasa l!āgēkwēxa hēwāxa yēxwa lāxa ts!ēts!ēqa. Wā, hē'mēs 'nem lēgemse gwēsema'yē lō' pexemē, yīxs hāē gwēx'sa pexema'yā doctor laxa 20 museum, yīxs wūl'maē lēqelasō's doctor, yīxs k'!ēsaē doctor. Wā, hēt!a gwēx'sa pexemē lāxa ts!ēts!ēqā. Wā, g'il'mēsē gwāla ts!ēts!ēqa laē gwāl pexemēxa begwānemē qaxs ā'maē hē gwēx'sa pexema'yasa ts!ēts!ēqa, yīxs ā'mae 'nāxwa ts!āgēkwe gwayi'lālasas. Wā, hē'mis āem ōgwaqa gwēx'sa pexemēsa ts!ētsē!qa. Wā, 25 g'il'mēsa yāq!ent!āla 'nēx' qā's hē lēx'ēdayuwē gwēsema'yē lāq laē lēx'ēdēs lāxa gwēsema'yē. Wā, g'il'mēsa ōgū!la begwānem 'yālaqas qa lās lē'lālāxa hāmats!a qa lās k'!wēla, laē 'nēk'a, "Hāga-xens pexema'yēx lē'lālaxens 'nemōkwa, qaxs k'!ēsaē q!ūnāla naqātē wāldemasa yā'yāq!entlēmīla. . . . Hē'mis lāg'ilas 'nēx'sō qa 30 'nemōx'mēsa yayāq!entemīlasa yā'wēx'ilats!ē g'ōkwa.

Hēemlen g'il wāldemla q!āq!alak!a'yasa pāxāla yīxs hē'lik'axa ts!ex'q!a qaxs ālaaqos k!wāg'ila lēxleqwalīl lāxēs wāldemī-lālayōs, yīxs 'nēk'a'yāqōsaqēxs q!āq!alālēlēsnoqwaēda pēpāxāla

¹ The following is a reply to a request for information regarding shamanism received in the years 1897 and 1900.

it, | when you say that the shamans have spies who look out for ||
 35 the sick among all the men. There are no | spies such as you refer
 to, who tell them about sick people, and about the place | where to
 feel for sickness of the body. |

And this is also a mistake, what you say, when you say | that the
 40 shaman names the price to be paid by the sick person || whom he
 cures. |

And this is also a mistake, when you say that the | shaman bites
 his tongue and swallows the blood, and vomits it, when | some one
 passes behind him when he is eating. |

And this is also a mistake, when you say that the shaman sucks||
 45 at the place of the sickness and bites it to make a blue mark appear. |

And this is also a mistake, what you say | about the soul being
 represented by dried berries; for there was a mischievous man,
 K' l'eso'yak'ilis, | whose soul was restored by a female shaman of the
 Ninkish, whose | name was Hēlagōlsela. K' l'eso'yak'ilis said that
 50 it was made of dried berries, || what the shaman placed on her hand,
 and what she called his soul; but nobody | believed what K' l'eso-
 'yak'ilis said to all the people, | that it was dried berries, for K' l'eso-
 'yak'ilis was an expert in making fun of | all the strange things that
 one sees done by the shamans. I have never | spoken with the
 55 shaman of the Ninkish, Hēlagōlsela, and I do not || know whether
 it is true that these were dried berries or not, as was said by K' l'eso-

35 lax ts!ēts!EX'q!āsa 'nāxwa bēbegwānema. Wā, laEM k'!ēas q!āq!ā-
 lalēlg'īts yixēs gwē'yōs la nēlas ts!EX'q!āsa begwānem Lōē āxāsas
 ts!EX'q!ōlemas lāx ōk!wina'yas.

Wā, laEMxaē lēqwa, wā, hē'mis wāldēmōs, yixs nēk'aaqōsaq
 hē'mēda pēpāxala Lēx'ēd qa 'wāxaats ayāsa ts!EX'q!āqēxs laē
 40 hēlik'aaq.

Wā, laEMxaē lēqwa, wā, hē'mesēxs 'nēk'aaqōsaq q!EX'īdēda
 pāxālāxēs k'!ilemē qa's neqwēxa elkwa qa's hōqwalaxs laē qaya-
 p!entsōxs hā'māpāē.

Wā, laEMxaē lēqwa, wā, hē'mesēxs 'nēk'aaqōsaqēxs k'!EX'wē-
 45 dāda pāxālāxa āxāsasa ts!EX'q!ōlem qa's q!EX'īdēq qa t!ēx'widēs.

Wā, laEMxaas lēqwa yixēs wāldēmōs, wā, hē'misa wāldēmōs
 qaēda bēx'ūna'yēxa t!ēqa, yixs āletaē begwānemē K' l'eso'yak'ilisxa
 la āx'ālēlōdayōs bēx'ūnē, yīsa ts!edāqē pāxālāsa 'nemgēsxa Lēga-
 dās Hēlagōlsela. Wā, la 'nēk'ē K' l'eso'yak'ilisaqēxs t!ēqaē āxts!ā-
 50 nā'yafx a'yāsāsa pāxāla, yix gwē'yās bēx'ūna'ya. Wā, la k'!ēas
 ōqlūSEX K' l'eso'yak'ilisaxs laē ts!ēk!ālēlaxa 'nāxwa bēbegwānem
 'nēx'qēxs t!ēqaē, yixs ēg'ilwataē K' l'eso'yak'ilisē lāx aemlālāsa
 'nāxwa emla dōgūlts gwēg'ilatsa pēpāxāla. Wā, len hēwāxa
 yaēq!ēg'a'l Lē'wa pāxālāsa 'nemgēsē Hēlagōlsela. Wā, len k'!ēs
 55 q!ālēlaq Lōē ālaEM t!ēqa Lōē k'!ēs yix wāldemas K' l'eso'yak'ilis

‘yak’ilis, | for he was a liar. What I mean is, that | all the people 56
believe that Hēlagōlsela, | that Nimkish woman is a shaman; for
all the men | and women of the Kwāg’ul are angry on account of
what K’!ēso‘yak’ilis said || when he made fun of her, because Hēla- 60
gōlsela only goes into the house of sick people | to cure them. |

When a sick man or woman gets well, | the one who made him
well never asks for pay, and generally they | are not paid. When
the man is poor, then || he does not pay the shaman; but when the 65
one who is cured is a chief, | then he would be ashamed not to pay
the shaman, because he is a chief, for he would be made fun of by
his | tribe if he did not pay the shaman. All the shamans act that
way, | and not one of them names the price to be paid by the one
who is cured, | for if it is a common man who is cured by the shaman, ||
he generally pays two pairs of blankets to the shaman, but | often 70
he is not paid at all; and when (the patient) is a chief, | then the
chief gives as much as is proper for the greatness of his position. | It
depends upon his own wish how much he pays the shaman. | The
shaman never names the price; for the shaman does not || talk about 75
the chief if he does not pay him well, for | the tribe of the chief talk
about their chief when he | pays little to the shaman. That is all
about this. |

qaxs lāwislaē lēx^usemē begwānēmēnā‘yas. Hēden ‘nē‘nak’ilē yīxs 56
ālaē ‘nāxwa ōq’!ūsēda bēbegwānēmaq ālak’āla pāxālē Hēlagōlsela,
yīxa ts!edāqē pāxālāsa ‘nemgēs, qaxs ‘nāxwa‘maēda bēbegwānēmē
lē‘wa ts!ēdaqasa Kwāg’ul ts!enx^us wāldemas K’!ēso‘yak’ilis yīxs
laē aemlālas qaxs ā‘maē Hēlagōlsela la laēl lāx g’ōkwasa ts!ex‘q’la 60
qa’s hēlēx‘ēdēq.

Wā, g’il‘mēsē ēx‘ēdēda ts!ex‘qa begwānēm lōxs ts!edāqaē lā
hēwāxa āā‘yalaxēs la ēx‘ēdamatse‘wa. Wā, lā hē q’lūnālatsēxs
hēwāxaē ayāse‘wa. Wā g’il‘mēsē wiwosēlagēda begwānēmē laē
k’!ēs ayaq. Wā, g’il‘mēsē g’igāma‘yē hēlik’ase‘was laēda g’igāma‘yē 65
max’tslā k’!ēs ayaq qaēxs g’igāma‘yaē qaxs lālahē aemlālayolaxsēs
g’ōkūlōtē qō k’!ēslax ayā laxa pāxāla, lax ‘nāxwa gwēgilatsa
pēpāxāla k’!ēasāē ‘nemōk^u lēx‘ēdes qa ‘wāxaats ayāsēs hēlik’a-
se‘wē, yīxs g’il‘maē begwānēm q’lā‘mē hēlik’ase‘wasa pāxāla, wā,
lā q’lūnāla ayasa ma‘lexsa p!elxelasgem lāxa pāxāla. Wā, hēt!a 70
q’lūnālatsēxs k’!ēsāē āya. Wā, g’il‘mēsē g’ayōl lāxa g’igēgāma‘ya
laē hēma g’igāma‘yē ānu gwa‘naxōdex ‘wāla‘yasasēs g’ēq’lēnā‘yē.
Wā, hās‘mēsēq nāqa‘yēs gwē‘yō qa ‘wāxaatsēs ayāxa pāxāla. K’!ēs
hēdēda pāxāla ‘nemp!ēna lēx‘ēda, yīxs k’!ēsāē hēdēda pāxāla
gwāgwēx’sāla lāxa g’igāma‘yaxs k’!ēsāē aēk’!a ayaxa pāxāla qaxs 75
hāē g’ōkūlōtasa g’igāma‘yē gwāgwēx’sāla lāxēs g’igāma‘yaxs halē-
g’ilaē ayaxa pāxāla. Wā, laēm lāba.

- 78 And this is about the shaman who, as you say, bites the skin of the one who is being cured | to make the skin blue. Now you shall
80 really know || what is done by the shaman. When the shaman is asked to cure a person, | he goes at once and sits down at the right-hand side where the sick person lies in bed. | Then he asks the sick person for the place where he feels | sick. Then the sick person tells him, putting the first finger | on the place where he feels the sickness.
85 Then the shaman || washes his hands in a dish containing water, which has been put down for him for sucking out the disease. | After the shaman has washed his hands, he feels of the place referred to by | the sick man. Then the shaman presses his | first finger on the place where the sickness is, and he presses it down for a long
90 time. | As soon as he lifts his finger, he watches the || place that he has pressed in. If it gets red at once, he knows | that the sick one will get well. Then the shaman is glad. | When the place which he has pressed in remains white and never gets red, | then the shaman recognizes that the sick one can not live long | after that. When it
95 does not get red for a long time and || gets red gradually, the shaman says that he will be sick for a long time. | Then he sucks at the place that he has pressed in; and when he lifts his head, he watches | the place where he has been sucking. And when it turns blue, he knows that | the sick one will not live long. When it | turns red, the

- 78 Wā, hē^εmisa pāxāla yixs ^εnēk^εaaqōsaq q!ēk^εax L!ēsasēs hēlik^εase^εwē qa t!ēx^εwidēs L!ēsas. Wā, la^εmēts ālak^ε!ālā q!ā!ēalelā lāx
80 gwa^εyī^εlālasasa pāxāla. Wā, hē^εmaōxs laē ha^εyalik^ε!ase^εwēda pāxāla lā hēx^εidaem la qa^εs k^ε!wāg^εahilē lax hēlk^ε!ōtaga^εwa^εlīlasas qelgwēlasasa ts!EX^ε!a. Wā, lā wūlaxa ts!EX^ε!a lāx q!āk^εelasasēxa ts!EX^ε!a. Wā, lā nēlēda ts!EX^ε!āxs laē ts!emx^ε!tsēs ts!emā-lax^εts!āna^εyē lāxēs q!āg^εilē ts!EX^ε!lēma. Wā, lēda pāxāla ts!EN-
85 ts!EN^εx^εwīda lāxa g^εāx ha^εnēla k^ε!āts!ē q!ōts!ewa^εsa ^εwāpē. Wā, gīl^εmēsē gwūlēda pāxāla ts!ents!enkwa^εxs laē plēx^εwīdxa gwe^εyāsa ts!EX^ε!a begwānem ts!EX^ε!a. Wā, lēda pāxāla ts!embetentsēs ts!emālx^εts!āna^εyē lāx neqelāsa ts!EX^ε!a. Wā, lā gāgāla ts!emā-laq. Wā, gīl^εmēsē wēx^ε!dxēs ts!emālx^εts!āna^εyē laē dōqūlaxēs
90 ts!emālasōx^εdē. Wā, gīl^εmēsē hēx^εidaem L!āx^εwīda, laē q!āLEla-qēxs ēx^εida^εmēla ts!EX^ε!a. Wā, la^εmē ēk^εē nāqa^εyasa pāxāla. Wā, gīl^εmēsē āem ^εmelstolelē ts!emālaasdās, hēwāxa L!āx^εwīda. Wā, hēem māmalt!ēk^ε!ēsa pāxālāxs k^ε!ēsēlē gāla q!ūlala ts!EX^ε!a begwānem lāxēq. Wā, gīl^εmēsē gāgāla k!ēs L!āx^εwīda, wā, lā
95 L!agū^εnakūla, wā lā ^εnēk^εēda pāxālāqēxs gālēlē ts!EX^ε!ā!l. Wā, lā k!ēx^εwīdxēs ts!emālasōx^εdē. Wā, gīl^εmēsē x^ε!t!ēdexs laē dōqwa-laxēs k^ε!ax^εmōte. Wā, gīl^εmēsē k^ε!ēs t!ēx^εwīda laē q!āLElaqēxs k!ēsēlē gāla q!ūlala ts!EX^ε!a begwānema. Wā, gīl^εmēsē āem

shaman knows that he will lie in bed for a long time. || And when the 100
place which he has been sucking really turns blue (?), | the shaman
knows that he will get well quickly. | That is all I know about the
matter that I am talking about. |

K'!ALMÖDĒLANAGA

The Nāk!wax'da^εx^u were living at Tēgūxstēi. | Their chief was 1
Q!ādē. He was giving a winter dance that winter. |

Then the sister of Q!ādē, Q!wālanēnega, disappeared. She had
not | disappeared long, when Q!wālanēnega became sick at the place ||
where the Nāk!wax'da^εx^u stay when they disappear, a mountain on 5
the ground back of | Tēgūxstē. She had not been there long, when
she became really sick. | Then her brother Q!ādē became uneasy,
because he saw that | his sister could not recover; and Q!ādē called
the | chiefs of his tribe, the Nāk!wax'da^εx^u, and the head shamans,
into his house || after midnight. And when they were all inside, | 10
Q!ādē told them that his sister Q!wālanēnega was dying. | Then the
great shaman Lēbid spoke, and | said, "Look into your hearts,
chiefs! for evidently the | supernatural powers of the woods are not
near the place where our sister is staying || in her house, and the 15
young woman who has disappeared was menstruating. | This
frightened away the spirits of the woods which were coming to help
our sister. | Now, I wish that she come out of the woods, and that

L!ax^εwida, wā, lā q!alēda pāxālāqēxs ga^εyi^εlālāl qelgwēla ts!EX^εq!a
begwānema. Wā, g'il^εmēsē ālak!āla tlēx^εwidē k!ax^umōtas, wā, 100
la^εmē q!āLElēda pāxālāqēxs hal'ēlālēlē ēx^εidla ts!EX^εq!a begwā-
nema. Wā, hēm wāxen q!alē lāxen la gwaḡwax's'alasa.

K'!ALMÖDĒLANAGA

G'ōkūlaēda Nāk!wax'da^εxwē lāx Tēgūxsta^εyē. Wā, lā^εlaē g'īgā- 1
ma^εyasē Q!ādē yāwix^εelaxa la ts!āwūnxa.

Wā, laem^εlaē x'is^εēdē wūq!wās Q!ādēs Q!wālanēnega. Wā, k'!ēs-
'lat!a gāla x'isālas lāael ts!EX^εq!EX^εida yix Q!wālanēnega lāx lāasas
x'ix^εesalāsa Nāk!wax'da^εxwa ālaap!a^εysa nek'!esē lāx āl!ās 5
Tēgūxsta^εyē. Wā, lā^εlaē gagālaxs lāael ālax^εid ts!EX^εq!a. Wā,
laem^εlaē nōlē wūq!wāsē Q!ādē qaxs lemaa^εl dōqūlaqēxs k'!ēāsaē
gwēx^εidaas la ēx^εidēs wūq!wa. Wā, lā^εlaē Q!ādē lēlts!ōdxa
g'īg^εegāma^εyasēs g'ōkūlōta Nāk!wax'da^εxwē Lē^εwa pēpexema^εyasxa
la ḡwāl negēg^εēxa ḡānūlē. Wā, g'il^εem^εlawise w'!aēLEXs laē nēlē 10
Q!ādāsēs wūq!wē Q!wālanēnegāxs le^εmaē wāwēk'!eq!a. Wā,
hēx^εida^εem^εlāwis yāq!eg^εa^εlēda wālasē pāxālē Lēbidē. Wā, laem^εlaē
'nēk'a: "Wēg'a dōqwalaxs nenāqa^εyaqōs g'īg^εegāmē^ε qaxs k'!eāsaa-
xent neḡwālasa 'nāx^εnūwalak!ūsa lāx āxāsasens wūq!wa lāxēs g'ī-
g'ōk!wāla. Wā, lāxentē ēxentanōkwa ēalq!asa x'isālotsē. Wā, 15
hē^εmis k'ilemsa haāyailagasasa āl!ē g'āx hēlelsaxens wūq!wā.
Wā, la^εmēsen 'nēnk'!ēqela qa g'āxlāg'isē lōlt!a qa g'āxēsē qelgwīl

- 18 she go to bed | in this winter-dance house, so that she may be cured by the supernatural powers of the | winter-dance house." Thus he
20 said, and immediately all the chiefs || agreed to what the great shaman had said. And as soon as he | finished his speech, they went out. |

- When all the Nāk!wax'da^x had gone to sleep, | four strong men were asked to go to the place where those who disappear assemble. | They carried with them a large mat on which Q!wālanēnega was to
25 lie || when they brought her out of the woods. It was nearly daylight | when they came back, and they put down Q!wālanēnega | behind a board put on its edge at the right-hand side of the | dance house.¹ As soon as she lay there, she was just | like dead, and they
30 thought that she had died. She never || moved from morning, when daylight came, until the evening. Then | they called the great shaman of the Nāk!wax'da^x, whose name was Fool, | to feel of her, for Q!ādē thought that his sister had died. | As soon as Fool finished feeling of her, | the great head shaman of the shamans, Fool, laughed,
35 and said, || "O dear Q!ādē! clean the bedroom of our child here, | and clear out everything in this room. When you have | done so, take a new mat without black stripes, and | spread it under your sister, and also her bedding, for | everything must be made new;

- 18 lāxwa lōbekwēx qa wāg'ilaxsē 'nawālakwalilasōsa 'nax'ēnawalagwī-
taxsa lōbekwēx," 'nēx'ēlaē. Wā, hēx'idaem'ēlāwisa g'īg'egāma'yē
20 'nāxwa ēx'ak'EX wāldemasa 'wālasē pāxāla. Wā, g'il'EM'ēlāwise
gwālē wāldemasēxs lāael hōqūwēsa.

- Wā, g'il'EM'ēlāwisē 'nāxwa mēx'ēdēda Nāk!wax'da^xwaxs laē
āxk'!ālase'wēda mōkwē lē'lāk' bēbegwānema qa lās lāxa q!ap!ēya-
sasa x'IX'esāla dāg'ilqelaxa 'wālasē lē'wa'ya qa qelgūdzewēsōs
25 Q!wālanēnega qō g'āXL lālt!anoLō. Wā, laēm'ēlāwisē elāq 'nāx'ī-
dēxs g'āxaē aēdaaqa. Wā, la'mē qelx'walēlēmē Q!wālanēnega lāx
āladzē'ililasa k'!ōgwilē 'wadzō ts!EX'sem saōk' lāx hēlk'!otēwalilasa
lōbekwē. Wā, g'il'EM'ēlāwisē qelx'walilemxs laē ālael la 'nemāx'is
LE'wa lā lē'la. Laem'ēlaē k'ōtasōē laem wīk'!EX'ida. Wā, hēwāxa-
30 'lat!a q!wēnal'idxa la 'nāx'idxa gāāla. Wā, lā'laē dzāqwxas laē
lē'lālase'wēda 'wālasē pāxālāsa Nāk!wax'da^xwēxa lēgadās Nenōlō
qa lās p!ēx'wid qaxs lē'maē 'nēk'ē Q!ādāq laem wīk'!EX'īdēs wū-
q!wax'dē. Wā, g'il'EM'ēlāwisē Nenōlowē gwāl p!ēxwaqēxs lāael
dāl'īdēda 'wālasē pexemēsa pēpāxāla Nenōlowē. Wā, lā'laē 'nēk':
35 "ya, adā, yūL Q!ādē. Wēg'a xēkūlēlaxōx qelgwēlasaxsens xūnō-
kwēx qa's ālaōs ēkwaxwa 'nāxwax g'ēx'g'aēla. Wā, g'il'EM'ēlwits
gwāl, wā lāLES āx'ēdLEX ts!EX'asa k'!ēs dzādzēqelak' lē'wa'ya qa's
LEbabōlilaōsas lāxōx wūq!wāqens. Wā, yū'mesōx māmāys qa
'nāxwa'mēsōx ts!EX'asa. Wā, g'il'EM'ēlwēts gwālalila laaqōs āx'ēdxa

¹ That is, in the rear right-hand corner, looking toward the rear of the house.

and when you have done this, take || red cedar-bark and split it into 40
 narrow strips; and when | much cedar-bark has been split, take
 four | slender newly chopped cedar-trees of the same length as | our
 sister here, and also four | stout poles half a fathom in length, which
 are to be the posts of the room in which our sister is to lie down; ||
 and when they have been put down there, drive one of the | posts 45
 into the floor at the right-hand side of the head of our sister, and |
 drive down another at the right-hand side of her foot, and still |
 another one at the left side of her shoulder, and the last | one at the
 left side of her feet; and when you have finished this, || take the four 50
 slender cedar-trees, and lay their ends on the | four posts; and when
 you have done so, take the | split strips of red cedar-bark, and hang
 them from the | four poles of cedar-wood, just above our sister.
 When they have been | hung up, take much eagle-down, and ||
 strew the eagle-down on the red cedar-bark, and on our sister where 55
 she is | lying down in the middle of this frame which you made to
 hang up the | cedar-bark covered with eagle-down, and when you
 have done so, sweep out the place | where you have been working, so
 that nothing is left on the floor; | and do not be weak on account of
 our sister, and go to see her. || Don't go to see her this side of four 60
 days, | otherwise you will frighten away what will come to take pity

Llāgekṵē qa's dzedzexsālaōsaq qa ts!ēlts!eq!astowēs. Wā, gil- 40
 'mēsē q!ēnemēs dzexayōs Llāgekwa laaqōs āx'ēdxa mōts!aqē wis-
 wūlē alōmas dzeSEQwa, yīxs yū'mēla āwāsgemōx 'wāsgemxsdaasax-
 sens wūq!wax. Wā, hē'mis mōts!aqa hāxk'!ōt!ēbōt lāxENS bāLax
 dzōxūma LESLEK'k'īnālē, qa LēLāmsōx qelgwīlasaxsens wūq!wax.
 Wā, g'il'ēmlwisē g'āx āx'ālil lāq' qasō lāl dēx'walilaxa 'nemts!aqē 45
 Lām laxōx hēlk'!ōdenōLema'yaxsens wūq!wax. Wā, las ēt!alilasa
 'nemts!aqē Lām laxōx hēlk'!ōtsīdza'yaxs. Wā, lās ēt!alilasa 'nem-
 ts!aqē lāx gemxōltsēyāp!a'yas. Wā, lās elxLāLax dēx'walilasa
 'nemts!aqē lāx gemxōltsīdza'yaxs. Wā, g'il'mēsē gwāLES āxayōs
 laūqōs āx'ēdxa mōts!aqē wiswūlē dzeSEQwa qa's k'ādetādoōsas lāxa 50
 mōts!aqē LēLāma. Wā, g'il'mēsē gwāLEXS lāaqōs āx'ēdxa q!ēnemōs
 dzexē ts!ēlts!eq!astō Llāgekwa qa's gēxūndalaōsas lāxa dzēdzese-
 qwē mōts!aqa lāx ek!a'yasENS wūq!wa. Wā, g'il'mēsē 'wī'la la
 gēx'ūlāLELaxs laaqōs āx'ēdxa q!ēnemē qemxwasa kwēkwē qa's
 qemx'wīdaōsas lāxa Llāgekṵē Lō'mENS wūq!wa laxōs laēna'yēx 55
 qelx'tslā lāx nexts!āwasa klumōdzekwē tēTEX'ūnālaxa qemōkwē
 Llāgekwa. Wā, g'il'mēts gwālalaqōs 'wī'la xēx'wīdxōx yālag'ili-
 lasaqōs qa k'ēāsēs g'aēl lāx yāg'il'mā'yaxsōs āxalē!emaqōs. Wā,
 hē'misa wāx'ema lelwēqelasENS wūq!wax qa's g'āxaōs dōx'wīdeq'.
 Gūnō g'āxlax dōx'wīdeq' lāx g'was'agawa'yas mōp!enxwa'sē 'nāla, 60
 āLas hāwīnalaxwa g'āxlēx wāx'īdl hēLElilalxENS wūq!wax qa q!ūlē.

62 and restore our sister so that she will live. | You will only bring bad
 luck to our sister if you | attempt to go to see her before four days
 have passed. That is all, | Chief Q!ädē." Thus said Fool, the great
 65 shaman. || As soon as he stopped speaking, he went out. |

Immediately Q!ädē did the work that he was told to do by the |
 great shaman in the way he was to make the bedroom for Q!wālanēnega.
 When | it was finished, Q!ädē left. Now, the | heart of
 Q!ädē was really sick on account of his sister, for he saw that his
 70 sister || was really dead; for he distrusted the words of | the great
 shaman, for Q!ädē always opposed the shamans. | Therefore he
 was really crying as he was walking along. Q!ädē thought | he
 would obey the advice given by the great shaman, | and Q!ädē
 never went near the place where his sister was lying down. ||

75 Now, two nights had passed since the dead | Q!wālanēnega had
 been covered with red cedar-bark. When night came, she was
 heard | talking with the one who is called Hēlemil. And | Q!wālanēnega
 said that she had no sacred song; and Q!wālanēnega said
 again, | "Go on, now, Hēlemil, supernatural one! bring me back to
 80 life, so that I || may be named Q!ülents!ēsemaga." For a while |
 Q!ülents!ēsemaga was silent, as she was speaking with Hēlemil, |
 and then Q!ülents!ēsemaga sang this sacred song: |

62 sōx. Wā, āem!alts 'nēx'L qa's a'mēlāmasēlōs lāxens wūq!wax
 qasō g'āxl dōx'widelqōx gwās'a'yasa mōp!enxwa'sē 'nāla. Wā, yū-
 'mōq, g'igāmē, ādā Q!ädā;" 'nēx'laē Nenōlowēxa 'wālasē pāxāla.
 65 Wā, g'il'ēm'lāwisē q!wēl'idexs yāq!ent!ālaaxs laē lāwelsa.

Wā, hēx'idaem'lāwisa g'igāma'yē Q!ädē ēax'ēda lāx g'wē'yāsa
 'wālasē pāxāla qa gwālaatsa qelgwīlasas Q!wālanēnega. Wā, g'il-
 'ēm'lāwisē gwālaaxs g'āxaē Q!ädē bās. Wā, laem'laē āla ts!ex'flē
 nāq'a'yas Q!ädē qaēs wūq!wa, qaxs lēmaē dōqūlaxēs wūq!wāxs
 70 lēmaē ālak!āla lēla qaxs wiōq!ustsōkwālaē Q!ädāx ālē wāldemi-
 'lālasa 'wālasē pāxāla qaēs lēlak!wālaēna'yē Q!ädāxa pēpāxāla.
 Wā, hē'mis lāg'ilas āla q!wāq!ūts!ēqela. Wā, lālaLa 'nēnk!ēqe-
 la'me Q!ädē qa's nānagēg'ēmēx lēxs'alayāsa 'wālasē pāxālaq. Wā,
 la'mē hēwāxa Q!ädē lā 'nēxwābūlax qelgwīlasasēs wūq!wa.

75 Wā, hēlat!la lā mā'lexsē gānolas la l!al!ēgēkūlākwa lā lēlē
 Q!wālanēnegāxs laael ēt!ēd gānolexs laael wūlāx'a!ēlexs laē
 yaēq!ent!āla lē'wēs g'wē'yā Hēlemil. Wā, laem'laē 'nēk'ē Q!wā-
 lanēnegāxs k'ēasaē yāla'x'lena. Wā, lā'laē ēt!ēd 'nēk'ē Q!wāla-
 nēnega: "Wāg'illa Hēlemilts 'nawalak q!lūlāx'ēdāmasōl g'āxen qen
 80 wāg'ilen lēgadelts Q!ülents!ēsemaga." Wā, gāgālaem'lāwisē lē-
 k'!āla Q!ülents!ēsemaga lāxēs laēna'yē yaēq!ānt!āla lō' Hēlemil.
 Wā, lā'laē yālaqwē Q!ülents!ēsemaga yīsg'a:

1. "O friend, Hēlemil! I pray you to revive me, our friend, with 83
your | life-bringer, Hēlemil; with your magic power, friend! Wāē
wāē wā! ||

2. "O friend, Hēlemil! I pray you to make me well, our friend! 85
with your | means of healing, Hēlemil, your magic power, friend!
Wāē wāē wā! |

3. "O friend, Hēlemil! I pray you to make me right, our friend,
with your | means of setting right, Hēlemil, your magic power, friend!
Wāē wāē wā! |

4. "O friend, Hēlemil! have mercy on me with your life-bringer, ||
Hēlemil, your magic power, friend! Wāē wāē wā! | 90

5. "Go on, friend, Hēlemil! have mercy on me with your healing
power, | that I may come to be a healer by the means of your |
healing power, Hēlemil, by your magic power, friend! āē." |

As soon as she had stopped singing, she talked again with the one
with whom she had been talking before, || and Q!wālanēnega 95
replied to what Hēlemil said. | "O friend, Hēlemil! how is my
sacred song? Do I | succeed nearly in the way I do it, friend?"
And for a long time | they were silent. Then Q!wālanēnega spoke
again, and | said, "Thank you, friend, Hēlemil, that you have had
mercy on me, and brought me to life, || Long-Life-Giver, super- 100
natural one! I will do as you tell | me, this coming night." That is
what Q!wālanēnega | said, and it was quiet after that. |

1. Wāg'a qastā Hēlemil wāx q!lūlāx^ēidamaōxens^ēnemōx^{uē}ōx yīsōs 83
q!wēq!lūlag'ilayāqōs Hēlemilts^ēnawalax^us, qastā wāē wāē wā.

2. Wāg'a qastā Hēlemil wāx heli^ēlūlā^ēōxens^ēnemōx^{uē}ōx yīsōs 85
hēli^ēlālayāqōs Hēlemilts^ēnawalax^us, qastā wāē wāē wā.

3. Wāg'a qastā Hēlemil wāx^ēnaqē^ēstenda^ēōxens^ēnemōx^{uē}ōx yīsōs
nāqē^ēstendayāqōs Hēlemilts^ēnawalax^us, qastā wāē wāē wā.

4. Wāg'a qastā Hēlemil waxēda^ēōsōs q!wēq!lūlag'ilayāqōs Hēle-
milts^ēnawalax^us^ēnawalax^us qastā, wāē wāē wā. 90

5. Wāg'illa qastā Hēlemil waxēda^ēō g'āxenlasōs hēlig'a^ēyāqōs
qen wax^ēowē nōgwa g'āx hēlig'ayōnox^usōs hēlig'ayāqōs Hēlemilts^ē
^ēnawalax^us qastā, wāē.

Wā, g'il^ēmēse q!wēl^ēidexs laē ēt^ēlēd yaēq!eg'a^ēl lē^ēwis yaēq!ent^ēla-
lōte. Wā, laem^ēlaē nā^ēnaxma^ēyē Q!wālanēnegāx wāldemas Hēle- 95
milaq: "Yūl, qāst, Hēlemil, wix^ēsen yālaqūlaēna^ēyē. Lē^ēmaen
nexts^ēlāxēs g'wē^ēyāōs gen g'wēk^ēlālasa, qāst." Wā, lā^ēlāē gagūla
L^ēek^ēālaxs laa^ēlas ēdzaqwa yāq!eg'a^ēlē Q!wālanēnega. Wā, lā^ēlāē
^ēnēk'a: "Yūl, gēlak^ēas^ēla qāst Hēlemil laems wāx^ēēd q!lūlāmas
g'āxen, g'ilg^ēildōkwēlas^ēnawalak^u. La^ēmēsen lāl lāxēs wāldemōs 100
g'āxenlaxwa nēg^ēikwēx." Wā, hēm waxē wāldemas Q!wālanē-
negāxs laē selt^ēlēda.

3 And before long, in the night, Q'wālanēnega was heard | singing
her sacred song back of Tēgūxstē. Now, she had really disap-
5 peared; || and she never went to the house of those who had disap-
peared, | (the house) behind the mountain back of Tēgūxstē.

Then Q'ladē was troubled about his sister, for nobody | knew
where Q'wālanēnega had disappeared to; | and they never heard her
10 sacred song. || Sixteen days after she had left the dance-house, her
sacred song was heard | back in the woods behind Tēgūxstē, and for
a little while she came towards the beach. | Then she really came
near the rear of the houses, | and she went far away again, singing her
sacred song. Then | Q'ladē became glad, for he knew that his
15 sister was still alive. || Then Q'ladē wished that they should capture
quickly | three of those who stayed in the woods, and also Q'wālanēnega.
| In the morning, as soon as daylight came, the men and
women of the Nāk'wax'da^{xu} | went to catch the three who were in
the woods. And when | those came back who had gone to capture
20 those who stayed in the woods, and when they went into the || dance-
house, they sang the songs of the war-dancer, the tamer-dancer, |
and the fire-dancer; and when the three dances were over, | they
went into their sacred room. Now, the Nāk'wax'da^{xu} thought
that | Q'wālanēnega would be a great shaman. As soon as night
25 came, | the Nāk'wax'da^{xu} were called to come into the || dance-

3 Wā, laem^llāwisē gāla neg'ikūxs laael wūlēlē Q'wālanēnegāxs laē
yālaq'wāla lāx āl'lās Tēgūxsta^{yē}. Wā, la^{mē} ālak'āla x'is^ēēda. Wā,
5 la^{mē} hēwāxaem la gwābala lāxēs x'isalatē lāxēs g'ig'ōk'walē lāx
ālaap^lla^{yasa} neg'ā lāx āl'lās Tēgūxsta^{yē}.

Wā, la^{mē} ēt'lēd la q'lēq'laēk'elē Q'ladē qaēs wūq'wāxs laē k'leās
q'lālasa 'nāxwa bēbegwānemx lax x'iyats Q'wālanēnega. Wā,
hē^misēxs hēwāxāē wūlēlē yālaq'wāla. Wā, hē^lat'la lā q'le^lexsa-
10 g'iyowē 'nālās la bāsa lōbekwaxs laē wūlaxa^llēlē yālaqūla lāxa
āl'lala lāx āl'lās Tēgūxsta^{yē}. Wā, la^{mē} g'āx yāwas'īd l'lāsōlēla.
Wā, k'les^lat'la ālaem g'āx 'neḡwabāla laxa ālanā^{yasa} g'ōkūlāxs
laē xwēlaqa qwēsaxsdaⁿakūlaxs yālaq'wālaē. Wā, la^{mē} ēx'īdē
nāqa^{yasa} Q'ladē qaxs le^mmaē q'lāl^lalelaqēxs q'lūla^mmaēs wūq'wa.
15 Wā, laem^llaē 'nēk'ē Q'ladē qaēs hali^lālalag'ī k'im^{yasa} g'ig'iyā-
k'ela yūduk^u ōgū^lla lāx Q'wālanēnega. Wā, g'il^mēsē 'nāx'īdxa
gāālāxs laē wī^lla^mma bēbegwānem^l le^lwa tslēdaqasa Nāk'wax'da-
^{xwē} la k'im^{yasa} yūdukwē g'ig'iyak'ela. Wā, g'il^mēsē g'āx
aēdaaqaxa k'im^{yasa} g'ig'iyak'ila. Wā, g'il^mēsē wī^lla hōgwīl lāxa
20 lōbekwaxs laē q'Emt'lēts q'Emq'lemdemasa ōlala le^lwa hayalik'īlālē
le^lwa nōultsē^lstālālē. Wā, g'il^lem^llāwisē gwāla yūdukwē yīxwa
laael lats'lālīl lāxa le^mlats'lē. Wā, laem^llaē negēqāta^{mē} Nāk'wax'-
da^{xwāq} wālas^l pāxālē Q'wālanēnega. Wā, g'il^lem^llāwisē gānu^lī-
dexs laē qāsasē^{wēda} Nāk'wax'da^{xwē} qaēs g'āxē wī^llaēlēla lāxa

house to sing for the three who had stayed in the woods. | As soon as 26
they were all in, the great shaman, | Fool, arose and spoke, and said,
"O friends! | take your batons and beat quick time on your boards
for a long time. | And as soon as you stop beating, then make no
sound for a long time. || Then you will again beat fast time on your 30
boards. You will do so | four times, for I am thinking of our great
friend | Q!wālanēnega. Therefore I wish that you should beat four
times on your | boards, for we shall try to be successful, for she may
come into this | winter dance-house this night; and also these shall
hear her sing her sacred song." || Thus said Fool. They never 35
heard | her singing her sacred song, and they only sang the songs of
the | three—the war-dancer, the tamer-dancer, and the fire-dancer. |
And after they had finished, they went out. For two | nights they
went in vain to the dance-house, and || four times they beat the 40
boards in vain. Then the Nāk!wax'da^{exu} went out | to sleep. And
they had not been asleep long, when the sound of the | sacred song
came from the rear of the dance-house; and as soon as the sacred
song was ended, | they heard the cannibal cry. There were no
whistles. | This is what the Nāk!wax'da^{exu} call hāmdzedzewē, || and 45
it is called by the Kwakiutl onēqwa. | It is partly a great shaman.

lōbekwē qa's g'āxē q!emta qa yixwēsa yūdukwē g'ig'iyak'elax'dē. 25
Wā, g'il'em'lāwisē g'āx 'wī'laēla laa'las lāx'ūlilēda 'wālasē pāxāla
Nenōlowē qa's yāq'leg'a'lē. Wā, lā'laē 'nēk'a: "ya, 'nē'nemōkwai'.
Wā'ga dāxlemdexs t!em'yayāqōs qa's 'wī'laōs g'ildēs lēxedzōdexs
t!emēdzāqōs. Wā, g'il'emlwits q!wē'īdel lāles ga'gāla tsemōtala-
lōl. Wā, lāles ēt'lēdel lēxedzōdexs t!emēdzāqōs. Wā, mōp!e- 30
nales hēl gwēx'īdelē qaxg'in g'ig'aēqelē g'āxens 'nemōx'dzāē
Q!wālanēnega. Hēden lāg'ila 'nēx' qa's mōp!enaōs lēxedzōdexs
t!emēdzāqōs qaens wāwūldzewaēna'yē qa g'āxēsē g'āxēl lāxa
lōbekwaxwa gānolēx. Wā, hē'mis qens wūlāx'a'alelēqē yālaq!wā-
lasēs yālaqūlayā," 'nēx'laē Nenōlowē. Wā, la'mē hēwāxa wūlā- 35
x'a'alelaqē yālaqūla. Wā, ā'em'lāwisē denx'its q!emqlēmdemasa
yūdukwēxa ōlala lē'wa ha'yalik'īlālē lē'wa nōnlt'sēstālālē. Wā,
g'il'em'lāwisē gwālēxs laē hōqūwelsa. Wā, ma'lp!enxwā's laē
gānolas wūl'em lāna'xwa 'wī'laēlēla lāxa lōbekwē qa's wūl'em
mōp!ena lexlēxa. Wā, lā'em'lāwisē 'wī'la hōqūwelsēda Nāk!wax'da- 40
'xwē qa's lā mēx'ēda. Wā, k'lē's'em'lāwisē gāla mēxax g'āxaasa
yālaq!wāla lāxa ālanā'yasa lōbekwē. Wā, g'il'em'lāwisē q!ūlbē
yālaqūlaēna'yasēxs laē hāmts!eg'a'la. Wā, la'em k'leās medzēsēs
gwēx'sdemas. Hēem gwe'yōsa Nāk!wax'da^{exwē} hāmdzedzewē-
se'wē gwēx'sdemas. Wā, hē'mis gwe'yōsa Kwāg'ulē onēqwaxa 45

partly hāmshāmts!es. That is what | Q!wālanēnega, who had become a shaman, was, when she disappeared. And it was Hēlemil's | wish who made her hāmdzedzewē, although | Q!ādē did not own the hāmdzedzewē. ||

- 50 (They talk much about what is done by those who disappear to become shamans; | for they use different dances when they show themselves, although | none belong to their ancestors, for they are according to the order of spirits.) |

As soon as Q!wālanēnega had uttered the cannibal-cry she sang her sacred song, | and immediately the great shaman, Fool, awakened || all the men and asked them to go into the dance-house; | and when they were all inside they took their | batons, and also the women, and the strong children, and | they all together beat fast time on the boards. They had not been | beating time long, when Q!wālanēnega uttered the cannibal-cry at the door of the dance-
60 house. || And as soon as she came into the house, she turned into a shaman. | Now, the song leaders of the Nāk!wax'da^{xu} did not sing, for | none knew that Q!wālanēnega was a hāmdzedzewē. She | just sang her sacred song; and as soon as she had finished singing her sacred song, she | uttered the cannibal-cry. Then she bit four men. ||
65 Then the song-leaders of the Nāk!wax'da^{xu} said that they would sing a new | song for her, and this is her song: |

46 naxsaap!ē lō^ē wālas pāxāla lē^{wa} hāmshāmts!esē lāx gwēx'sdaasas Q!wālanēnegāxs pāxāla^xidaaxs x'isālaē. Wā, la hāsex Hēlemilē nāqayē laēna^{yas} hāmdzedzewēse^{wa}, wāx^{maē} k'!ēs āxnōgwadē Q!ādāsa hāmdzedzewē.

- 50 (Wā, lā q!ēnema q!ayōtē hē gwēx'ida^{sa} x'ix'esāla laē pāxāla^xida yixs x'isālaē. Wā, lā ōgū^{laem} lās lēdāxs g'āxaē nēfēdaxa wāx^{mē} k'!ēās lāx g'alemg'alisas yixs qesaax wāldema Haāyalilagāsē.)

Wā, g'ilēmēsē gwāl hāmts!āla^{xs} laē Q!wālanēnega ēt!ēd yālaqwa. Wā, hēx'idaem^{lāwisa} wālasē pāxāla, yix Nenōlowē la gwēts!axstaxa
55 laxa nāxwa bēbegwānem qa g'āxēs wī^{la} hōgwīl lāxa lōbekwē. Wā, g'ilēm^{lāwisē} g'āx wī^{la}lēlexs laē hēx'idaem wī^{la} āxēdxa t!emyayowē lē^{wa} ts!edāqē lō^{ma} hē^{ak}!ā!āsa g'ing'inānemē qa^s nēmāx'ide t!ēmēdzōdxa t!ēmēdzō. Wā, k'!ēsēm^{lāwisē} gēg'ilil t!emsaxs g'āxaē hāmdzelaqwē Q!wālanēnega lāx t!ex'ilāsa lōbekwē.
60 Wā, g'ilēm^{lāwisē} g'āxēl lāxa g'ōkwaxs laē gwā'sta lāxēs pexēna'yē. Wā, laem k'!ēās q!ēmtēlēs nenāgadāsa Nāk!wax'da^{xwē} qaēxs k'!ēsaē q!ālelaqēxs hāmdzedzewēsewaē Q!wālanēnega. Wā, la^{mē} āem yālaqūlasēs yāla^xlēnē. Wā, g'ilēmese gwāl yālaqūlaxs laē hāmadzelaqwa. Wā, la^{mē} q!ex'ida^{mōkwē} bēbegwānema. Wā,
65 la^{mē} nēk'ē nenāgadāsa Nāk!wax'da^{xwē} qa^s denx'idēs altsema q!ēmdēm qaē. Wā, g'a^{mēs} q!ēmdemsēga:

1. "Who is getting food for you, Giver-of-Supernatural-Power, 67
hamaē hamaē hama! | I went to get food for you, Hēlemil of Can-
nibal-at-North-End-of-World. ||

2. "I nearly perished there, Cannibal-at-North-End-of-World, | 70
hamaē hamaē hama! Then I was taken into the | sacred room of
Hēlemil of Cannibal-at-North-End-of-World. |

3. "I was nearly kept by Cannibal-at-North-End-of-World, |
hamaē hamaē hama! Then my stomach was opened, || and the 75
supernatural power was put into me by Hēlemil of Cannibal-at-
North-End-of-World. |

4. "Who is going to get corpses for you? Giver-of-Supernatural-
Power, hamaē hamaē hama! | I went to get corpses for Hēlemil
of Cannibal-at-North-End-of-World." |

As soon as she had stopped dancing, Q!wālanēnega spoke, || and 80
said, "Thank you, friends! I have been brought back to life | by our
friend Hēlemil, and he said my name shall be Q!lents!ēsēmaga. |
And now you shall call me thus, and | none of you shall dare to make
love to me for ten years; | and Hēlemil said to me that if any one
should make love to me || inside of ten years, he would immediately 85
kill him. Thus said our | great friend to me. And for ten years I
shall cure | the sick ones among you. And you shall not pay me

1. Wihēs qa hamasa⁵yālag'ilaōs lōgwalag'ila hamaē hamaē hama 67
hēx'dōs lanōgwa hanasa⁵yālag'ilt̄s Hēlemilas Baḡ^ubakwālanuḡ^u-
siwak'asdēa.

2. Elahax'k'asdewēsen āyāmēlā⁵matsōs Baḡ^ubakwālanuḡ^usīwa- 70
k'asdēa hamaē hamaē hama, hēhēhēx'dōs lanōgwa laēlēmaē lax
lēm^ulaēlasdēs Hēlemilas Baḡ^ubakwālanuḡ^usīwak'asdēa.

3. Elahax'k'asdewēsen hak!waānemx'dēs Baḡ^ubakwālanuḡ^usīwa-
k'asdēa hamaē hamaē hama hēhēhēx'dōs lanōgwa megēsa⁵yasōs 75
ēnenwalak!wēna⁵yēx'dēs Hēlemilas Baḡ^ubakwālanuḡ^usīwak'asdēa.

4. Wihēs qaē lālōla⁵yālag'ilaōs lōgwalag'ila hamaē hamaē hama;
hēx'dōs lanōgwa lālōla⁵yālag'ilt̄s Hēlemilas Baḡ^ubakwālanuḡ^usī-
wak'asdēa.

Wā, g'il⁵mēsē gwāl yīxwax̄s laē yāq!ēga⁵lē Q!wālanēnega. Wā,
lā⁵laē ēnēk'a: "Gēlak'as'la ēnēnemōk^u. La⁵men q!lūlāx'ēdāmatsō- 80
sens ēnemōkwaē Hēlemila. Wā, hēmēlāwisen lēgēmle Q!lents!ē-
semaga. Wā, laems ēnāxwal lēqelales g'āxen. Wā, hē⁵misa
laems k'leāsl̄ lal nālal gāgak'eyalāl g'āxen lāg'aal lāxa neqaxen-
xēla. Wā, hē⁵maa wāldems Hēlemilē g'āxen qasō gagak'eyalasō-
lōx gwāsa⁵yasa neqaxenxē lālen hēx'idael lēlāmaslēqē, ēnēk'ins 85
ēnemōx'dzā g'āxen. Wā, hē⁵mēsa neqaxenxēlālen hēlik'alēxs

88 for it. He said if I should ask you for pay, | that then Hēlemīl would kill me." Thus said Q!ūlents!ēsemaga | to her tribe, and after that she was a great shaman. ||

THE INITIATION OF ONE OF THE TS!ŌTS!ENA OF THE AWA^ēILELA

The ancestors of the numaym Ts!ōts!ena lived on the upper part |
1 of the river of Hānwad, and their village site has the name Tselēxwas. | Q!ēgēd was a grizzly-bear hunter. He was not a chief, but a | common man, for this is not a myth. It is a tale belonging to the time || when the white men came and built a house at Fort Rupert.
5 Therefore | Q!ēgēd hunted with a gun. Q!ēgēd's wife was a | proud woman. Her name was Ts!ēlwaēl. Therefore her name was Ts!ēlwaēl, | because she always talked proudly, and scolded | her husband, Q!ēgēd, as is the way of common women, because || nothing
10 is good for them except their pride. Now Q!ēgēd | paid no attention to his wife when she was angry with him. One | day Ts!ēlwaēl used really bad words against her husband, | and therefore Q!ēgēd struck his wife; and | after he had struck her, he took his gun and ||
15 went out of the house to walk by the river of Hānwad. | Then Q!ēgēd evidently saw a grizzly bear, for | this is only guessed by the tribe

87 ts!ēts!EX'q!āq!ōs, wā, lāLES k'!ēs ayāl g'āxen, qa^ēlaenlō aa^ēyālalax laem^ēlāwisen nōgwa! lē^ēlāmatsōs Hēlemīla," nēx^ē!aē Q!ūlents!ēsemagāxēs g'ōkūlotē. Wā, laem^ēwālas pāxāla laxēq.

THE INITIATION ON ONE OF THE TS!ŌTS!ENA OF THE AWA^ēILELA

1 G'ōkula^ēlāē g'ālāsa nē^ēmēmotasa Ts!ōts!ena lāx nēlk'!ōdoyā^ē yas wās Hānwadēxa lēgadēda g'ōx^udemsas Tselēxwas. Wā, lā^ēlāē g'āg'elaaēnoxwē Q!ēgēdēxa k'!ēsē g'īgāma^ēya, yīxs ā^ēmaē begwānemq!ala^ēma, yīxs k'!ēsaēx nō^ēyema, yīxs q!ayōlaēx g'āg'ilela
5 laqēxs g'alaōl g'āx g'ōx^ēwalisa mama^ēla lāx Tsāxis, yīx lāg'ilas laem hānlemē hāna^ēlēlās Q!ēgēdē. Wā, lā^ēlāē geg^ēadē Q!ēgēdāsa lemqa ts!ēdāqxa lēgades Ts!ēlwaēl, yīx lāg'ilas lēgades Ts!ēlwaēl qaxs hēmenafa^ēmaē lemlemq!ala lōxs hēmenala^ēmaē aē^ēnot!axēs lā^ēwūnemē Q!ēgēdē lāx gwēg'ilasasa ts!ādagex^ēsala, yīxs
10 k'!ēāsaē ēg^ēasa ōgū^ēla lāxēs lemqaēna^ēyē. Wā, laem^ēlāwisē Q!ēgēdē k'!ēs^ēl q!āselaxēs genemaxs lāwisaaq. Wā, lā^ēlāē nēmxxa nā^ēlaxs laē āla^ēyāx^ēsemē wāldemas Ts!ēlwaēlaxēs lā^ēwūnemē. Wā, hēem^ēlāwis lāg'ilas Q!ēgēdē k'!ēlax^ēidxēs genēmē. Wā, g'il^ēem^ēlāwise gwāl k'!ēlak^ēaqēxs laē dāx^ēidē Q!ēgēdāxēs hānlemē qa^ēs
15 lā lāwels laxēs g'ōkwē qa^ēs lāēl qa^ēid nā^ēnalaqa lax wās Hānwadē. Wā, laem^ēlāwisē Q!ēgēdē dōx^ēwalelanaxa g'ila qaxs ā^ēmaē k'ōde^ētsēs g'ōkūlotē qaxs wūlel^ēmaaxs ma^ēl^ēenaē hān^ēl^ē

because they heard two shots. | It was late in the evening when the shots sounded. | It was dark, but Q!ëgëd did not come back. || Then 20 his tribe thought that he had been hurt. In the | morning when day came, he was expected in vain to come back, | and later in the day Q!ëgëd was given up. | Then the young men of the numaym Ts!ôts!ëna made themselves ready | to go and look for Q!ëgëd, who had been expected (to return). They started || and they had not gone 25 far when they saw his tracks. | They followed them, and after going a long way, they found the stock of his gun. | They searched, and they found one of his legs. | In vain they kept on searching for other parts | of his body, but they found nothing else besides the one || leg and the stock of the gun and the barrel. | Then those who 30 had looked for Q!ëgëd went home. They | carried with them the one leg and the part of the gun. | When they arrived at Q!ëgëd's house and | told his wife the news, she told them to bury the || one 35 leg of her husband. The reason why they talked about Ts!ëlwaël was that she | almost died crying for her husband, | because it was on account of her that he had gone out. Now | one leg of her husband had been buried in the fall of the year. | It was towards winter when Q!ëgëd had been killed || by the grizzly bear. Now it was 40

g'ä!a. Wä, laem!äe k!wäg!ila dzäqwaxs läë hän!läla. Wä, lä 18
 'läe p!edex'äda. Hëwäxä!at!a g'äx nä'nakwë Q!ëgëdë. Wä,
 g'wä!elaem!äwisë g'ökülötäs k'ötaq laem yelkwa. Wä, lä!äe 20
 'näx'ädxä gä!la wül'ëm!äwisë nak!älase!wa qä's g'äxë nä'nakwa.
 Wä, hë!at!a la gä!la 'nä!äxs läë nänox"q!äläyewë Q!ëgëdë. Wä,
 laem!äwisë xwänal'idëda hä!yäl'äsa 'ne'mëmotasa Ts!ôts!ëna
 qä's läläg'ë nenänu!älax Q!ëgëdë. Wä, läx'däx"läë qäs!äda. Wä,
 'wiläxdzë!äe qwësg'ila qäsaxs läë döx'wä!elax qäqesmötäs. Wä, 25
 lä!äe qästödëq. Wä, lä!äe qwësg'ilaem qäsaxs läë q!äxa hän!ëmas
 yix öxläx'däs. Wä, lä!äe alëx'äda. Wä, laem!äe q!äxa äpsötsidzä'yäs
 g'ögüyäs. Wä, wäx'ëm!äwisë hänäl äläx ögü!ä g'äyöl
 läx ök!wina'yäs, wä, lä!äe k!läs ögü!ä q!äsös laxa äpsötsidzä'yë
 g'ögüyö lë!wa öxlä'yasa hän!ëm, wä, hë'mësa dzex's'anälas. 30
 Wä, g'äx!äe nä'nakwa nenänu!älax Q!ëgëdex'dë. Wä, g'äx'ëm-
 'läe däg'ilqälaxa äpsötsidzä'yë g'ögüyö lë!wa g'äyölë läxa hän-
 !ëmë. Wä, g'il'ëm!äwisë läg'aa läxa göx"däs Q!ëgëdë läë ts!ë-
 k!äl'idëx genëmx'däs. Wä, laem!äwisë 'nëk' qä wünëmtasë!wësa
 äpsötsidzä'yë g'ögüyösë lä!wünëmx'dë, yix läg'ilas gwägwëx's'a- 35
 lasa yixs hälselä!mäë k!lës q!wayülisemë Ts!ë!waëlë qä's lä!wün-
 ëmx'dë, yixs häs'maaq näqä'yë läëna'yäs qäs!äda. Wä, laem-
 'läe gwä!a wünëmtäxa 'nemë g'ögüyös lä!wünëmx'dëxa läyënxë.
 Wä, laem!äe gwëbë läxa ts!äwünxë, yix läx'demas k!lälax-
 'itse!wë Q!ëgëdex'däsa g!äla. Wä, laem!äwisë ët!ëd läyënxä la 40

41 autumn again of the | following year when the two ends of the year
meet. Then Q!ëgëd had been forgotten | by his tribe. All the |
men and the women went out of their houses, and were sitting on
their | summer seats in front of their houses, for it was a fine day.
45 They had not || been sitting in their summer seats a long time when
wolves began to howl | at the upper end of the village. Then the
wolves howled again | behind the village, and then wolves howled
again | on the other side right opposite the village, | and then the
50 wolves howled again where they had first || howled. Many wolves
howled together. | The howling of many wolves kept up for a whole
day and | night. The men were curious | why they made this noise,
for it seemed that the | wolves wanted something from the village
55 that night. Then || the ancestors of the Ts!ôts!ëna were afraid,
because the howling of the many | wolves was coming near behind
the village that night. | In the morning when day came one of the
men went out of the | house, and he saw many wolves on the bank
60 at the | upper end of the village walking along the bank, and || a
great wolf walked out of the woods, and back of his head a man was
sitting. At once | the man called his tribe to look at him. | And when
the men and women came out, | they saw a great wolf and the man

41 äpseyenx, laem dzëdzak'owa 'nemxexë. Wä, laem'laë lenë'sta-
se'wë Q!ëgëdex'däsë g'ökülötë. Wä, laem'lawisa 'näxwa bëbe-
gwänem lë'wis ts!ëdaqë höqûwëls lāxë g'ig'ökwë qa's lä 'wax-
'ülsa lax L!äl'äsanä'yasë g'ig'ökwë qaxs ëk'aëda 'näla. Wä, k'!ës-
45 'em'lawisë älaem gëx'gas a'wäqwalas laasa gemöt!ëg'a!ëda älanem
lāx 'nalënegwisasa g'öküla. Wä, lä'laë ëdzaqwa gemöt!ëg'a!ëda
gālanemë lāxa älanä'yasa g'öküla. Wä, lä'laë ëdzaqwa emöt!ë-
g'a!ëda älanem laxa äpsötasa 'wa lax nexk'lötasa g'öküla.
Wä, lä'laë ëdzaqwa g'emöt!ëg'a!ëda älanem lāx g'ildzagwas-
50 dāsa gālë gemöt'lāla. Wä, lä'laë q!ënemä la 'nemädzaqwa gemöt-
t!älëda alanema. Wä, laem'laë senbendxa 'näla lë'wa gānolë
gemötëda q!ënemë ëalanema. Wä, laem'laë q!ayaxëda bëbe-
gwanemas hëg'ilas g'wëk'lälë qaxs häë g'wëx's dädag'ilt's!ëda ëalan-
nemaxa g'ökülāxa gānolë. Wä, laem'laë 'näx'wa ts!ëndek'ëda gālā
55 'ne'mëmotsa Ts!ôts!ënäsa g'äxë xenlela 'nexwäbalëda q!ënemë
gemöt'lāla ëalanem lāx älanä'yasa g'ökülāxa gānolë. Wä, lä'laë
'näx'idxa gāla, lä'läse lāwëlsëda 'nemökwë begwänem lāxë
g'ökwë. Wä, lä'laë dōx'walelaxa q!ënem ëalanem lax 'nalëna-
gwësasä g'öküla g'ilemg'ilisela lāq. Wä, g'äx'laë g'ilött'lälisëda
60 'wälasë älanem k!wax!aatälaxa begwänemë. Wä, hëx'idaem-
lāwisa begwänemë la gwayë'l!esxë g'ökülötë qā dōx'widëseq.
Wä, g'il'em'lāwisë g'äx 'wila höqûwëlsëda bëbegwänemë lë'wis
ts!ëdaqë, wä, laem'laë dōx'walelaxa 'wälasë älanemäx k!wax-

sitting | behind his head, and many wolves walking around him. || G'ilālālit was the name of the great wolf | behind whose head the 65 man was sitting. Then they recognized | that the man was Q!ēgēd, who was singing a sacred song. Then the old people | told all the men and women to purify themselves at once. | Then all the men and || women broke off hemlock branches back of the | houses, and 70 went into the water in front of the houses, and | all washed themselves with hemlock branches. The great wolf | G'ilālālit was standing still as though he was watching the | many wolves, what they were doing. After the people had finished purifying themselves || and had gone out of the river, they sat down in front of | the house 75 of Q!ēgēd. They were watching what was going to happen. | They cleared the house of Q!ēgēd. | When Q!ēgēd saw the men sitting on the ground, he got off from the neck | of G'ilālālit, and stood on the beach. Then || G'ilālālit and the many wolves went back into the 80 woods. Q!ēgēd stood on the beach | singing his sacred song, and all the men made ready | to catch him. When the men | went towards Q!ēgēd, who was standing on the beach, he pointed with the | thing that he held, which was like a baton, towards the mountain on the other side of the river. || And immediately the mountain caught fire. 85

Laatālaḡa begwānemē. Wē, hēmēlāwisa q!ēnemē ēalanēm g'ilēstālaq. Wā, hēm lēgades G'ilālālitēxa 'wālasē ālanēmxa k!wax- 65 Laatālaḡa begwānemē. Wā, laēmēlāē 'māltlēgaaēlēda begwānemē, hēmē Q!ēgēdēda yālaqūla. Wā, laēmēlāēda q!ūs!q!ūl-yakwē 'nēx' qa āmēs hēx'idaēm 'wēla q!ēqelax'idēda 'nāḡwa bēbegwānem lē'wis ts!ēdaqē. Wā, hēx'idaēmēlāwisa 'nāḡwa bēbegwānem lē'wis ts!ēdaqē la L!ex'wid lāxa q!wāxē lax ālanā'yasēs 70 g'ig'ōkwē, qas lā hōxsta lāxa 'wā neqemalisasēs g'ig'ōkwē. Wā, laēmēlāē 'nāḡwa q!wax'eta. Wā, āēmēlāwisa 'wālasē ālanēmxa G'ilālālitē g'ilēs hē gwēx's x'its!ax'ilax gwēgwālag'ilidzasas lē'wa q!ēnemē ēalanema. Wā, g'ilēmēlāwisē gwāla q!ēqelax'idē lāālasē hōx'wūsta lāxa 'wā. Wā, lāx'da'x'wēlāē k!ūs'elsa lax L!āsanā'yas 75 g'ōkwas Q!ēgēdē. Wā, laēmēlāē doqwalaxēs gwa'yilālasla. Wā, hēx'idaēmēlā 'ēx'wētse'wē g'ōkwas Q!ēgēdē, wā, laēmēlāē dōqūla'ma k!ūts!esē bēbegwānem lāx Q!ēgēdāxs lāē lāxa lāx ōxlaatā'yasa G'ilālālitē. Wā, āēmēlāwisē la lā'wēs lāālasēs g'il'yag'ida G'ilālālitē lē'wa q!ēnemē ēalanema. Wā, laēmēlāē Q!ēgēdē lā'wis 80 yālaqūla. Wā, laēmēlāēda 'nāḡwa bēbegwānem xwānālela qas lālag'ē dāq. Wā, g'ilēmēlāwisē 'wēla qās'idēda bēbegwānem gwe'yōlela lāx lā'widzasas Q!ēgēdē lāālasē Q!ēgēdē nōx'witsēs daakwē hē gwēx's t!emyayō lāxa neg'ā lāx āpsōtasa 'wa. Wā, hēx'idaēmēlāwisē 'nāḡwa x'ix'ēdē ōgūma'yasa neg'ā. Wā, lā'laē 85

86 Then | he pointed his fire-bringer to the mountain up the river, | while he was standing on the beach, and continued singing his sacred song. Then | the mountain caught fire. Then | the ancestors of the mumaym Ts!ôts!ena were afraid on account of what was
90 done by Q!ëgëd. || The old men encouraged all | the men, and told them not to be afraid. Then all | the men stood in a row, and walked together. |

When they came near him, the | line of men bent around Q!ëgëd;
95 and as soon as the || ends of the line of men passed Q!ëgëd, who was standing on the beach, | they encircled him. Then Q!ëgëd was in the middle of the circle. When | the ring of men was getting small Q!ëgëd disappeared and | stood on the beach farther up the river from those who tried to catch him. In vain | the men surrounded
100 him again. He did the same || as he had done before. Then an old man spoke, | and said, "O Tribe! let us go home for a while." | Then all the men agreed | to what he said, and they all started and |
5 went into the house of Q!ëgëd. As soon as they were all in || the old man spoke, and said, | "Let them call the women to come quickly, and the virgins." | At once four young men | went out of the house

86 ët!ëd nōx^εwitsēs xūmtxūmtag!ila lāxa neg^εā, lāx ^εnāla^εyas lāwi-dzasas lāxēs hēmendzaqūlaēnē^εmē yālaqūla. Wā, laemxaē x^εix-^εēdē ōgūma^εyasa neg^εā. Wā, laem^εlaē k^εēk^εālēx^εidēda g^εalā ^εne-^εmēmotasa Ts!ôts!enās g^εwālag^εilidzasas Q!ëgëdē. Wā, lā^εlaēda
90 q!ūlsq!ūlyakwē aem lēlāk!ūlax nēnāqa^εyasa ^εnāxwa bēbegwānem qa k^εlēsēs k^εilela. Wā, laem^εlāwisē yipemg^εalisēda ^εnāxwa bēbegwānema. Wā, lā^εlaē ^εnemāx^εid qāsida.

Wā, g^εil^εem^εlāwisē ēx^εā^εnakūla lāqēxs laē wāg^ε^εnakūlēda ^εwāsgemg^εitelasasa bēbegwānemēx Q!ëgëdē. Wā, g^εil^εem^εlāwisē
95 hūyāqē ^εwāx^εsba^εyasa bēbegwānemax lā^εwidzasas Q!ëgëdāxs laē k^εemēsgemlisaq. Wā, laem^εlaē nexts!ālisē Q!ëgëdē. Wā, g^εil^εem^εlāwisē t!ōxts!^εā^εnakūlēda bēbegwānem, laē x^εis^εēdē Q!ëgëdē qa^εs lā lāx^εwalis lāx ^εnālalisasa k^εem^εyāq; wā, laē wāx^ε ēt!ēdēda bēbegwānemē k^εemēsgemlisaq. Wā, āem^εlaxaāwise hē gwēx^εidēs
100 g^εilx^εdē gwēx^εidaasa. Wā, lā^εlaē yāq!ëg^εa^εlēda q!ūlyakwē begwānema. Wā, lā^εlaē ^εnēk^εa: "ya, g^εōkūlōt, lālag^εaemaslēns nā^εnakwa," ^εnēx^εlaē. Wā, lā^εlaē hēx^εida^εma ^εnāxwa bēbegwānem ēx^εa^εk^εex wāldemas. Wā, lāx^εda^εx^εlaē ^εwī^εla qāsida qa^εs lā ^εwī^εla hōgwēl lāx g^εōkwās Q!ëgëdē. Wā, g^εil^εem^εlāwisē ^εwī^εlaēlēxs laē
5 yāq!ëg^εa^εlēda q!ūlyakwē begwānema. Wā, lā^εlaē ^εnēk^εa: "Hā-gax^εi lē^εlālase^εwa ts!ēdāqax qa g^εāxēsō ^εwī^εla lē^εwa k^εlēk^εlēyālāx hā^εnak!wāla," la ^εnēx^εlaē. Wā, hēx^εidaem^εlāwisā mōkwē hā^εyālā la hōqūwēls lāxa g^εōkwē qa^εs lā lē^εlāla ^εwī^εlaxa ts!ēdaqē lē^εwa k^εlē-

and called all the women and the | virgins, and when they had come, the || old man spoke, and said, "Listen why I | call you, women. I suppose 10 that | you all keep your napkins. I wish that you, who are menstruating, | and you, virgins, burn your napkins | around the great Q!ëgëd, who has a supernatural treasure." Thus he said. || And immediately 15 the menstruating women took off their cedar-bark napkins, and | put it down on the floor of the house. And others who were not menstruating went out of the house | to get their napkins which they kept. | When they had brought all, the | men and the women and the virgins went out. || They were going to try to catch Q!ëgëd; and | when 20 they came to the place where he was standing on the beach, they surrounded him. Then they put fire | to the cedar-bark napkins of all the women; and when the fire began to smoke, | all the men and the women sat down. | Then the smoke of the fire went towards Q!ëgëd, and his || fire-bringer and death-bringer disappeared. 25 Then Q!ëgëd spoke, and | said, "Arise, and let us go home, for | you have made me secular." Thus he said. Now, Q!ëgëd had been brought back | by this. As soon as he went into his house, he | told them that the wolves had gathered all the pieces of his body, || as they had been thrown away by four grizzly bears. 30

k!E'yāla. Wā, g'āx'da^xu^{la}ē wī^{la}āēla. Wā, lā^{la}ē yāq!Eg'a^{la}ēda q!ūlyakwē begwānema. Wā, lā^{la}ē nēk'a: "Wēg'a hōlēlaxen 10 lāg'ila nēx' qas laōs lē^{la}lase^{wa} yūl ts!ēdaq qaxg'in k'ōta^mēg'in-lōl nāxwa āxēlaxēs ēēdemaōs. Wā, la^mēsēn wālaqēlōl ēxenta yūl k'!ēk'!Eyal, yīxg'en nēⁿak'ēlek' qens lālag'i nē^wēxsē^sstents ēēdemaqōs lāxa wālasē lōgwalē Q!ëgëdē," nēx'ēlāē. Wā, hēx'ē-daem^{la}wisa ēēxenta ts!ēdāq āxālxēs k'ādzekwē ēēdem qas 15 āxālihelēs. Wā, lā^{la}ēda k'!ēsē ēēxenta la hōqūwels lāxa g'ōkwē qas lā āxēdxēs ēēdemōte laxēs g'ig'ōkwē, qaxs ēāxēla^maaq. Wā g'āx^{da}x^ulāē dālaq. Wā, g'il^{em}lawisē g'āxexs lāē wī^{la}lā ēt!ēdē hōqūwelsēda bēbegwānem lē^{wa} ts!ēdaqē lē^{wa} k'!ēk'!E-yāla. Wā, laem^{la}ē wī^{la}lā lāl k'em^{ya}lex Q!ëgëdē. Wā, g'il^{em}lā- 20 wisē lāg'aa lāx lā^widzasas lāē x'emē^stendeq. Wā, lā^{la}ē menqase^{wa} ēēdemasa nāxwa ts!ēdaq. Wā, g'il^{em}lāwisē gūⁿēx^widaxs lāē nāxwa k'lūs^{la}isēda nāxwa bēbegwānem lē^{wa} ts!ēdaqē. Wā, g'il^{em}lāwisē lāg'aēda gūⁿēqula lāx Q!ëgëdē, lāē x'is'idē dāakwas-xa xūmtxūmtag'ila hālāyā. Wā, lā^{la}ē Q!ëgëdē yāq!Eg'a^{la}. Wā, 25 lā^{la}ē nēk'a: "Wēg'a q!wāg'elis qens lālag'i nāⁿakwa qaxs lē^maaqōs bāxus'idamas g'āxen," nēx'ēlāē. Wā, la^mē lālanemē Q!ëgëdē lāxēq. Wā, g'il^{em}lāwisē lāēl lāxēs g'ōkwaxs lāē ts!ēk'!ālēlasa ālanemaxs hē^māē la māmensgēmax nāxwa wīwelx'lā-lās, yīxs lāē ts!eqemē^stālāyōsa g'ila mōwa. Wā, lā^{la}ēda āla- 30

- 31 The wolves | had taken him into their house, and put together the
pieces of his body. | Then four wolves had been sent to take the one |
leg that had been buried by the tribe; and when | they had come
35 back bringing the one leg, they stuck it on || where it had been
before; and after they had done so, they sprinkled water of life over
him. | Then Q!ēgēd had come back to life after that. As soon as |
night came, they had called all kinds of animals | to come and see
Nūng'āxtā'yē, the 'wālas'axaak', that night. | It was not long
40 before the four men || who were wolves had come back. They had
been | all around the world, and it was not long before | all kinds of
animals had come into the large house. And when | all were in, the
song-leaders had beaten time on the | time-beating boards. Then
45 one hundred men || with wolf-head fore-head-masks had come out of
the rear of the house. The masks were made like the heads of |
wolves. Then they had gone around the fire in the middle of the
house; and | when all had come out, the song-leaders had sung
four | songs. And after the last | song had been ended by the song-
leaders, they had gone back into the sacred room on which was
50 painted || G'ilālalit. After they had finished, the speaker of the
house had spoken, | and said, "Are you watching, | friend Q!ēgēd?

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- 31 nemē laēlas lāxēs g'ōkwē qa's lā āxōdālex wīwelx'lalas. Wā,
g'āx'laē 'yālagema mōwē ēālanem qa g'āxēs āx'ētse'wa āpsōtsi-
dza'yē g'ōgūyōsxa wūnentase'wasēs g'ōkūlōtē. Wā, g'il'ēm'lāwisē
la aēdaaqa dāg'ilqelaxa āpsōtsidza'yē g'ōgūyōs laē k'lūt lālelōdayo
35 lāxēs āxalaasē. Wā, g'il'ēm'lāwisē gwālexs laē xōs'ētsōsa q'lūla'sta
'wāpa. Wā, laēm'laē q'lūlāx'īdē Q!ēgēdē lāxēq. Wā, g'il'ēm'lā-
wisē gānol'ida laē qāsase'wēda 'nāxwa ōgūq'lēmas g'il'g'aōmas qa
g'āxēs x'īts'lax'ilax Nūng'āxtā'yē, yīxs 'wālas'axaakwēlaxa gānolē.
Wā, k'lēs'latla gālaxs g'āxaē aēdaaqaxa mōkwē la'nāxwa bēbe-
40 gwānemxs ālanem'maalal. Wā, laēm'laē 'nēk'exs la'nēx'dē
lā'stālīsxens 'nālax. Wā, k'lēs'latla gālaxs g'āxaē hōgwēlelēda
'nāxwa ōgūq'lēmas g'il'g'aēmas, lāxa 'wālasē g'ōkwa. Wā, g'il'ēm'lā-
wisē 'wī'laēla, wā, hēx'idaēm'lāwisē lexēdzōdēda nē'nāgadāxēs
lēxēdzowē saōkwa. Wā, g'āx'laē hōx'wūh!alilēda lāk'!endē bēbe-
45 gwānem x'ix'ēsēwālexa x'isēwa'yēxa nānaxts'le'wa'max x'ōmsasa
ālanem. Wā, laēm'laē lā'stalilēlaxa lāqawalilasa g'ōkwē. Wā,
g'il'ēm'lāwisē 'wī'lōlt!alila laē denx'ēdēda nē'nāgadē. Wā, mōs-
gem'laēda q!ēmq!ēmdemas. Wā, k'lēs'ēm'lāwisē q'lūlbēda elx'la'yē
denx'ēdayāsa nē'nāgadāxs laē lats'lālil lāxa mawilē k'lādedzālaxa
50 G'ilālalit. Wā, laēm'laē gwāla lāxēq. Wā, lā'laē yāq!ēg'a'lē
yāyaq!entemēlasa g'ōkwē. Wā, lā'laē 'nēk'a: "Le'mas dōqwalaa,
qāst, Q!ēgēdē. Laems lāl lōgwalalexa 'wālas'axaak'; wā, hē'misa

Now you will obtain the ^εwalas^εaxaak^u and | the name Nūng'äxtä^εyē. 53
 This will be your name, and you will have the | fire-bringer and
 death-bringer. You shall not || stay here long, only until the end 55
 of the year. Then we shall | take you home, friend." Thus he had
 said. Thus said Q!ēgēd while he was telling his | tribe what had
 happened. Now this is imitated when they | give a winter dance,
 and that is why the Awa^εILEla own the ^εwalas^εaxaak^u. | That is the
 end of this.¹||

Lēgemasē Nūng'äxtä^εyē. Wä, laems Lēgadehts. Wä, gra^εmēsēgra 53
 xūmtxūmtag'ilak' hālāyā. Laemxaak' lāl lāl, qāst. Wä, k'lesles
 gälal lāq^u. Äemles dzēdzekūgwila' yūl lōx, qāst, qenu^εxō lāl 55
 taōdlos, qāst," ^εnēx^εlaē, ^εnēk'ē Q!ēgēdāxs laē ts!ek'!ātelaxēs
 g'ōkūlōtē. Wä, ā^εmēsē la nānaxts!^εwax gwēgr'īlālasas laē yāwi-
 x'ela. Wä, hēem lāg'ilasa Awa^εILEla āxnōgwatsa ^εwālas^εaxaakwē.
 Laem lāba lāxēq.¹

¹ For additional beliefs and customs see Addenda, p. 1331.

VI. SOCIAL CUSTOMS

CUSTOMS RELATING TO EATING

- 1 This is the size into which the salmon is broken when a chief-
tainsness gives to eat to the chief. | Into larger pieces breaks it the
wife of a | common man. |

DISTRIBUTION OF PORPOISE

- The dorsal fin and the side-fins of the porpoise are given to chiefs
5 at || great feasts. To the head chief is given | the chest of the por-
poise. The body is given | to the common people. That is all
about this. |

DISTRIBUTION OF SEAL¹

- The hair-seal also teaches the common people their place; | for
10 chiefs receive the chest, and || the chiefs next in rank receive the
limbs. They only give pieces of the body of the | seal to common
people of the tribes, and they give the | tail of the seal to people

CUSTOMS RELATING TO EATING

- 1 Wä, hēem k'lopēsa mōdzīlāsa g'īgāma⁵yaxs hāmg'īlaaxa be-
gwānemē. Wä, lāla āwāwastowē k'lopā⁵yasa genemasa begwā-
nemax⁵sala.

DISTRIBUTION OF PORPOISE

- Wä, hēem yāq!wēmasa g'īg'egāma⁵ya lāg'a⁵yē lē⁵wa bāsbelē laxa
5 wālasē sakwēlaxa k'lolōt!ē. Wä, hē⁵mis yāq!wēmasa xamagē-
ma⁵yē g'īgāma⁵ya hāq!wayāsa k'lolōt!ē. Wä, lā yāx⁵widayuwa
ōgwida⁵yē lāxa bēbegwānemq!lālamē. Wä, laem g'wāl laxēq.

DISTRIBUTION OF SEAL¹

- Wä, hēemxaēda mēgwatē q!ō⁵falelatsa begūlida⁵yaxēs āwālox⁵-
ūnasē qaēda g'īg'egāma⁵yaxs yāgwadaasa hāq!wāyowē lē⁵wa
10 laslāla lāxa g'āgēlē. Wä, ā⁵mesē la yeyāqwax⁵s'alayo ōgwida⁵yasa
mēgwatē lāxa begūlida⁵yasa lēlqwalala⁵yē. Wä, lā yāx⁵widayowē

¹ See also p. 544, lines 206-209, the translation of which is as follows: Only this teaches the common people their low position; for when cinquefoil-roots are given at a feast, the chiefs receive the long cinquefoil-roots, and the short roots are given to (the common people); for chiefs eat the long cinquefoil-roots, and all the common people eat the short roots.

lowest in rank. Therefore | trouble often follows a seal-feast and a 13
 feast of short and long | cinquefoil-roots; for when a man who
 gives || a seal-feast with many seals hates another man, he gives him 15
 a piece of blubber from the body, | although he may be of noble
 descent; and they do the same with the short cinquefoil-roots. |
 That is all about this. |

FEAST OF CURRANTS

As soon as everything has been brought out and put down, (the
 woman) sends two young men | to go and invite her husband's
 tribe. They go; || and after they have gone into all the houses of the 20
 village, they come back. They are also | sent to draw water; and
 immediately each takes a | large water-bucket in each hand, and
 they go down to draw water. When they come back, they pour | a
 little into each dish that stands on the floor. When the buckets are
 empty, | they go to draw more water in the same four large || buck- 25
 ets. When they come back, carrying the bucket with water one in
 each hand, | the two water-carriers are told to put down the buckets |
 and to call those who are to eat the currant cakes. | They go into all
 the houses, and then they come back again; and when | they come
 back, the two young men who act as messengers are told to || spread 30
 the long mats around the house in which the currants are to be eaten. |

Llōdzayoxsda^εyasa mēgwatē lāx bekwaxa. Wā, hē^εmis lāg'ilas 12
 q'lūnāla xōma^εelasa sakwēlaxa mēgwatē lē^εwa t!eqwēlāxa t!ex^u-
 sōsē lē^εwa Laxapēlāxa Laxabālisē qaxs g'il^εmaē L!el!asālēdā
 sakwēlāxa q'lēnemē mēgwata qā^εs lāsa ōgwidēdzēsē xūdžē laxa 15
 wāx^εem g'ēqamēna, wā, lāxaē hēem g'wēg'ilayowa t!ex^usōsē.
 Wā, laem g'wāl lāxōq.

FEAST OF CURRANTS

Wā, g'il^εmēsē g'āx ^εwīla g'wāx'g'ūlilexs laē ^εyalaqasa hā^εyāl^εa
 ma^εlōkwa qa lās Lē^εlāxax g'ōkūlōtasēs lā^εwūnemē. Wā, lāx^εda^εxwē.
 Wā, g'il^εmēsē ^εwilxtōlsaxa g'ōkūlāxs g'āxaē aēdaaqa. Wā, lāxaē 20
^εyālagem qā^εs lā tsāx ^εwāpa. Wā, hēx^εida^εmēsē ^εwāx^εsenx^εwidxa
 āwāwē naengatslā qā^εs lā tsēx^εīdxa ^εwāpē, qā^εs g'āxē gūxtslālasa
 hōlālē lāxa hōelq!wāxs laē mexēla. Wā, g'il^εmēsē ^εwilg'ilts!āwēda
 naengatslāxs laē ēt!ēdex^εda^εx^u tsēx^εīda yīxaasa mōsgemē āwā
 naengatslā. Wā, g'il^εmēsē g'ax ^εwāx^εsenkūlaxa ^εwābets!āla naen- 25
 gatslēxs laē āxse^εwēda ma^εlōkwē tsētseyilg'is, qā^εs hanemg'alilēs,
 qā^εs lā ētsē^εstaxa t!ext!āqlaxa q!ēdzedzowē t!eqa. Wā, g'il^εem-
 xaāwisē ^εwilxtōlsaxa g'ōkūlāxs g'āxaē aēdaaqa. Wā, g'il^εmēsē
 g'āx aēdaaqēda ma^εlōk^u etsē^εstelg'is hā^εyāl^εaxs laē āxk^εlālasō^ε, qā^εs
 Lep!ālilēlāsa g'ilsg'ilēdzowē lē^εwa^εya lāx āwī^εstalilāsa t!extlagatslē- 30

- 32 Immediately they obey the order of the | host who is about to give a feast of currant cakes. When this is done they really | go to call again. Now they stay longer in each house while they are calling, | and some of the guests begin to come when they are called this time.
- 35 After they have gone through || the whole village, they go back again; and now the two messengers | take the fire-wood and put it on the fire. After they have done so, | they are sent by the host who is about to give the currant-feast to [look for faces] call a fourth time. | They go out, enter all the houses, | and say the following as they go in: "[We are] looking for a face, [we are] looking for a face." When
- 40 they find a || man or a woman, both say at the same time, | "Wo, wo, wo, wo! Get up and go to the feast!" This is the way | they speak when it is winter-dance season; but they do not say this during the secular | summer season, for in summer they just say, when they go the fourth time calling, | "We come back to call you, the only one (who has not come yet);" and they just stand waiting
- 45 for the one for whom || they went to get ready; and when he finishes, the | messengers go back with him. When they come in, (it is seen that) | it is generally the son (or daughter) of a chief who is ashamed because of it. | As soon as he sits down, he asks the song-leader to sing | his feast-song; (he continues) "for it is obtained by me because my child
- 50 did not come earlier." || Thus speaks the one who has been called last;

- 31 laxa q'lēdzedzowē g'ōkwa. Wā, hēx'ida'mēsē nānagēg'ēx wāldemasa q'lēselalaxa q'lēdzedzowē t'leqa. Wā, g'il'mēsē gwālexs laē ālak'u ētsē'sta. Wā, la'mē gageg'ililēla lāx g'ig'ōkwasēs ētsē'stase'wē. Wā, la'mē g'āxamenqūlē ētsē'stase'was. Wā, g'il'mēsē lābelsaxa
- 35 g'ōx'demsaxs g'āxaē aēdaaqa. Wā, lāx'da'x'uēmēda ma'lōkwē ētsē'stelg'is āx'ēdxa leqwa qa's leqwēlax'ēidē. Wā, g'il'mēsē gwālexs laē 'yālagemsa q'lēselalaxa q'lēdzedzowē t'leqa, qa's lā dadōqūma. Wā, hēx'ida'mēsē lāx'da'xwa, qa's lā lā'l'esela lāxa g'ōkūla. Wā, hē'mē la wāldemxte'wēsē "dadōqūmai'." Wā, g'il'mēsē q'lāxa
- 40 'nemōkwē begwānema lo'ma ts'ledāqē, laē 'nemāx'ēid 'nēk'a: "Wo, wo, wo, wo! Lāx'wid qa's laōs k'wēla." Wā, hēem gwēk'lālatse'x ts'lets'leqaē. Wā, lā k'les hē gwēk'lālaxs bāxūsaaxā hēenxē, yix ā'maē 'nēx'xa hēenxaxs laē mōp'lēn'ēsta ētsē'sta: "G'āxmēnu'x' 'nenqema ētsē'stōl." Wā, lā āem lāxwēmīlēs
- 45 ētsē'stānemaxs laē xwāna'fida. Wā, g'il'mēsē gwālexs g'āxaēda ētsē'stelg'isē qāqelaxēs ētsē'stānemē. Wā, g'il'mēsē 'wī'laēlexs laē q'lūnāla māx'ts'lēda alēlē ētsē'stānemxs nāxsālaē bek'lwēna'fya. Wā, g'il'mēsē k'lwāg'alilēxs laē āxk'lālaxa nāgadē, qa denx'ē-dēsēsa k'lwēlayalayowa q'lemdems, "qa gwānemsen gēnēt'lēna'yē,"
- 50 'nēk'a ālēlxsdā'yē ētsē'stānema. Wā, hēx'ida'mēsē denx'ēdayowē

and immediately they sing his | feast-song. When the guests stop 51
singing, | he calls a speaker from his own numaym, | who can speak
well; and as soon as the speaker arrives, the one who came late tells
the one whom he called | to promise a feast, and to say that he will ||
sell a canoe for it; for generally they say that they will sell a canoe, 55
and this is the way they do in summer. | It is somewhat different
during the winter-dancing season, when the messengers go back to
look for those who have | not come in yet before the cannibal dancers
and the Seal Society come in; and if | they do not find the one whom
they want, and particularly a (chief's) beloved daughter, | if she
stays away too long and does not come home, then they give up
waiting, || and they just go and call the cannibal dancer and the Seal 60
Society. | As soon as they come in and sit down in the rear of the
house where the cakes of currants | are to be eaten, after making a
speech in praise of them, (the messengers) | go out of the house.
Then he sees the one for whom they went, | and who has arrived on
the beach after having paddled. Then they go back into the house,
and || tell the host that the one whom they could not find has arrived. | 65
Then at once she is called in by the two | messengers; and when they
come to the one whom they are calling, the two | messengers say,
"Only you have been awaited! Come! We have been | sent for
you by the host to bring you in." Thus they say || to her. Then 70
she puts on a good blanket, and, | after doing so, she walks among

k!wēlayalayâs q!ēmdeṃa. Wā, g'il'mēsē q!wē'īdēda k!wēlalāxs 51
laē lē'lālaxa ēg'ilwatē lāx yāq!ēnt!lālaxa elkwē g'ayōl lāx 'nē'mē-
motas. Wā, g'il'mēsē g'āxa laēda gēnētē lāxēs lē'lālase'wē, qa's
āxk'lālaq, qa qāsowēs hāmāxasa xwāk!ūna, qaxs hē'maē q!ūnāla
lēx'ētsō'sa qāsowē. Wā, hēm g'wēg'ilasxa hēenxē. Wā, g'il'mēsē 55
ts!ēts!ēqaxs laē aōgū'qēla, yixs laē dādoqūmēda ētsē'sta, yixs
k!ēs'maē g'āx hōg'wīla hāāmats!a lē'wa mēmngwatē. Wā, g'il-
mēsē k!ēs q!āxa lēlwēgemē la'wēnē ts!ēdāqa, yixs laasnokwaē.
Wā, g'il'mēsē xenlela gāla k!ēs g'āx nā'nakūxs laē pex'īdayā.
Wā, hēm'isē la ētsē'stase'wēda haāmats!a lē'wa mēmngwatē. Wā, 60
g'il'mēsē g'āx hōg'wīlaxs laē k!ūs'ālīla lāxa neqēwalīlaxa q!ēsqa-
dzats!ēlaxa q!ēdzēdzowē t!ēqa. Wā, g'il'mēsē gwāla ts!ēlwaqūqēs
laas lāwelsē lāxa g'ōkwē. Wā, lā dōx'walelaxa yālē ētsē'stasō'xs
g'āxaē g'āx'ālīsax sēx'wīdex'dē. Wā, lā ēdēla lāxa g'ōkwē qa's
lā nēnlelaxa k!wēlasaxs g'āx'maē nā'nakwa la 'yāg'īls ētsē'sta- 65
se'wa. Wā, hēx'īda'mēsē la ētsē'stasō'sa ētsē'stelg'īsē ma'lōkwa.
Wā, g'il'mēsē lāg'aa lāxēs ētsē'stase'waxs laē 'nēx'da'xwēda ma'lō-
kwē ētsē'stelg'īsa: "Āems la ēts!ēltse'wa. Gēlag'a, g'ax'menu'x"
'nēnqema 'yālagēmsa k!wēlasē, qenu'x" g'āxē ētsē'stōl," 'nēx'da'-
xwēq. Wā, hēx'īda'mēsē la āx'ēdxēs ēk'ē nēx'ūnā'ya qa's nēx'ūn- 70
dēs. Wā, g'il'mēsē gwālexs laē qāgēxa ētsē'stānemaq. Wā,

72 those who are calling her. | The two messengers go in first; and as soon as they enter | the door of the feast-house, they say, | "Look at her! She has arrived now." And as soon as the woman walks in, ||
 75 the guests all shout, and say, "You have been called, you have been called in!" The | woman goes in and stands in the rear of the house, just | outside of the feasters, between them and the fire in the middle of the house; | and at once her father gets up and tells the song-leader to | sing his daughter's song. Then the guests begin to sing, ||
 80 and the woman begins to dance; and as soon as the | singing stops, the woman sits down among the women to whom she belongs, | and her father promises a feast to his tribe. |

HUCKLEBERRY FEAST

1 When this has been done,¹ the husband and the wife get the | huckleberry-dishes and spoons, | and put them down at the left-hand side of the door of the house in which huckleberries are to be
 5 eaten and also oil. | The woman puts them down, while || the husband clears out the house, and he | spreads the mats for the huckleberry-eaters to sit down on. | As soon as he has done so, he calls his tribe to come in to | eat huckleberries; and as soon as he has been to all the houses, | he goes back again; and now two young men
 72 hē'mis g'alagi-wa'fyēda ma'lōkwē ēetsē'stelg'isa. Wā, g'il'mēsē laēl-da'x^a lāxa tlōx'ilāsa k'wēladzatslē g'ōkwa, laē 'nemāx'īd 'nēk'a: "Wāg'a, dōqwalālā g'āx'emg'a." Wā, g'il'mēsē laēlēda ts!edāqaxs,
 75 laē 'nāxwa'ma k'wēlē 'nēk'a: "Gēnēt, gēnēt, gēnēt." Wā, ā'mēsēda ts!edāqē qāsa, qa's lā lāx'ūlīl lāxa ōgwiwalīlasa g'ōkwē, lāx l'āsalihasa k'wēlē lāx āwāgawalīlas lē'wa laqwāwalilē. Wā, hēx'īda'mēsē ōmpas lāx'ūlīla, qa's wāxēxa nēnāgādē, qadenx'ēdēsēs q!emdemasēs xūnōkwē. Wā, hēx'īda'mēsē denx'ē-
 80 dēda k'wēlē. Wā, lā yex'widēda ts!edāqē. Wā, g'il'mēsē q!wē fīdēda denxelāxs laē k'waqēda ts!edāqaxēs ts!edāqwūtē. Wā, la'mē qāsowē ōmpas qaēs g'ōkūlōtē.

HUCKLEBERRY FEAST

1 Wā, g'il'mēsē gwāfexs¹ laē hōgwīlēda ha'fayasek'āla qa's lā k'le-nemg'alīlaxēs gwatgūdats!ēlē lōelq!wa; wā, hēmisa k'āk'ets!ēnaqē qa's g'āxē mex'ālīlēlas lāx gemxōtstolīlasēs gwatēlats!ēlē g'ōkwa. Wā, hēmisa l'ē'na. Wā, hēmēda ts!edāqē g'ax āx'ālīlēlas, yīxs
 5 lā'alēs lā'wūnemē ēkwaxēs gwatēlats!ēlē g'ōkwa. Wā, lāxaē lep!ālīlēlasa lēelwa'fyē qa k'wadzōītsēs gwatēlag'ilaxa gwādemē. Wā, g'il'mēsē gwāf'alīlēxs laē lē'lālaxēs g'ōkūlōtē, qa g'āxēs gū-gwādemg'exa gwādemē. Wā, g'il'mēsē 'wīlxtōlsaxa g'ōkūlāxs q'āxaē aēdaaqa. Wā, laem g'āx lāg'aya g'ayōlē lāx 'nē'mē-

¹When the berries have been cleaned. Continued from p. 581, line 34.

who belong to his numaym come with him. || When he invites to the 10
huckleberry feast, he says, | when he first invites the tribe, "I invite
you to | come and eat the huckleberries of Breakfast-Food-Giver."
Then he sends the two | young men to call again; and they say,
"We come to call you again | to eat the huckleberries of Breakfast-
Food-Giver;" for this name belongs to the huckleberry feast || when 15
they are given at a feast to many tribes. They have to call | four
times for a huckleberry feast. When | the people come in, the host
who gives the huckleberries at once gets ready, | and at the same
time the guests begin to sing the songs. | Then they put the huckle-
berries into the dishes, so that they are half full. || They take oil and 20
pour it over them, so that it is one | half huckleberries and one half
oil. After doing so, | they distribute the spoons; and when every
one has his spoon, they put the | huckleberry-dishes one each in
front of six men; | and after they have been put down, they || all eat 25
with their spoons, and they eat the huckleberries covered | with oil;
and they do not stop until they have eaten all the huckleberries | and
oil. After they have been eaten, they all go | out of the house. |

VIBURNUM-BERRY FEAST

Now I shall talk about viburnum-berries, which are given at a 1
feast, | for this feast is next in greatness to the oil feast, | which is

motasxa ma'lōkwē hā'yā'fa. Wā, hē'mis wāldemsa gwatēla- 10
laxa g'wādemaxs g'ālaē la Lē'lālxēs g'ōkūlōtē: "Lē'lālenlōl, qā's
layōs g'wātgūt lāx Gamōlsēlas." Wā, lā 'yālaqasa ma'lōkwē hā'yā-
'fa qā lās ētsē'sta. Wā, lā 'nēk'a: "La'menu'x" ētsē'staai qāns,
g'wātgūdaslē Gamōlsēlas," qaxs hē'maē g'ēga'ya g'wādemaxa lēgad-
g'ilē k'lwēladzema lāxa q'lēnemē lēlqwālala'ya. Wā, lāxaē mōp'lē- 15
nē'sta ētse'stase'wēda g'watgūtlaxa g'wādemē. Wā, g'il'mēsē g'āx
'wilaēlexs laē hēx'ida xwānal'idēda g'wātēlalaxa g'wādemē, yīxs
laālāl denxelasa k'lwēlayalayowa g'wātgūtlaxa g'wādemē. Wā,
la'mē k'lats'lālasa g'wādemē lāxa lōelq'wē, qā naengoyoxsdalēs.
Wā, lā āx'ēdxa Lē'na, qā's k'lūng'īleyīndēs lāq. Wā, la'mē nāx- 20
saap'lēda g'wādemē Lē'wa Lē'na. Wā, g'il'mēsē g'wālexs laē ts'lē-
wanaēdzema k'ākets'ēnaqē. Wā, g'il'mēsē wīxtōxs laē k'aēdze-
ma g'wēg'watgūdat'slē lōelq'wa lāxa q'lēq'lōkwē bēbegwānem lāxa
'nāl'nēmēxla lōq'lwa. Wā, g'il'mēsē 'wīl'galīhexs laē hēx'idaem
'naxwa 'yōs'itsēs k'āk'ets'ēnaqē, qā's g'watgūt'ēdēxa t'lēp'lēgeli- 25
saxa Lē'na g'wādema. Wā, āl'mēsē g'wālexs laē 'wīlaxa g'wādemē
Lē'wa Lē'na. Wā, g'il'mēsē 'wīlaqēxs laē hēx'idaem la 'wīla hō-
qūwēla.

VIBURNUM-BERRY FEAST

Wā, la'mēsen g'wāgwēx'sex'idei lāxa t'lēlsaxs laē t'lēlsēlēda 1
t'lēyadāsa t'lēlsē, yīxs hē'maē mā'kīlaxa Lē'nag'ilāxa Lē'nāxs 'wā-

the greatest feast given to many tribes. Next to the | viburnum-
 5 berry feast is the seal feast, which is given to many tribes. || These are
 put into house-dishes, the killer-whale | dish, hair-seal dish, whale
 dish, sea-lion dish, | beaver dish, grizzly-bear dish, wolf dish, and |
 Dzō'noq!wa dish, and also into the double-headed | serpent dish.
 These which I name are the dishes out of which they eat at great
 10 feasts, || and belong to the various numayms of the different tribes.
 When they have a winter dance in winter, they come together to
 have a great dance, | all the tribes. They are invited by the one who
 is going | to give a viburnum-berry feast. When they go the first
 time to invite, | they put down all the berry-boxes on the left-hand
 15 side of the door of the || feasting-house inside, and also oil-boxes.
 Generally | there are two boxes full of oil to be poured into ten
 boxes | of viburnum-berries, when these are given at a feast. There
 are also the various kinds of house-dishes. | There are always four
 20 kinds. These are | left outside the feasting-house. The || small
 long dishes for feasting are placed behind the boxes containing the
 berries and the | oil-boxes, and the spoon-baskets are also | put
 where the small dishes are. Mats are then spread all round the
 house | for the guests who are to eat the viburnum-berries to sit
 down on when they come. When | those who are to eat the
 viburnum-berries have come in, after having been called four times, ||

3 lasaē k!wēladzema lāxa q!lēnemē lēlqwālala^{ya}. Wā, hē^{mē} gwāsa
 t!elsa mēgwatēlāxa mēgwataxs sakwēlag!ilaēda q!lēnemē lēlqwālala-
 5 la^{ya}. Wā, hā^{staem} lex^{ts}!ōyo lāxa lēlōqūlilēxa māx^ēēnoxwē
 lōqūlila lē^{wa} mēgwatē, lē^{wa} gwe^{yimē}, lē^{wa} l!ēxenē lōqūlil
 lēwa ts!āwē lōqūlila, lē^{wa} nānē, lē^{wa} ālanēm lōqūlila, lē^{wa}
 dēdelāgēse^{wē} dzōnoq!wa lōqūlila; wā, hē^{mis}lēda ^{wa}x^{sgem}lilē
 siseyōla. Wā, hā^{staem} ha^{maats}!ēxen lā lēlēqelase^{wa} lāxa
 10 āxnōgwadās lāxa ^{na}l^{ne}mēmasasa ōgūxsemakwē lēlqwālala^{ya}.
 Wā, hē^{maaxs} laē ts!ēts!ēqa la ts!āwūnxa, laē ts!ets!āqewēda
 lēlēlāxa ^{na}xwa lēlqwālala^{ya}. Wā, lā lē^{lālase}wa yisa t!ēlsēla-
 laxa t!elsē. Wā, g!il^{mēsē} lā g!ālēda g!ālē^{sta} lē^{lālaxs} g!āxaē
 mex^{alilēlayewa} t!ēt!elyats!ē lāxa gemxōtstālilēlas t!ex!lāsa t!els-
 15 tlayats!ēlē g!ōkwa; wā, hē^{misa} dēdengwats!ē lē^{nāxs} q!ū-
 nālāē ma!tsema dēdengwats!ē lē^{nāxs} k!ūngemaxsēsa neqasgemē
 t!ēt!elyats!ēyē k!wēladzemasā begwānemē. Wā, hē^{misa} lōqūlil-
 laxs hēmenālāē mowēxla lāxēs gwēgwēx^{sdemē}. Wā, hēm
 mexesa l!āsanā^{yasa} t!elstlayats!ēlē g!ōkwa. Wā, hē^{mislā} ^{wi}-
 20 ^{la} mexōlila lēlogūma alalilasa t!ēt!elyats!ē lē^{wa} dēdengwats!ē
 lē^{na}; wā, hē^{misa} kēk^{ayats}!ē g!āx. hāx
 lasasa lēlōgūmē, yixs lē^{maaxat}! lēpsē^{stale}kwa g!ōkwa lēlwa^{yē}
 qa k!ūdzedzewiltsōltsa t!elstlaslaxa t!elsē. Wā, g!il^{mēsē} ^{wi}-
 laēlēda t!elstlaslaxs laē mōp!ēnē^{sta} ētsē^{stase}wa, lā hēx^{idaem}

they sing the great feasting-songs, and | all the members of the 25
numaym of the host sit down together. After | singing, the mem-
bers of the numaym of the host get up. | The young men go out of
the house and take hold of the four house-dishes, | which they bring
in. They put them down all heading to the rear of the feasting-
house. || They take hold of each corner of a berry-box and pour | the 30
viburnum-berries into the house-dishes. Then they go and | pour
one box of berries into each of the house-dishes; and as soon as this
has been done, | they take the small feasting-dishes and put them
on the edge of the other berry-box. | They take a long-handled ladle
and dip it into the berries. || When it is full, they empty it into each 35
one of the small dishes; | and when the viburnum-berries are in
them, they put the dishes on the floor, just behind the | house-
dishes. Generally they do not touch two of the berry-boxes, | and
they give large spoons to the chiefs of the guests who have been
invited to eat viburnum-berries. | When the berries have been put
into the small dishes, they pour much || oil over them. They take a 40
long-handled ladle, dip it | into the oil, and fill it. Then they pour
the oil over the berries in the house-dish. | They also take one ladleful
of oil, which they | pour into each of the house-dishes. After this
has been done, | the speaker of the host stands up and speaks. || He 45
asks the chiefs of all the tribes to take care | and to try to eat all the

denx^éitsa wālayalayo men^élāla q^éemdemā. Wā, ā^énēsē k^éūsāla 25
nāxwēda nē^émēmotasa t^éelsēlāxa t^éelsē. Wā, g^él^émēsē gwāl
denxelaxs laē q^éwālēx^élilē nē^émēmotasa t^éelsēlāxa t^éelsē. Wā,
lā^émē hōqūwelsēda hā^éyā^é, qā^és lā dādebendxa mewēxla leloqūlila,
qā^és gāxē mex^éālilēlas g^éwēg^éwēgemāla lāx ōgwiwalilasa t^éelst^élaya-
ts^élēlē g^éōkwa. Wā, lā dādanōdxa t^éelyats^élē, qā^és lā gūqāsasa 30
t^éelsē lāxa lōqūlilē. Wā, lāx^éda^éx^émē nāl^énemsgem t^éelyats^élē
gūqādzemas lāxa nāl^énemēxla leloqūlila. Wā, g^él^émēsē gwālexs
laē āx^éēdxa lēlōgūmē qā^és lā hāng^éagents lāxa wāōkwē t^éēt^éel-
yats^élā. Wā, lā āx^éētse^éwēda tsēx^élā, qā^és lā tsēstanō lāxa t^éelsē.
Wā, lā nāl^énemēxla qōqūt^élā lāxa nāl^énemēxla lēlōgūma. 35
Wā, g^él^émēsē lā t^éelts^élāxaxa t^éelsaxs laē mex^éālilēlayo lāx ālālilasa
lēlōqūlilē. Wā, lā hēmenālaem k^élēs lābalaxa mā^éitsemē t^éēt^éelya-
ts^élā, qā^és t^élōqūlāxa g^éig^éegāma^éyasēs t^éelsēlag^élāxa t^éelsē. Wā,
g^él^émēsē wīwelts^élēwakwēda lēlōgūmaxs laē k^élūng^élēqasa q^él^éenēmē
L^éē^éna lāq. Wā, lā āx^éēdex^éda^éx^éā wālasē tsēx^élā, qā^és tsēx^éidēs 40
lāxa L^éē^éna, qā qōt^élēsēxs laē gūq^élēqas lāxa lōqūlilts^élā t^éelsa.
Wā, laemxāē nāl^énemēxlēda tsēx^élā qōqūt^élā lāxa L^éē^énāxs laē
gūq^élēgem lāxa nāl^énemēxla lōqūlila. Wā, g^él^émēsē gwālexs laē
lāx^éūlilē elkwāsa t^éelst^élayasaxa t^éelsē, qā^és yāq^élēg^éa^élē. Wā, laem
nēx^é qā wēg^éēs yālēwila g^éig^éegāma^éyasa wī^éwelsgemakwē lēlqwā- 45

- 47 viburnum-berries in the house-dishes. | He calls the young men of his numaym to carry the | house-dishes and to put them down in front of the tribe first in rank of those who are to eat the berries.
- 50 Then | the young men arise and take off their || blankets, for they do not want to have them in the way if they should get twisted around their feet | when they lift the house-dishes. As soon as the blankets are off, | one of them, the oldest one, speaks, and tells | the young men to take hold of each end | of the house-dishes; and they all go and take hold of each end, and others take hold of the
- 55 sides. Then || the eldest one shouts while he is standing in the house, "Wooyē!" | and the young men also cry all at the same time, "Wooyē!" | After they have done so four times, they lift the house-dish and | put it down in front of the tribe highest in rank among the tribes. These are the Mamalēleqāla; | that is, if the Kwāguł
- 60 give the viburnum-berry feast. || Then the oldest one of the young men follows them; and as soon as they put the dish down in front of the guests, he says, | "This dish is for you, Mamalēleqāla, for two of you, also for the Qwēq"sōt!ēnox". | Then they shout as they did before, "Wooyē!" for the dish which they give to the Nimkish | and Ławēts!ēs. There are again two (tribes), and they receive one house-dish. Then they go to the | other house-dish and they cry "Wooyē!"
- 65 and they put it down before the Maāmtag'ila || and Gwawaēnox".

- 46 lala'ya, qa's gūnx'īdēl' 'wā'wilaalxa t!ēlse grēts!āxa lōelqūlilē. Wā, lā lē'lālaḡa hā'yāl'āsēs 'nē'mēmōtē, qā lālag'is k'ax'dzamotsa lōelqūlilē lāxa mekwētema'yasa t!ēlst!as!axa t!ēlsē. Wā, hē'mis la q!wag'ililatsa hā'yāl'ā. Wā, laem 'nāxwa xānēmg'alilēlaxēs
- 50 'naenx'ū'na'yē, qaxs gwāq!ēlaē aōdze'!ālaq qō x'īlpsēs!ax laqēxs laē wig'elilaxa lōelqūlilē. Wā, g'il'mēsē 'nāxwa la xāxenālaxs laē yāq!ēg'a!ēda 'nēmōkwē lāx q!ūlyak!ūg'a'yas. Wā, la'mē wāxaxa hā'yāl'ā qā wēg'is dādebēndxa lōqūlilē. Wā, lā 'nāxwa dādebēndēda hā'yāl'āq. Wā, lāxaē dēdag'āga'yēda waōkwaq. Wā, hē-
- 55 'mis la 'nēg'atsa q!ūlyak!ūg'ayasēx ā'maē Ławila: "Wooyē!" Wā, lā 'nāxwa 'nēg'abā'ya hā'yāl'ā 'nemādzaqwa: "Wooyē!". Wā, hēt!ala mōp!ēndzaqwa wooyēxaxs laē wēg'ililaxa lōqūlilē qa's lā hānx'dzamōlilas lāxa mekūmā'yasa lēlqwāla!a'yēxa Mamalēleqāla, yīxs Kwāg'ulaēda t!ēlst!a'yasaxa t!ēlsē. Wā, lā lasgemē q!ūlyak!ūg'a'yasa hā'yāl'ā, wā, g'il'mēsē hānx'dzamōlilema laē 'nēk'a:
- 60 "Lōqūlas Mamalēleqāla mā'ītales lō' Qwēq"sōt!ēnoxwē". Wā, lā ēt!ēd hēem gwēk'!ā!axs wooyēxaē, qā lōqūlās 'nēmgēsē lō' Ławēts!ēsaxs mā'ītaē lē'wē lāxa 'nemēxla lōqūlila. Wā, lā ēt!ētsa 'nemēxla lōqūlila wooyēxaxs laē k'ax'dzamōlilas lāx Maāmtag'ila
- 65 lō' Gwawaēnoxwē. Wā, lā ēt!ētsa el!a'yē wooyēxaxs laē k'ax'-

And with the last they shout again, "Wooyē!" and they | put the 66
dish down in front of the Dzāwadeēnox^u and Hāxwāmis. Then |
all the house-dishes have been put down, and the young men take
up the small dishes | and put these one in front of each four of the
men, | and the larger ones each in front of six men. As soon as ||
they put down all of them, the speaker of the host who is giving the 70
viburnum-berry feast stands up and tells them to | start in and
eat the viburnum-berries; and immediately the | chiefs of each two
tribes stand up from their seats. They leave their | blankets on the
ground in their seats, for they leave them there | where they were
sitting, and they go and sit around the house-dishes || which contain 75
the viburnum-berries; and they eat with their spoons, for the food
has already been given to them; | and the common people also eat
with their spoons | out of their small dishes; and as soon as they
have eaten, | the speaker of the host who gives the berry-feast speaks,
and tells | the members of his numaym to gather in the house and
to sing the feasting-song. || Then the child of the host stands out in 80
front of them; and | when the members of the numaym sing the
song, his daughter dances; | and when they have sung one-
half of the song, the guests | shout, "Woosq^u!" They shout all at
the same time, "Woosq^u!" Then | two men, the nearest relatives of
the host, take || each one large long-handled ladle and carry it on 85
their shoulders, | dancing a little while. After doing so, they go |
and dip the ladle into the box which has not been touched. As soon

dzamōlilas lāx Dzāwadeēnoxwē lē^{wa} Hāxwāmisē. Wā, laem 66
ēwilgalila loelqūlilaxs laē ēnāxwa^{ma} hā^yūl^a k'ik'ag'ililaxa lōel-
gūmē, qa^s lā k'ax'dzamōlilelas lāxa maēmokwē bēbegwānema
lōxs q'lēq'alaēda waōkwaxa āwāwē lōelgūma. Wā, g'il'mēsē
ēwilgalilexs laē lāx'ūlilē elkwāsa t'elst'ayasaxa t'elsē, qa^s wāxēxa 70
t'elst'asLaxa t'elsē, qa wāg'ēs t'elst'as'ida. Wā, hēx'ida^{mēsa}
g'ig'egūma^{yasa} maēmaltsemakwē q'wāg'ilila lāxēs k'lēts'ēna^{yē}
ēnaenx'ūnālxēs naenx'ūna^{yē}, yīxs ā^{maē} x'ix'ilgēlālaq lāxēs
k'lūdzelasde, qa^s lā klūsāgelilaxēs lōqūla t'lēt'elstslāla lōelqūli-
laxs laē 'yōs'itsēs k'ak'!ets'ēnaqē, qaxs la^{mēx'dē} ts'ewanaē- 75
dzem lāq. Wā, lāxaēda bēbegūlida^{yas} ōgwaqa 'yōs'itsēs k'āk'e-
ts'ēnaqē lāxēs lēloqūlēda lōelgūmē. Wā, g'il'mēsē 'yōs'ida, laas
yāqlēg'a^{lē} elkwāsa t'elst'ayasaxa t'elsē. Wā, laem wāxaxēs
ēnē^{mēmotē}, qa q'ap'lēg'ililē, qa^s klwamēlalē denxela. Wā,
hē^{mis} la l'āsg'ilil'ats xūnōkwasa t'elst'ayasaxa t'elsē. Wā, g'il- 80
mēsē denx'idē ēnē^{mēmotasēxs} laē yīx'widē ts'edāqē xūnōx^us.
Wā, g'il'mēsē nexsemalila yīxwāxs laē woosq^u, ēnē^{k'ēda} t'elst'la-
saxa t'elsē. Wā, la^{mē} ēnēmādaqwa woōsqwaxa. Wā, hē^{mis} la
dāx'idaatsa ma^{lōkwē} māx'meg'il lēlēlālāsa t'elsēlāxa t'elsaxa
ēnāl'ēmē āwā g'ilsg'ilt'elxlāla tsētsēxlā, qa^s wēk'ilēqēxs laē 85
yāwas'id yex'widē. Wā, g'il'mēsē gwālēxs laē qās'idex'da^{xu},

87 as | the ladles are full, they go to stand in front of a | chief, of one
 90 who belongs to the Mamalēleqāla, and the other one || in front of one
 who belongs to the Qwēq^sōt!ēnox^u; and they say when they give
 them | to them, "Now, chief, draw in your breath!" Then the one
 to whom it is given stands up, | takes the spoon, and drinks the juice
 of the berries; | and when he has had enough, he pours what is left
 over into the house-dish, | while the daughter of the host is still
 95 dancing. || The two men continue doing this with the two | long-
 handled ladles; and when the boxes are empty, they stop. Then the
 guests go out | when this is finished. When those who have eaten
 the viburnum-berries go out, | then the members of the numaym
 take the house-dishes that have been given | to the head chiefs of the
 100 various tribes, || and they divide (the contents of each between) the
 chiefs of the tribes that have been eating together; and when | all
 the small dishes have been taken out, they keep quiet. That is all
 about this. |

SALMON-BERRY FEAST

1 As soon¹ as all the salmon-berry pickers have brought their salmon-
 berries, | and when (the host) has poured them all into the oil-box—
 for sometimes | five salmon-berry boxes half fill the oil-box | which

87 qa's lä tsēx^{id} läxa k'!ēsem lābal t!ēt!Elyats!ā. Wā, g'il^mēsē
 qōqūtlēda tsēxlāxs laē qās^{id}ēdx^{da}xwa, qa's lä lāxūmlāxa
 g'ig'egāma'yē 'nemōk^u grayōl lāxa Mamalēleqāla; wā, lä 'nemōkwa
 90 g'āyōlē lāxa Qwēq^sōt!ēnoxwē. Wā, la 'nēx^{da}xwa laē ts!ālas
 lāq: "Laem xwot!ēdlōlē g'ig'egāma'yē," 'nēk'ixslaē lāx'ūlilēda tsēqa-
 se'wē, qa's dāx^{id}ēdxā tsēxlā, qa's nāx^{id}ēdx 'wāpalāsa t!ēlsē.
 Wā, g'il^mēsē hēlak!ēsēxs laē qepts!ōtsēs ānēx'sāyē lāxa lōqūli-
 laxs hē'maē ālēs yāla yixwē xūnōkwasa t!ēlst!ayasaxa t!ēlsē.
 95 Wā, la'mē yāla hē gwēg'ilēda ma'lōkwē bōbegwānēmsa ma'lē tsē-
 tsēxlā. Wā, g'il^mēsē 'wī^laxs laē gwāla. Wā, ā'misē la hōqūwel-
 seks laē gwāla. Wā, g'il^mēsē la 'wī^lewelsēda t!ēlst!asdāxa
 t!ēlsaxs laē k'ēk'adālē 'nē'mēmōtasa t!ēlsilāxa t!ēlsēxa lōelqūlilē
 lāxa xamāgemā'yē g'ig'egāmēsa 'nāl'nēmmsgēmākwē lēlqwālāla'ya.
 100 Wā, lä āem ma'!ts!eq lō' g'ig'egāma'yasēs ma'!tsemākūlōtaq. Wā,
 g'il^mēsē 'wī^lewelsēda lēlogūmaxs laē seltlēda. Wā, lāem gwāla.

SALMON-BERRY FEAST

1 Wā,¹ g'il^mēsē g'āx 'wīl'alisa hāmsāx'dāxa q!ēmdzekwaxs, laē
 'wī^lāem la gūxts!ālas lāxa dēdengwats!ēmōtē, yixs 'nāl'nēmp!ē-
 naē sek!asgēma q!ēmdzegwats!ē naeng'oyāla dēdengwats!ēmōt

¹ Continued from p. 212, line 33.

is used for the salmon-berry feast by a man—as soon as he has every-
 thing || in the box that the engaged women have picked, he calls | his 5
 tribe, for salmon-berries are only given to one's own tribe. | They go
 at once and bring the oil, which is | placed on the floor. Now, I do
 not want to talk about it again, | for it is all the same as is done with
 the viburnum-berries || when they are eaten, as I first described when 10
 they are put into house-dishes, | and it is done in the same way with
 salmon-berries in house-dishes. I have seen here | the Kwakiutl
 when they do this, when they are eating salmon-berries | and oil out
 of house dishes. They first give to the Maāmtag'ila, | and with
 them are the G'ēxsem; and the next are the Kūkwāk'lūm, together
 with the Sēnlēm; || and to the Lāyalāwā, together with the 15
 Laālax's'endayo. | Each of these had one carved dish; that is, when
 a salmon-berry feast is given by the Q'lōmoyā'ē, | and it is done in
 the same way when a salmon-berry feast is given by the Walas
 Kwakiutl: | for it is the same way for the viburnum-berry feast and
 for the salmon-berry feast. | There is only very little difference, for
 the oil is given in large ladles to the chiefs || to drink in the salmon- 20
 berry feast. That is all about this; | for there is no way in which
 they are cooked. | They have too much juice to be dried into cakes.
 That is the end. |

q!emdzekwēlasōsa 'nemōkwē begwānema. Wā, g'il'mēsē 'wīlaēlē
 hāmyānemasa ts'ēdāqē hē'lānemaxs laē hēx'idaem lāda Lē'lālāx 5
 g'ōkūlōtas, qaxs ā'maē t'ensēlayowēda q!emdzekwē lāxa g'ōkūlōtē.
 Wā, laemxaē hēx'idaem la āxwūtalēlema L'ē'na, qa's g'āxē
 hā'nēla. Wā, wēlmēsen 'nēx' qen ēdēlts'laxstalē gwāgwēx's'āla
 laqēxs ā'maē lā naqemg'iltawī'lāla x gwayī'lālasasa t'elsēlāxs laē
 t'elst!asa lāxen g'ālē gwāgwēx's'ālasa lōqūlits!ōlēda t'elsē. Wā, 10
 lā hēemxat! gwēg'ilēda lēx'ts!ōdāxa q!emdzekwē, yixen dōgūlē
 laxg'ada Kwāg'ulek'; yixs hāē gwēg'ilaxs lēx'laqwaaxa q!emdzekwē
 L'lē'naqela. Wā, hēem g'il k'āx'itsō'sōda Maāmtag'ila. Wā, lā
 ma'ita Lō' G'ēxsemē. Wā, lālasa Kūkwāk'lūmē ma'ita Lō' Sēnlē-
 mē. Wā, lālasa Lāyalāwā ma'ita Lē'wa Laālax's'endayo lāxa 15
 'nāl'nēmēxla lēlōqūlila, yixs hāē q!emdzekwilanōkwa Q'lōmoyā'ē
 Wā, lāxaē hēem gwēg'ilaxs hāē q!emdzekwilanōkwa 'wālasē Kwā-
 gula, yixs 'nenmaēs gwayī'lālasē Lē'wa t'elsaxs lēx'ts!oyāē. Wā,
 lā hūlēbīda'wē ōgūx'ida'yās, yixs L'ē'naēda la tsēqelaxa g'ig'igā-
 ma'yasa q!eq!emdzegwāxa q!emdzekwē. Wā, laem lāba lāxēq, 20
 qaxs k'lēasāē hānx'Lēndaēnēq, qa L'ōbatsa q!emdzekwē. Wā,
 laxaē q!eq!ēk'īnē saaqa lāx t!eqag'ilasē'wē. Wā, lawēs!a lāba.

CRABAPPLE FEAST

- 1 The name of the boiled crabapples is changed when they are put into | the empty oil-box, when winter comes. They | are called "crabapples in water," for that means crabapples and water. | Therefore they are called "crabapples in water." ||
- 5 Now I will talk about a crabapple feast, which the | chief gives to many tribes. Generally they have ten | boxes of crabapples with water; and, if a chief is (very) angry, he may get twenty | boxes of crabapples and water. I mean that the price of each box of crabapples and water is ten pairs of blankets | when it is sold. That is the same as || ten dollars for each box of crabapples and water; | and this is also the price of the box of viburnum-berries. Each box contains five | coal-oil tins of crabapples. | The common people can not afford to buy these. |
- Now I will talk about the invitation to a crabapple-and-water
15 feast; || for first of all they get the house-dishes ready, which | are put down outside of the feasting-house. | The host also sends out two young men of his numaym to | go and get fire-wood for the house-fire in the feasting-house. They | take a Chinook canoe, and the
20 young men go to get a dead cedar. || They do not go to get fire-wood

CRABAPPLE FEAST (Tselxwēlāxa tselx^usta)

- 1 Wā, laem L^lāyowē Lēgemasa q^lōlkwē tselxwaxs laē g^lits^lā lāxa tselwatslē dengwatslemōta, yixs laē ts^lāwūnx^ēēda. Wā, laem Lēgades tselx^usta, yixs hē^ēmaē ^ēnē^ēnak^lilqēxs tselxwa L^ēwa ^ēwāpē; lāg^lilas tselx^ustaxelase^ēwa.
- 5 Wā, la^ēmēsen gwāgwēx^ēs^ēalal laqēxs laē tselx^ustag^lilēda g^ligā^ēma^ēyē qaēda q^lēnemē lēlqwālala^ēya, yixs q^lūnālāē neqasgema tselx^ustaats^l! Lōx g^lil^ēmaē lāwisa g^ligā^ēma^ēyaxs laē ma^ēftsemg^ēōstōwa tsētselx^ustaats^llē, yixen ^ēnē^ēnak^lilaxs naenqaxsaxwaasa p^lelxelasgema ^ēnemsgemē tselx^ustaats^lēxs k^lilxwase^ēwaē ^ēnemāx^lis Lō^ē neqasgem dzāk^lēma laqēxs ^ēnemsgemaēda tselx^ustaats^llē. Wā, hēemxāwis lax^usa t^lelsaxs ^ēnemsgemaē t^lelyats^lā, yix sēsek^lasgemts^lāēda ^ēnemsgemē tselx^ustaats^lēxa koninats^llē k^lēwelx^usema. Wā, hē^ēmis wāyats^lōitsa begwilēda^ēyasa g^lig^ligā^ēma^ēyē la^ēxwas.
- Wā, la^ēmēsen wāg^lil gwāgwēx^ēs^ēalal laqēxs laē L^ēlālēda tselx^u-
15 stag^lilalaxa tselx^usta, yixs hē^ēmaē g^lil āx^ēētsōsēs lōelqūlilē, qa g^lāxēs mexes lāx L^lāsanā^ēyasēs tselx^ustag^lilats^llē g^lōkwa. Wā, lāxaē ^ēyālaqasa ma^ēlōkwē hā^ēyāl^ēa g^layōl lāxēs ^ēne^ēmēmōtē, qa lās ānēqax leqwā, qa^ēs tselx^ustag^lilax^ldema legwila. Wā, la^ēmē āx^ēēdxā xwēdek^lwē xwāk^llūna, qa^ēs ānēgats^lēxa L^lēdzekwēda
20 hā^ēyāl^ēa. Wā, laem k^lēs hē ānēqaxa leqwēda L^lēma^ēisē, yixs hāē

from the beach; but they go | to the woods on the islands, for they 21
do not need to go far into the woods to find a dead cedar. | It is not
long before they come back, carrying a load of blocks of dead cedar-
wood. | When they reach the beach of the house, they are met by
the numaym of | the host. They carry on their shoulders the cedar-
wood || which they carry up from the beach, and put down | outside 25
of the feasting-house. When it is all up, | they go and call two or
even four young men of | the numaym (to go inviting). As soon as
they have been to all the houses, they come | back. Then they put
out the boxes containing the crabapples, || and place them inside the 30
door on the left-hand side of the feasting- | house. If there are ten
boxes of crabapples, there will be five | boxes of oil to be poured on.
They bring out everything and put it down, | and also four long-
handled ladles are brought down and are hidden | on one side of the
door. When everything is ready, the || young men carry in the 35
blocks of dead cedar-wood and build a fire | in the middle of the
feasting-house. After this has been finished, | and when the fire in
the middle of the house blazes up, they go calling again. They call
four times, | then all those who are to eat the crabapples come in.
When they have come, | they sit down in their proper seats. They
never move their seats. Then || the drum is taken to them to sing 40
the feasting-songs. | First of all, they sing the feasting-song of the |

lēda āllāsa maemk'āla, qaxs k'lēsaē ālalēs Llēdzekwē. Wā, 21
k'lēst!a gūlaxs g'āxaē aēdaaqamālaxa temg'ikwē Llēdzekwa. Wā,
g'il'mēsē g'āx'alis lāx L!ema'isasa g'ōkwaxs laē lālālē 'ne'mēmotas
tselx'stag'ilalaxa tselx'usta, qa's lā wāwig'alaxa ānēganemē Llē-
dzekwa, qa's lā wēx'wüsdēslaq lāxa L!ema'isē, qa's lā wīx'elsaq 25
lax L!āsanā'yasa tselx'stag'iflats!ē g'ōkwa. Wā, g'il'mēsē 'wīlōs-
dēsexs laē Lēlalēda ma'lōkwē lōxs mōkwaēda hā'yāl'a g'ayōl
lāx 'ne'mēmotas. Wā, g'il'mēsē lā 'wīlxtōlsaxa g'ōkūlāxs g'āxaē
aēdaaqa. Wā, la'mē hānōlt!alilelaxa tsētselx'staats!ē, qa g'āxēs
hāx'hānēl lāx gemxōtstālilas āwēlelās t!ex'ilāsa tselx'tsawats!ēlē 30
g'ōkwa. Wā, g'il'em neqasgema tsētselx'staats!āxs laē sek'lasgema
dendagwats!ē klūngemaxsēs Llē'na. Wā, hē'mis g'ax 'wī'la hāx'hā-
nēlē. Wā, hē'misa mewēxla āwā tsēqela tsētsēx!a g'āx q'lūlālēl
lāx āpsōstālilasa t!ex'ila. Wā, g'il'mēsē 'wī'la la g'wālēdexs laē
wēg'ilelēda hā'yāl'āxa temg'ikwē Llēdzek' leqwa, qa's laqolilēxa 35
āwāgawalilasa tselx'tsawats!ēlē g'ōkwa. Wā, g'il'mēsē g'wālēxs laē
x'iqostāwēs laqolilā'yaxs laē ētsē'sta. Wā, la'mē mōplenē'staxs
g'āxaē 'wī'laēlēda tselx'utsax'laxa tselxwē. Wā, g'il'mēsē 'wī'laē-
lēxs laē k'lūstālīl lāxēs k'lwa'yēxa k'lē'sē lēqwi'lāla. Wā, hēx'ē-
da'mēsē lāyowa menats!ē lāq, qa dēnx'īdēsēsa k'lwēla'yāla q!em- 40
dēma. Wā, la'mē hē g'il dēnx'īdayōsē k'lwēla'yāla q!emdēms

42 chief of the head tribe, the Mamalēleqāla, if the Kwakiutl give a |
 crabapple feast. After this song is ended, the Qwēq"sōt!ēnox" |
 45 sing their feasting-song; and when || that is done, the Nimkish | sing
 their feasting-song; and when they end their song, | the Ławēts!ēs sing
 their feasting-song; and when | they are through singing, the Maām-
 tag'ila sing their | feasting-song; and when the songs are ended, they ||
 50 take the drum and put it down near the door of the house. | Immedi-
 ately they go and take the house-dishes from outside of the | house,
 and put them down with the head towards the rear of the | house.
 They take one of the crabapple-boxes and pour | the contents into
 55 the house-dish for the Mamalēleqāla and Qwēq"sōt!ēnox". || When
 the crabapple-box has been emptied, they put it | out of the house.
 Then the young men take another | box of crabapples and pour them
 into the house-dish for the Nimkish. | Then they put the empty box
 60 out of the | house. The young men come and take another || box of
 crabapples and pour them into the house-dish for the Ławēts!ēs, |
 and they go again and put the empty box out of the house. | Then
 they take another box of crabapples and pour them into the | house-
 dish for the Maāmtag'ila, and then they put the empty box | out of
 the house. Then they come in again, and take many small dishes, ||

42 g'igāma'yasa mekwētema'yēxa Mamalēleqālāxs Kwāg'ulaēda tselx"-
 stag'ilāxa tselxwē. Wā, g'il'mēsē q!ūlbē den'xēna'yasēxs laē
 denx'idēda Qwēq"sōt!ēnoxwasēs k!wēla'yālayo q!ēmdema. Wā,
 45 g'il'emxaāwisē q!ūlbē den'xēna'yasēxs laē denx'idēda 'nemgēsasēs
 k!wēla'yāla q!ēmdema. Wā, g'il'emxaāwisē q!ūlbē den'xēna'yasēxs
 laē denx'idēda Ławēts!ēsasēs k!wēla'yāla q!ēmdema. Wā, g'il'em-
 xaāwisē q!ūlbē den'xēna'yasēxs laē denx'idēda Maāmtag'ilāsēs
 k!wēla'yāla q!ēmdema. Wā, g'il'mēsē q!ūlbē q!ēmdemasēxs laē
 50 āx'ētse'wēda menats!ē, qa's lā hāng'alilem lāxa ōstālilasa g'ōkwē.
 Wā, hēx'ida'mēsē la āx'ētse'wēda loelqūlilē lāxa L!āsanā'yasa
 g'ōkwē, qa's g'āxē mex'ālilem g'wēgūgemāla lāx ōgwiwalilasa
 g'ōkwē. Wā, lā āx'ētse'wēda 'nemsgēmē tselx"staats!ē, qa's lā
 gūxts!ōyō lāx lōqūlalasa Mamalēleqāla Łē'wa Qwēq"sōt!ēnoxwē.
 55 Wā, g'il'mēsē 'wilg'ūts!āwēda tselx"staats!āxs laē hānwildzem
 lāx L!āsanā'yasa g'ōkwē. Wā, g'āxaēda hā'yāl'a āx'ēdxa 'nems-
 gemē tselx"staats!ā, qa's lā gūxts!ōts lāx lōqūlalasa 'nemgēsē.
 Wā, lāxaē hānwilsasa lōlapmōtē tselx"staats!ē lāx L!āsanā'yasa
 g'ōkwē. Wā, g'āxaēda hā'yāl'a, qa's āx'ēdēxa 'nemsgēmē
 60 tselx"staats!ā, qa's lā gūxts!ōts lāx lōqūlalasa Ławēts!ēsē.
 Wā, lāxaē hānwelsaxa lōlapmōtē lāx L!āsanā'yasa g'ōkwē. Wā,
 lāxaē āx'ēdxa 'nemsgēmē tselx"staats!ā, qa's lāxat! gūxts!ōts lāx
 lōqūlalasa Maāmtag'ila. Wā, lāxaē hānwelsaxa lōlapmōtē lax L!a-
 sanā'yasa g'ōkwē. Wā, g'āxē ēdēlexs laē āx'ēdxa loelgūmē

and put the crabapples into them so that they are all | half full. 65
 They do not empty all the boxes containing crabapples, | but they
 keep one of them, which | they do not touch. Then they take the
 four boxes of oil and | pour the oil over the crabapples until there is
 half as much oil as crabapples || in the carved dishes and small 70
 dishes. After this has been done, | they distribute the spoons; and
 when every one has his spoon, | the speaker of the host stands up and
 gives out | one of the house-dishes containing crabapples and water
 to the Mamalēlaqāla and Qwēq^usōt!ēnox^u. | Then the young men go
 to each side of the carved dish || and shout four times, "Wooyē!" as 75
 they lift it up. Then they go and put it down | immediately in
 front of the Mamalēlaqāla and Qwēq^usōt!ēnox^u; | and as soon as they
 put it down, one, the oldest of the young men, | says, "This house-
 dish is for you, Mamalēlaqāla, for two tribes, for you and the
 Qwēq^usōt!ēnox^u. | Now, eat!" Then the young men go and || stand 80
 on each side of another house-dish, and they shout again four times,
 "Wooyē!" | and lift it up. Then they go and put it down in front
 of the Nimkish; and the | one who gives out the dishes says, "This
 house-dish is for you, Nimkish. Now, eat!" | and they shout also in
 the same way for the house-dishes of the other chiefs of the Ławēts!ēs |
 and Maāmtag'ila. As soon as the four house-dishes have been put
 down || the host picks out the one who had given before a crabapple feast 85

q!ēxla qa's tsēts!ālēsa tselx^usta lāq. Wā, la'mē 'nāxwaem naengo- 65
 yoxsdāla tselx^usta. Wā, lā k'!ēs 'nāxwa 'wīlg'elts!āwēda tsētselx^u-
 staats!āxa tselx^usta. Wā, lā āxēla 'nemsgēmē tselx^ustaats!ā. Wā,
 laem k'!ēs lābalaq. Wā, lā āx'ēdxa mōsgēmē dēdengwats!ā, qa's
 k!ūngēqēs lāq. Wā, laem nāxsaap!ēda l!ēna lē'wa tselx^usta
 laxa lōelqūlils!āla lē'wa lēlōgūmts!āla. Wā, g'il'mēsē g'wālexs laē 70
 ts!ewanaēdzema k'āk'ets!ēnaqē. Wā, g'il'mēsē 'wīlxtōxs laē lāxū-
 lilelkwasa tselx^ustag'ilāxa tselx^usta. Wā, la'mē k'āk'!eg'altsa 'ne-
 mēxla tselx^ustats!ā la lōqūlil lāxa Mamalēlaqāla lē'wa Qwēq^usō-
 t!ēnoxwē. Wā, la'mēsa hā'yā!a lāx 'wāx'sanōdza'yasa lōqūlil.
 Wā, lā mōp!ēna wooyēxaxs laē wēg'ililaq, qa's lā k'āx'dzamōlilas 75
 lāx nexdzamōlilasa Mamalēlaqāla lē'wa Qwēq^usōt!ēnoxwē. Wā,
 g'il'mēsē k'āg'alilemxs laē 'nēk'ēda 'nemōkwē q!ūlyak!ūgēsa hā'yā-
 !a: Lōqūlas Mamalēlaqāla, ma!talts lō'ē Qwēq^usōt!ēnoxwē. Wā,
 laems hāmx'īdlōl." Wā, lā aēdaaqēda hā'yā!a, qa's lāxat!
 q!wāgāgendxa 'nemēxla lōqūlila. Wā, lāxē wooyēxa mōp!ēnaxs 80
 laē wīg'ililaq. Wā, lā k'ax'dzamōlilas lāxa 'nemgēsē. Wā, laē 'nēk'ēda
 k'āk'lalel'isē: "Lōqūlalēs 'nemgesē. Laems hāmx'īdlōl." Wā,
 lāxāē hēem gwēk'!ālux lōqūlāsa waōkwē g'ig'egāmēsa Ławēts!ēsē
 lē'wa Maāmtag'ila. Wā, g'il'mēsē 'wīlg'alilēda mēwēxla lōelqūlilexs
 laē k'ak'ōqewasa tsētselx^ustaats!ē lāxēs lēlēl'wīgēmē lāx g'ig'egā- 85

86 to him, | which he is now paying back with his own crabapples that he has in the boxes; | for thus it is made clear, who was the one who had given a crabapple feast before. | Then the one who gives out the dishes says, as he | puts down the box with crabapples
 90 in front of the chief: "This dish is for you, Lēlegemlila. || It is difficult for me to take this from you, chief." [I just use | this name, Lēlegemlila, for his name, in order to show plainly what they say | when they give out the house-dishes and the crabapple-boxes]. As soon as all | have been put down, they take the small dishes and put them | in front of the common people of the chiefs; and when they
 95 all have them, || then they eat with their spoons. They eat the crabapples. | The young men build up the fire with the dead cedar-wood to make the guests feel uneasy; | and when the fire in the middle of the feasting-house burns up well, | the speaker stands up and calls
 100 his | numaym together to assemble close to the door of the || feast-house. Then he tells them to go ahead and | sing the new feasting-songs, for they have new songs made for a | crabapple feast the same way as they do for an oil feast or a viburnum-berry feast. | They all stand together in a circle. | Only the near relatives of the host and ||
 5 the host's daughter do not go there, because she | will dance. Now they sing the new feasting-song, | and immediately the daughter

86 ma⁵yasa ālōgūxsemakwē lēlqwāla⁵yaxa wāx⁵mē k'lēš q'lēq'lets!āxa tsēlx⁵sta, yixs hē⁵maē āwelx⁵silase⁵wēda tsētsēlx⁵stag'ilāēnoxwē lā lēlogwatsa tsētsēlx⁵staatslē. Wā, g'⁵a⁵mēs wāldēmsa k'ak'!alēlg'isaxs lēa hāngēmlilema tsēlx⁵staatslē lāxa g'igāma⁵yē: "Lōqūla⁵Lēs Lēlegem-
 90 lila. Yū⁵mēn laxūmx⁵itsewol lāl g'igāmē⁵." (La⁵mēn āem lēk'ānēmax Lēlegēmlilasē qens lēqelase⁵wa, qa āwelg'iltēlēx gwēk'!ālasasa k'ak'!alēlg'isē lēloqūlile, lē⁵wa tsētsēlx⁵staatslē.) Wā, g'il⁵mēsē ēwilg'alilexs, laē āx⁵ētse⁵wēda tsētsēlx⁵stats!āla hōelgūma, qa⁵slā k'ax'dzamōlilelayō lāxa begūlida⁵yasa g'ig'egāma⁵yē. Wā, g'il⁵mēsē ēwiltōxs
 95 laē yōs⁵itsēs k'āk'ets!ēnaqē. Wā, la⁵mē tsetsēlx⁵staagūx⁵ida. Wā, la⁵mē ālax⁵id lēqwēlax⁵idēda hē⁵yal⁵āsa l'ēdzekwē lēqwa, qa ōdzēlqelēsa tsetsēlx⁵staagwāxa tsēlx⁵sta. Wā, g'il⁵mēsē ālax⁵id la x'ix⁵ēdēda k'wēlasdema lēgwilexs laē lāx⁵ēlilēda elkwē, qa⁵s lē⁵lālēxēs ēnē⁵mēmōtē, qa g'āxēs q'ap'lēg'ilil lāxa māx⁵stālilas āwilelāsa tsē-
 100 tsēlx⁵stag'aatslē g'ōkwa. Wā, la⁵mē wāxaq qa wēg'is k'iwāmīlāla denx⁵ētsa āltsemē k'iwēla⁵yāla q'!ēmdema, qaxs q'!ēmdadēg'ilāēda tsēlx⁵stāxs k'wēladzemaē hē gwēx⁵sa l'ē⁵nag'ila lē⁵wa t!ēlstag'ilāxa t!ēlsē. Wā, la⁵mēsē ēwi⁵la q'!wāg'alila lāxēs k'ilx⁵alaēna⁵yē. Wā, la⁵mē lēx'aem k'lēš lā max⁵mēg'ilē lēlēlālasā tsēlx⁵stag'ilāxa tsēlx⁵sta.
 5 Wā, hē⁵misē ts!ēdāqē xūnōx⁵sa tsēlx⁵stag'ilāxa tsēlx⁵sta, qaxs hē⁵maē yīxwālē. Wā, la⁵mē denx⁵itsa k'wamilālayowē āltsem q'!ēmdema. Wā, hēx⁵ida⁵mēsē lā lōlt!ālēlēda ts!ēdāqē xūnōx⁵s, qa⁵s yīx⁵widē.

comes out and dances. | She is followed by four men who carry on 8
 their shoulders | each a long-handled ladle. They separate in twos
 as they dance, || two on each side of the woman. The four men do 10
 not | dance long. Then they leave the woman, who is still dancing. |
 Two men go to the box containing the crabapples, | dip the long-
 handled ladle into it, and the other two men dip theirs | into the oil.
 Then the two go and give it to drink to || the chiefs who have given a 15
 crabapple feast before; and the two others give | the oil to the chiefs
 who have given an oil feast before; and this is | what they say, stand-
 ing before the one | who is going to be given to drink, "Now, chief, |
 draw this in!" Then the chief stands up, | takes hold of each end of
 the ladle, and drinks; and when he has had enough, || he pours 20
 what is left over into the house-dish. As soon as the crabapples are
 nearly | gone, the two men dip up the whole of what is left, | and
 two other men do the same | with the oil. The woman is still
 dancing; and then | the four men who are giving to the chiefs to
 drink (for that is the name of the work that they are doing) || dance. 25
 They do not dance very long before they pour the contents of the
 two | long-handled ladles with crabapples and with oil into the |
 fire; and after they have done this, the guests | shout, "Woosqu!"
 That is as though | they would say, "The food that we are eating is

Wä, á'mēsē elxlālaxa mōkwē bēbegwānem wīwēx'seyap!alaxa 8
 'nāl'nēmēxla tsēxlaxs laē 'wax'sē'sta, qa's lā ōgwāqa yīx'wīd lāx
 'wax'salihasa ts!edāqē yīxwa. . . + . . Wä, k'lest!ē gēg'ilil 10
men woman men
 yīxwēda mōkwē bēbegwānemxs laē bāsa ts!edāqaxs yāla'x'sā'maē
 yīxwa. Wä, la'mēda ma'lōkwē bēbegwānem lāxa tselx'staats!ē, qa's
 lā tsēx'itsēs tsēxla lāq. Wä, laxaēda ma'lōkwē bēbegwānem tsēx'īd
 lāxa L!ē'na. Wä, la'mē lāl nāqamas!ēda ma'lōkwasa tselx'sta lāxa
 tsētselx'stag'ilaēnoxwē g'īg'egāma'ya. Wä, lāda ma'lōkwē nāqamas!- 15
 tsa L!ē'na laxa L!ē!ē'nag'ilaēnoxwē g'īg'egāma'ya. Wä, g'a'mēs
 wāldemsēxs laē lāxūmāliixēs nāqamatsōlē: "Wä, g'īgāma'yē,
 laems xūt!ēdlōl." Wä, hēx'ida'mēsē lāx'ūlilēda g'īgāma'yē, qa's
 dādebendēxa tsēxla qa's nāx'īdēlaq. Wä, g'il'mēsē hēlak!ēsēxs
 laē āem gūqeyintsēs ānēx'sāyē lāxēs lōqūla. Wä, g'il'mēsē elāq 20
 'wīlēda tselx'stāxs laē 'wīla tsēx'īdēda ma'lōkwē bēbegwānem
 lāxa tselx'sta. Wä, lāxaē hēem gwēx'īdēda ma'lōkwē bēbegwā-
 nem lāxa L!ē'na, yīxs hē'maē ālēs yīxwēda ts!edāq. Wä, lāx'da-
 'xwa mōkwē bēbegwanemxa t!ēqūlg'isē, qaxs hē'maē lēgēmsē ēaxē-
 na'yas, yīx'wīda. Wä, k'lest!ē gēg'ililēxs laē gūxlentsa mālexla 25
 tsētselx'stats!āla tsēxla lē'wa mālexla L!ē!ē'nats!āla tsēxla lāxa
 lēgwīlē. Wä, g'il'mēsē gwāl hē gwēx'īdēxs laē 'nemādzaqwa ha-
 sela 'nēk'ēda tsētselx'stag'āxa tselx'sta woosqu. Wä, la'mē 'nemā-
 x'is l!ē 'nēk'ēda tsētselx'stag'āxs ēx'plase'waē lāxēs hā'maēna'yē.

- 30 sweet." || After the feasters have finished the feasting-song, they stop | eating. Then the speakers of each side | exchange compliments; and when they stop speaking, all go out. Then | the house-dishes are taken by the feasters of the numaym to those who have not eaten all the contents. That is all | about this. ||

FEAST OF SALAL-BERRIES AND CRABAPPLES MIXED

- 1 When a chief wishes to give a very great feast, when he gets angry (with another chief), | he buys many boxes of crabapples with water and | many bundles of dried salal-berry cakes and oil. When | he
5 has them all, he takes a small canoe, which is || washed out well. When it is clean, it is carried into his house. | His wife unties the covers of her salal-berry boxes, for | sometimes they use five or even eight salal-berry boxes, | if the chief has much property to buy them
10 with. | Then the woman takes them out and puts them || into the small canoe. Now, there is one salal-berry box | to each canoe. They are put into the canoes to soak. | Then she asks the young men of her husband's numaym | to go and draw much fresh water. | The young
15 men go, carrying a bucket in each hand, and draw water; and || when they come back, they pour it into the canoe for soaking the dried salal-berry cakes. | When the salal-berry cakes are just covered,

- 30 Wä, g'il'mēsē q!wēl'idēda klwamēlala denxelāxs laē gwāl tse-tselx^ustag'ēda k!wēlē. Wä, la'mē yaēql'ent!alēda āyilkwasa 'wā-'wax'sawā. Wä, g'il'mēsē q!wēl'idexs laē hōqūwelsa. Wä, la'mē k'aōdalayowē lēloqūlāsa k!wēldē yis 'ne'mēmotas. Wä, laem gwāl lāxēq.

FEAST OF SALAL-BERRIES AND CRABAPPLES MIXED

- 1 Wä, hē'maxs lōmax'idaē 'nēk'ēda g'igāma'yē, qa's ts!Endeg'imē 'wālas k!wēlasa, wä, lā k'ilx'widxa q!lēnemē tsētse!x^ustaats!ä lē-'wa q!ēx'sayōkwē t!ēqa. Wä, hē'mislēda l!ē'na. Wä, g'il'mēsē 'wī'la lā!eqēxs laē āx'ēdxa ām'āmāyē xwāxūxwagūma, qa's aēk'lē
5 ts!ōxūg'indeq. Wä, g'il'mēsē ēg'ig'axs laē lēlēlelaq lāxēs g'ōkwē. Wä, lā genemas x'ōx'widxēs t!ēt!ēqaats!lē xāxexatsema, yīxs 'nāl-'nemp!ēnaē sek'lāsgema lōx lāl'maax ma'lgūnāltsema t!ēt!ēgats!lē xāxexatsema, yīxs q!lēnemaē dādek'asasa g'igāma'ya qa's k'ilōmq. Wä, hē'mis lā āxwūlts!ālasōsa ts!edāqē, qa's lā pelx'ā!exselas
10 lāxa xwāxwagūmē. Wä, la'mē 'nemsgema t!ēgats!lē xaxātsem laxa 'nemts!aqē xwāxwagūma. Wä, g'il'mēsē 'wī'la lā pāgexdzēkwa xwāxūxwagūmasa t!ēqāxs laē ha'yālaax hā'yāl'ās 'ne'mēmō-tasēs lā'wūnemē, qa lās tsāx q!lēnema 'we'wap!ēma. Wä, lāx'da-'xwē 'nāx^u'ma hā'yāl'ā 'wī'wax'sgemxa naēngats!āx laē tsā, qa's
15 g'āxē gūx'ā!exselas lāxa pēpegwats!āxa t!ēqa xwāxūxwagūma. Wä, g'il'mēsē t!ēpeya 'na'xwēda t!ēqāxs laē gwāla. Wä, la'mē hēx'sāl

they stop. They leave them there | a whole day and a whole night, 17
 soaking the salal-berry cakes, for | the chief is going to give a feast
 to many tribes. In the morning, when day comes, | they bring into
 his house the house-dishes and || the small dishes and the spoons. 20
 They also | bring dead cedar-wood. Now it is already piled up
 crosswise in the middle | of the house. When everything is in
 readiness, they take a rest; | and in the evening the chief calls his
 numaym | to a meeting. When they are all in, the chief tells them
 to take care || and to be ready to help him if | some of the guests 25
 should try to put the fire out, and he tells his numaym what he is
 planning to do. | He calls the names of those who are to speak |
 when the house-dishes are being handled, and who are to speak for the
 small canoe which is to be a feasting-dish. | Then he asks the song-
 leader to sing || a feasting-song. Then the song-leader sings | the 30
 song which he kept to himself. Now they learn the song; | and when
 his assistants can sing the tune of the song, | then (the men) put the
 words into it, whatever they wish to say, | and whatever they heard ||
 the rival chief say against the chief who is going to give the great 35
 feast. When | they can sing this song, the chief sends the young
 men | the night (before the feast) to call the tribes, when it is secular
 season. | Immediately the young men go and | call the names of all

gwaēlxa 'nāla LE'wa 'NEMXSA gānola pēx'stalilēda t!eqa, qaxs LE'maē 17
 k!wēlasla g'īgāma'yas lāxa q!ēnemē lēlqwālaLēxa lāla 'nāx'ideLxa
 gāla. Wā, ā'misē 'nāxwaem g'ax gwāx'gūlilēda lēlōqūlilē LE'wa
 lēlōgūmē LE'wa k'āk'ets!enaqē lāx g'ōkwās. Wā, hē'misa L!ē- 20
 dzekwē leqwa. laemxaē gwālala gēg'ustālakwa lāx āwāgawali-
 lāsa g'ōkwē. Wā, g'il'mēsē 'nāxwa gwāx'gūlilexs laē x'ōs'id 'wī'la.
 Wā, g'il'mēsē dzāqwaXS laē lēlts!ōdēda g'īgāma'yaxēs 'ne'mēmōtē,
 qa g'āxēs 'wī'laēLEla. Wā, g'il'mēsē 'wī'laēLEXS laē ha'yāL!ōlēda
 g'īgāma'yaq, qa 'nāxwa'mēs gwālala, qa's g'ōx'widēlaxeq, qō k'!il- 25
 xasōlaxsēs Lē'lānemlē. Wā, laem nēx'alilēlas gwālaasasēs nā-
 qa'yē lāxēs 'ne'mēmōtē. Wā, la'mē LēLEqelaxa yāq!ent!ālila
 qaēda lēlōqūlilē. Wā, hē'mis yāq!ent!ālala qaēda lēlōqūlilē xwā-
 xūxwagūma. Wā, hē'mis lā hēlatsēxa nāgadē, qa denx'ēdēsēs
 men'la'layā k!wēla'yāla q!emdema. Wā, hēx'ida'mēsē denx'ē- 30
 dēda nāgadāsēs q!emdemg'īts!āla. Wā, la'mē q!emdēla. Wā,
 g'il'mēsē q!ēda 'nāxwa k!wēk!wanōLEMēx āyasa q!emde-
 maxs laē 'nāxwa'ma bēbegwānemē qāyasentsēs 'nēnk'!ōga'yē
 qa's lā wāldemk'lindayōxa q!emdēmē, LE'wis wūlēlē wāld-
 ems āpsēk!esasa 'wālaslē k!wēlasa g'īgāma'yē. Wā, g'il'mēsē 35
 q!āxa q!emdemaxs laē 'yālaqēda g'īgāma'yasa hā'yā'la, qa lās
 LēLEl!ūsaxa lā gānula lāxa 'nāxwa lēlqwālaLā'ya lāqēxs bāxūsāē.
 Wā, hēx'ida'mēsē lāda q!ēmāla hā'yā'la, qa's lā 'wāwīlxtewa

done. Now all the members of the numaym are dressed; || and after 60
 this, they send out four men to go and call again, | for the first
 calling of the tribes has been given the night before. | As soon as the
 messengers come back, they take a paddle and | stir with it the
 soaked salal-berries; and as soon as all the water | has been soaked
 into the salal-berries, they are mushy. Then the four men take ||
 long-handled ladles and dip them | into the crabapples, and pour 65
 these on the soaked salal-berries. | They do not stop until all the
 crabapples have been put on the salal-berries. Then | they take the
 house-dishes and put them down heading | towards the rear of the
 house, and they stir the || salal-berries mixed with crabapples. When 70
 they are mixed, they | dip them out with their ladles from their
 small canoe into the house-dishes. Then they put them into the |
 house-dishes. When these are half full, there is enough in them; |
 and after they have done so, they take small dishes and put them
 down at | one side of the door. After doing so, they go again calling
 (the guests); || and when the people come who have been called, the 75
 speaker of the host stands up | and calls out to those who are coming
 in, and assigns to them their seats. Then he | says, "Walk
 on, chief, to your seat that belongs to your position!" | Every
 man knows his seat, | and they go right to it and sit down. As
 soon as || all are in, they give the drum to the head tribe, | the 80

Wä, gril^lmēsē gwāl^lalila laas ^lyālagemeda mōkwē, qas^l lä ētsē^lsta, 60
 qa laēnē^lma^las lēl^lelk^lūsasē^lwēda lēl^lqwālala^lyaxa gānūlē. Wä,
 gril^lmēsē g^lāx aēdaaqēda ētsē^lstāxs laē āx^lēdxā sē^lwayowē, qa
 xwēteg^lyēs lāxa pēq^lūgēlilē t^lēqa, yixs laē ^lwi^lwelaqēda ^lwāpē
 lāxa t^lēqa. Wä, hē^lmis lāg^lilas la genk^lē. Wä, lä āx^lēdēda
 tsētsatsēxsēl^lg^lisē mōk^u bēbegwānēmaxēs tsētsēxlā, qas^l tsēx^lē^li- 65
 dēs lāxa tsēlx^usta, qas^l lä gūq^lēqas lāxa pēgēkwē t^lēqa. Wä,
 āl^lmēsē gwālexs laē ^lwi^lwelaqēda tsēlx^usta lāxa t^lēqa. Wä, lāxāē
 āx^lēdxā lēloqūlilē, qas^l g^laxē mex^lālilelas. Wä, la^lmē gwēgwē-
 gemlil lāxa ōgwiwalilasa g^lōkwē. Wä, lāx^lda^lxwē xwētelgēndxa
 mālaqela t^lēqa lē^lwa tsēlx^usta. Wä, gril^lmēsē lelgoxs laē tsē- 70
 x^lētsēs tsētsēxlā xwāxūxwagūmē lōqūlila, qas^l lä tseyāselas lāxa
 lēlōqūlilē. Wä, gril^lmēsē naengoyoxsdālaxs laē hā^lyālat^lā. Wä,
 gril^lmēsē gwālexs laē āx^lēdxā lelōgūmē, qa g^lāxēs mexēl lāxa
 āpsōstālilasa t^lēx^lila. Wä, gril^lmēsē gwālexs laē ēt^llēd ētsē^lsta.
 Wä, gril^lmēsē g^lāxē ētsē^lstānemas laē lāx^lūlila elkwāsa k^lwēlasē, 75
 qas^l qlāx^lsīdza^lyēx hōgwīlelaēna^lyasa bēbegwānēmē. Wä, hēem
^lnēg^latsē: "Qāsak^las g^ligūma^lyā laxs g^ligilasaōs k^lwa^lya g^ligā-
 ma^lya." Wä, lä ^lnāxwa^lma bēbegwānēmē qlālaxēs k^lwa^lyē.
 Wä, la^lmē hē^lnākūlaem lāq, qas^l lä k^lwāg^lalil lāq. Wä, gril^lmēsē
^lwi^llaēlexs laē hēx^lēdaem xēmsasōsa mēnats^lē lāxa mekūmā^lya 80

82 Mamalēleqāla, to sing their song. | You know how the drum is passed
to every one of the tribes, | (beginning at the head tribe), for each one
85 has | a song for the feast. When || they have all sung their feast-
songs, the drum is put away and placed | at one side of the door.
Then they go and distribute the | house-dishes; and when this has
been done, they carry the canoe which serves as a house-dish | and
put it down in front of the one who has given a feast of salal-berry
cakes | and crabapples before, for this is to show who has given such
90 a feast: the giving of the || small canoe. Then they call out the name
of the former host, | and then he speaks proudly. As soon as |
everything has been distributed, they pass about the small dishes
among the common people of the | chiefs. When everything has
been given out, they eat with the spoons, for these | have been dis-
95 tributed already. Now the speaker rises || and calls his numaym to
assemble and | sing their feasting-song. |

I have forgotten the oil, for they pour some on the | mixed salal-
berries and crabapples in the house-dishes. As soon as | the song-
leader has sung the first song, the daughter of the host comes out, ||
100 carrying in one hand the copper; and when the numaym | of the
young woman's father sings, she dances, holding | the copper the
lower end up in the right hand. Then | four men come out, carrying

81 Mamalēleqāla, qa denx^ēdēsēs k'wēlayalayewē q'!em^ēdema. Wā,
laem^ēlas 'nāxwa q'!āx lāxtōdalaēna^ēyasa menatslē lāx gwāli^ēla-
ēna^ēyas 'wāxasgemagwasasa lēlqwāla^ēyē, yīxs 'nāxwa^ēmaē k'wēl-
g'a^ēl denx^ēētsēs k'wēklwēla^ēyāla q'!emq'!em^ēdema. Wā, g'il^ēmēsē
85 'wīlā k'wēlg'a^ēl^ēxs laē āx^ēētsē^ēwēda menatslē, qa^ēs lā xemstoli^ētem
lāx āpsōstālilasa tlex^ēila. Wā, la^ēmēsē hēx^ēidaem k'āx^ēidayowēda
lēlōqūlilē. Wā, g'il^ēmēsē 'wīlaxs laē lelemg'ililema lēlōqūlilē xwā-
xūxwagūma, qa^ēs lā k'ax^ēdzamōlilem laxa k'wēlēselāxa mālaqela
t!eqa lē^ēwa tselx^ēsta, qaxs hē^ēmaē āwelx^ēsalayosēda lēlōqūlilē
90 xwāxūxwagūma. Wā, hē^ēmē la lēqelase^ēwē lēgemasa k'wēlē-
selā. Wā, hē^ēmis la lemqlālag'ililats yāq'ent!ālaē. Wā, g'il^ēmēsē
'wīlg'alilēxs laē k'āx^ēidayowēda lēlōgūmē lāxa begūlida^ēyasa g'ig'e-
gāma^ēyē. Wā, g'il^ēmēsē 'wīlg'alilēxs laē 'yōs^ēida, qaxs la^ēmēx^ēdē
ts!ewanaēdzema k'ak'ets!ēnaqē. Wā, la^ēmē lax^ēūlilēda elkwē.
95 Wā, la^ēmē lēlālaxēs 'ne^ēmēmōtē qa qlaplēg'ililēs qa wāg'ēs k'wa-
mēlg'a^ēl denx^ēēda.

Hēxōlēn l!ēlēwēsē^ēwa l!ē^ēnāxs la^ēmēx^ēdē k'lūnx^ēīdayō lāxa mā-
laqelats!ālāxa t!eqa lē^ēwa tselx^ēsta lēlōqūlila. Wā, g'il^ēmēsē
doqālēda nāgadāxs g'āxaē lālt!alilē ts!edāqē xūnōx^ēsa k'wēlasē
100 dāk^ē!ōts!ānaxa l!āqwa. Wā, g'il^ēmēsē 'nāxwa denx^ēēdē 'ne^ēmē-
motas ōmpasa ts!edāqaxs, laē yīx^ēwida. Wā, la^ēmē ēk^ēlaxsda-
lēda l!āqwāxs dālaasēs hēlk^ē!ōts!āna^ēyē lāq. Wā, hē^ēmis g'āx

on their shoulders the empty | ladles. They dance on each side of the woman while || she is dancing, two on each side of her. | The 5 four men do not dance long before | they go back to where the oil-boxes have been put down. All four of them | dip into the oil with their ladles until they overflow. Then | they go, so that the oil drips out, and they give it to the chiefs, || and the chiefs stand up. 10 They take hold of each end of the | overflowing ladle; and then the men who handled the ladles say to each of them, | "Now, chief, draw this in with your breath," mentioning his | name. Then they really drink all the oil; and | if some of the chiefs can not drink it, they just || put their lips to the ladle and pour it | into the feast-dish. 15 They continue doing this, although they have now | stopped singing their feasting-song. When the | oil-ladle reaches the rival of the host who gives the salal-berry and | crabapple feast, the ladle is filled entirely with oil; and || they treat it roughly when they go to the 20 place where (the rival) is sitting, so that the oil drips out, | and the young man who brings it pretends not to see him in his seat, and thus he lets | the oil drip on the chief who is sitting down. Then he stands up | and speaks, and sends out some men of his | numaym to bring a hundred blankets, or even two hundred. || Then some men of 25

hōx^ult!alilatsa mōkwē bēbegwānem wīwīx^{se}yap!ālaxa lōpents!ā- 3
wē tsētsēxlā, qā's yīx^widē lāx 'wāx^ssagawalilasa tsēdāqaxs
yīxwāē. Wā, la'mē maēma^lōkwa bēbegwānemē lāx 'wāx^ssagawa- 5
līlas. Wā, k'lēstlē gēgilil yīxwēda mōkwē bēbegwānemxs laē
ālē^ssta lāx hāx^hānīlasasa dēdengwats!ē, qā's lā 'nāxwaxs mōkwaē
tsē^sstasēs tsētsēxlā lāxa L!ēⁿna. Wā, lā ālak!āla tsētsēxlāxs laē
qā^sidēda tslēts!aoqūlxlāla L!ēⁿāxs laē tsēqelilax g'ig'egāma^yē.
Wā, hēxⁱda^mēsē lāxūmg'filēda g'ig'egāma^yē, qā's dādebēdēxa 10
tsētsawēk'ilāxa L!ēⁿna tsēxlā. Wā, hē^mis la 'nēg'atsa tsatsēxsileg'isē
begwānema: "Wā, g'ig'āma^yā, laem xumt!ēdlōlai'," lēx^edēdx lē-
gēmas. Wā, la'mē ālaxⁱd nāxⁱdēda nēnaq!ēnoxwaxa L!ēⁿna. Wā,
g'il^mēsē wāyats!āla nāqēda waōkwē g'ig'egāma^yā laē āem hām-
g'āgendxa tsētsawēk'ilāxa L!ēⁿna tsēxlā, qā's lā gūqeyīnts 15
lāxēs lōqūla. Wā, la'mē hēx^ssāem g'wēg'ilāxs wāx^māē lāla!
q!wēⁱdēda k!wame!āla denxela. Wā, g'il^mēsē lāg'aa tseq!ēna-
'yasēsa L!ēⁿna lāxa hāyōtasa k!wēlasasa mālaqela t!eqa lē^fwa
tselx^ustāxs laē ālaxⁱd la qōt!amasxa tsēxlāsa L!ēⁿna. Wā, lā
ēātsilāxs laē gūyōlēla lāx k!waē^slasas, qā tsawēk'ilēsa L!ēⁿna. 20
Wā, lā ēsbōla dōqūlaqēxs k!waēlaē. Wā, hē^mis lā tsawēx^eālē-
latsa L!ēⁿna lāxa g'ig'āma^yaxs k!waēlaē. Wā, hē^mis la lāx^ulil-
ēlatsē, qā's yāq!eg'a^lē. Wā, la'mē 'yālaqasa g'ayōlē lāx 'nē^mmē-
mōtas, qā lās gēmxaxa lāk!endē p!ēlxelasgema lōxs ma!p!ēnyā-
g'aē. Wā, lā hēxⁱda^mēsē la hōqūwēlsē 'nē^mmēmotas. Wē, laem 25

- 26 his numaym at once go out, but | he never takes the ladle, and the one who handles the ladles | returns with it. Then he tells his numaym to take care not | to let their fire be put out by the fire of the rival chief; and while he says this, he pours into the fire | the oil (that was to have been drunk); and then he says to the fire, "Now, || 30 spirit of the fire, open your mouth, son, so that you get enough to eat!" |

- Then those who went out to get the blankets come in, | and then the members of the numaym of the rival chief each takes hold of an end of the | blankets and spread them over the fire of the host. | 35 Now they put it out, and then the host goes and takes more || salal-berries and crabapples, and the copper which his daughter was carrying | when she was dancing, and he pushes it under the feast-fire. | At the same time the four young men who handle the ladles dip them into the oil; and when they are | full, they pour the oil into the fire; | and then those who try to put out the fire run away on account 40 of the heat, for || the oil and the blankets are burning together; and then | the host takes the oil and pours it among his rivals. |

- Nolis, who died some time ago at Alert Bay, tried to put out the fire with seven canoes, | and he had the oil poured on his face by the great host of the Ławēts!ēs. Besides, | he put on four hundred 45 blankets. The house was nearly || burned. All the roof-boards were

- 26 hēwāxa dādalaxa L!ē'nats!āla tsēx!ā. Wā, ā'mēsēda tsatsēxsilelg'isē g'āx aēdaaqas. Wā, la'mē ha'yāL!ōlaxēs 'nē'mēmōtē, qa k'lēsēs k'l!lx'īdē legwīlasēs g'īgāma'yē. Ā'mē 'nēk'ixs laē gūx!entsa L!ē'na lāxa legwīlē. Wā, hē'mis la 'nēg'atsēxa legwīlē: "Wā, 30 k!wax'Lālā, āqālāla, wisā, qa's pōlelaōs."

- Wā, g'āx'mē hōgwīlelēda lāx'dē gemxaxa p!elxelasgemē. Wā, hēx'ida'mēsē g'āg'alaplē 'nē'mēmōtasa g'ēqemx'īdē dādenxaxa p!elxelasgemē, qa's lā leplālas lāxa k!wēlasdema legwīla. Wā, laem k'l!lxaq. Wā, hē'mis la āx'ēdaatsa k!wēlasasa mālaqelā 35 t!eqa lē'wa tselx'stāxa L!āqwa, yix daax'dāsēs xūnōkwaxs g'āxēx'dē yixwa, qa's lāyabōdēs lāxēs k!wēlasdema legwīla; wā, lāda mōkwē tsētsaxsilelg'is tsēx'īd lāxa L!ē'na. Wā, lā 'nāxwa qōqūtlaxs laē 'nemāx'īd gūx!ents lāxa k!wēlasdema legwīla. Wā, hē'mis la yāwas'īd bāwatsa k'l!lxāxa L!ēsālāsa legwīlē, qaxs 40 laē x'ix'aqūwēda L!ē'na lē'wa p!elxelasgemē. Wā, hē'mis la gūqelgendaatsa k!wēlasē g'īgāmēsa L!ē'na lāxēs hāyōtē.

- Yix Nōlisdē lāx 'yilisē laē k'l!lxasa ālēbōts!aqē xwāxwāk!ūnaxs laē gūqemtsōsa L!ē'nāsa 'wālasē k!wēlatsa Ławēts!ēsē. Wā, hē'misa mōp!enyagē p!elxelasgema; wā hē'misa g'ōkwax hālsela- 45 māē k'lēs 'nāxwaem xūmt!ēdēs sāla. Wā, hē'men dōgūl āla k'l!l-

burned. And this is the most real attempt at | putting out the fire 46
of a feast that I have seen. The feastgiver of the Ławēts'les had
two hundred | blankets and five canoes, | and also small coppers.
This is the | worst thing that chiefs do when they really get angry,
and || at such a time the house-dishes are scorched by the fire. | 50

When all this is done, they go out. Then | the floor of the house
is soaked with oil. | The numaym of the host go out and carry the
house-dishes and the small | canoe that served as a feast-dish to those
to whom they belong; and as soon as they have been carried out, it is
finished. || That is all about this. | 55

FEAST OF QŌT!XOLĒ

Now, when the winter comes, the owner of the qŏt!xolē | intends 1
to give a feast to his people of berries mixed with oil. | Then he sends
out the young men belonging to his numaym to | call his guests; and
as soon as they go, his wife takes the || dishes and puts them down 5
next to her place, and also her spoons, | and shredded cedar-bark to
wipe out the dishes | and spoons. Now she wipes them out while
her | husband is clearing out the house. He also spreads down |
mats for his guests to sit on; and he takes out the || box containing 10
the berries and oil, which is put down at the left-hand side of the |
door of the house. As soon as the young men have called four

xēdāmasxa k!wēlasdema legwila. Wā, lā ma!p!enyaga'mē p!el- 46
xelasgemasa k!wēlasē Ławēts'lesa; wā, hē'misa sek!ats!aqē xwā-
xwāk!lūna; wā hē'mislēda L!āl!agūmē. Wā, hēem ālak!lāla
ēyax'sem gwēgilatsa g'ig egāma'yē, yixs ālak!lāla laelwis'ida. Wā,
hē'mis la ēnāxwaem la k!wēk!ūmelx'idaatsa lēlōqūlilē. 50

Wā, g'il'mēsē gwālexs laē hōqūwelsa. Wā, la'mē ēnāxwaem
la leqē āwinagwilasa g'ōkwasa L!ē'na. Wā, ā'mise la ēwī'la la
k'aōdalē ēne'mēmotasa k!wēlasaxa lēlōqūlilē lē'wa lēlōqela xwā-
xūxwagūm lāx k'ik'āk'elaq. Wā, g'il'mēsē ēwī'lawelsexs laē gwāla. 55
Wā, la'mē gwāl lāxēq.

FEAST OF QŌT!XOLĒ

Wā, la'mēs ts!āwūnx'idexs laē ēnēnk!lēx'idēda qōdadāsa qŏt!- 1
xolē, qa's wāg'ē qŏtqwatāmasxēs g'ōkūlōtē lāxa L!ākwē qŏt!xolā.
Wā, la'mēsē ēyālaqasa hā'yāl'a grayōl lāxēs ēne'mēmōtē, qa lās
Lē'lāla. Wā, g'il'mēsē lāxs laē hēx'ida'mē g'enemas āxēdxēs lōel-
q!wē, qa's g'āxē mex'alilēlaq lāxēs k!waēlasē lē'wis k'āk'ets!e- 5
naqē lē'wa q!oyaakwē k'ādzekwa qa's dēdeg'ig'anōxēs lōelq!wē
lē'wa k'āk'ets!enaqē. Wā, la'mē dēdeg'ig'as lāq, yixs lāalēs lā-
ēwūnemē ēkwaxa āwī'stalīlasēs g'ōkwē. Wā, lāxāē Lep!alilēlaxa
lēl'fwa'yē, qa k!wādzewēsōlts Lē'lānemlas. Wā, hē'misa L!agwa-
ts!ē qŏt!xolē lāwatsāxs g'āxāē hānstōhīlas lāx gēmxtōsāhīlas t!ex'f- 10
lās g'ōkwās. Wā, g'il'mēsē mōp!enē'stēda hā'yāl'a la ētsē'staxs

- 12 times, | the guests come in; and when they are in, they sing | an ordinary song, not a feast-song. | After having sung four songs, the
 15 young men take the dishes and || put into them the oil and berries. They do not put much in, | because it is difficult to eat and to swallow. Therefore | they put a little into the dishes. After this has been done, they put them down, one dish in front of each | four men. At the same time when they put down the dishes, | the
 20 spoons are distributed; and when everything has been placed, || the guests begin to eat the oil and berries. They never | eat it all, because it is hard work to eat it. When they | have finished, they go out. That is all about this. |

SOCIAL POSITION AND MARRIAGE LAWS¹

- 1 **Chief's Daughter.**²—Generally the princess of | Chief 'māxūyalidzē gets married at once when K'!ēdēlē'lak^u | comes out of the place where she has been sitting still. As soon as the princess is married, she | has the name *mōdzil* (Keeping-up-the-Blanket), if she becomes the *mōdzil* of a real chief. ||
- 5 However, she remains a princess of the chief if her husband is a common man. | Then she is never called *mōdzil* as wife (of the com-
-
- 12 g'āxaē 'wī'lāēlē Lē'lānemē. Wā, g'il'mēsē 'wīlāēlēx laē denx'ē-dēda k'!wēlasa q'!ēmdēmēxa k'!ēsē k!wēlayalayo q'!ēmdema. Wā, g'il'mēsē mōsgēmōdēx laē āx'ēdēda hā'yā'āxa lōelq!wē, qaxs lā
 15 tsēts!ālasa L!āk wē qōt!xolē lāq. Wā, lā k'!ēs q'!ēq!ēts!ā, qaxs ālāē lāxūml lāx qōtqwatse'wa L!āk wē qōt!xolā. Wā, hē'mis lāg'ila hō-lāts!āwēda lōelq!wē. Wā, g'il'mēsē gwālēx laē k'āgēmlēlas lāxa māēmōkwē bēbegwānema. Wā, lā 'nemālag'ilila k'āsa lōelq!wē
 20 lē'wa k'āk'ēts!ēnaqaxs laē ts!ēwanaēdzema. Wā, g'il'mēsē 'wīl-g'alilēx laē qōtqwat!ēdex'da'x^uxa L!āk wē qōt!xolā. Wā, lā k'!ēts!ē-nox^u 'wī'lase'wa, qaxs ālāē lāxūml lāx hā'mā'yē. Wā, g'il'mēsē gwālēx laē hōqūwēlsa. Wā, lā'mē gwāl lāxēq.

SOCIAL POSITION AND MARRIAGE LAWS¹

- 1 **Chief's Daughter.**²—Wā, lā q'!ūnāla hēx'ēidaem qādzēlase'wē k'!ē-dēlasa g'igāma'yē 'māxūyalidzē, yīxa lalōsela k'!ēdēltsē K'!ēdē-lē'lakwē. Wā, g'il'mēsē qādzēlase'wēda k'!ēdēlē laē hēx'ēidaem lēgades mōdzēlē yīxs ālak!ālaē g'igāma'yēs mōdzēlidē.
 5 Wā, wāx'ēmēsē k'ēdēltsa g'igāma'ya lā'wadāsa begwānemq!ā-lamē, wā, lā hēwāxaem lēqalayuwē mōdzēlē lāx gēnemas. Wā,

¹ For additional matter see Addenda, p. 1333.

² Continued from p. 701, line 57.

mon man), | and she is still the princess of her father the chief. I 7
just wanted to talk | about the common men. |

Now when the princess is married to a chief, then she is || called a 10
mōdzil, when she first goes into the house of her husband. | Now I
am talking about the chief of the numaym Maāmtag'ila, | *māxū-
yalidzē, whose princess is K'!ēdēlēlak^u. Not | long after she has
been married to her husband, her father pays the marriage debt; and
she has for her canoe mast | an expensive copper. And he gives as a
marriage-gift a name to the husband || of his princess and much food 15
with it, and also canoes. | This is what is called "paying-the-marriage-
debt, sitting-in-the-canoe-of-the-princess;" for generally there are
twenty | who sit in the canoes of the princess of a real chief, | when
they put down the copper | bracelets and small coppers and many
dishes and the || anchor-line of many spoons; when all this has been 20
put | down Chief *māxūyalidzē says, "Now I will go and | call my
princess that you may see her come." Thus he says, and goes into |
his house. And before long he comes back walking ahead of | his
princess, and the chief stands outside of his || house, and his princess 25
comes and stands by his side. She wears | a blanket covered with
abalone shells, and entirely covered with abalone shells | is her hat.
Her abalone-covered blanket | is called "the-heavy-abalone-covered

lālē k'!ēdēlsāemsēs g'īgāma'yē ōmpa. Âmen *nēx' qen g'wāgwēx'- 7
SEX'fidē lāxa begwānemq'lālamē.

Wā, la'mē lāwadēda k'!ēdēlasa g'īgāma'yē, wā, lā hēx'idaem
lēgades mōdzilē, yixs g'ālāē laēl lāx g'ōkwāsēs lā'wūnemē, laxen 10
hēēna'yē g'wāgwēx's'alasē g'īgāma'yasa *nē'mēmotasa Maāmtag'ila
lāx *māxūyalidzē, yixs k'!ēdadaasēs K'!ēdēlēlakwē. Wā, k'!ēst'la
gāla lā'watsēs la'wūnemē laē qōtēx'a ōmpas. Wā, lā lāk'eyalaxa
q'eyōxwē L'lāqwa. Wā lēgemg'elxlāla qa lēgēms lā'wūnemawā-
sēs k'!ēdēlē lē'wa q'lēnemē ha'māyaaxses lō'ma xwāxwāk'lūnaxa 15
g'we'yāsa qōtēx'a k'!waxsūlats'lēsa k'!ēdēlē, yixs q'lūnālāē māltsē-
g'ustāwa k'!waxsūlats'lē xwāxwāk'lūnas k'!ēdēl'sa ālak'lāla g'ige-
ma'ya. Wā, g'il'mēsē *wī'la g'āx āx'eldzemaxa L'lāl'lāqwak'linē
k'!ōkūla lē'wa L'lāl'laxsemē; wa, hē'misa q'lēnemē lēlōq'lwa lē'wa
mōgwanā'yā q'lēnemē k'āk'ats'ēnaqa. Wā, g'il'mēsē *wī'la āx- 20
*ēlsa laēda g'īgāma'yē *māxūyalidzē *nēk'a: "La'men lāl lē'la-
lālxen k'!ēdēla qa's g'āxlag'aōs dōx'walelaqē," *nēk'exs laē laēl
lāxēs g'ōkwē. Wā, k'!ēst'la gūlaxs g'āxaē aēdaaqa g'ūlagi-
wēsēs k'!ēdēlē. Wā, la'mē lāx'ūlsēda g'īgāma'yē lāx l'āsanā'yāsēs
g'ōkwē. Wā, g'āxē k'!ēdēlas lāwūnōdzēlsa. Wā, la'mē nēx'ū- 25
nālaxa megesgemālāxa ēx'ts'ēmē. Wā, lāxaē *nāxwaem ēx'ts'ēmē
ōsgēma'yas lētemlas. Wā, hēem lēgadē ēx'ts'ēmsgēmē *nēx'ū-
nēsēs ēx'ts'ēmāla ōmax'dēmk'!ēn nēx'ūnē. Wā, lā lēgadē lētemlas

blanket," and her hat is called | "the-heavy-abalone-covered hat."
 30 Then the chief, || the father of K'ledēlēlak^u speaks, and says,
 "Come and look at this | weight which originates with our family
 history, when the chieftainess carried the copper. Now stand up, |
 son-in-law, I will dress you." Thus says the chief, and takes | the
 abalone-covered blanket of the chieftainess and her abalone-covered
 hat and | promises to give them to his son-in-law, and he takes his
 35 copper and gives || it also to his son-in-law. Then he calls his son-in-
 law to come and | take them. The son-in-law comes and stands in
 front of his | father-in-law and of his wife, the chieftainess. Then
 the | abalone-covered blanket is put on to him and the abalone-
 covered hat is put on to him, | and he is given the copper. Then the
 40 chief says to his || son-in-law, "O son-in-law! now I have changed
 your chief's dress, | son-in-law. Now go! It is finished. You have my
 chieftainess for your wife." Thus he says, | and takes off the large
 ear-ornaments of abalone shell on each ear of the chieftainess and
 the | nose-ornament of abalone shell and attaches the ear-ornaments
 to his son-in-law, and | he also puts the nose-ornament of abalone
 45 on to him. Then his son-in-law || goes back and stands where his
 numaym is standing, and he | speaks, and says, "Look at me,
 numaym! | Now my whole chief's dress has been changed by my
 father-in-law. | Now the chieftainess my wife, has no dress." Thus
 he says as he walks along | and goes into his house, and the property

yis ēx'ts!emāla ōmagēm! LETēm! Wā, la^{mē} yāq!ēg'a!lēdag'igāma'yē
 30 ōmps K'ledēlēlakwē. Wā, lā 'nēka: "Wēg'a, dōqwalaxg'ada nō-
 yāmbālisek' ō'ma lax dālaēda ō'māxa L'lāqwa. Wā, L'lāx'ūls lāg'a
 negūmp, qen q!wālx'ēidaōL," 'nēk'ēda g'igāma'yaxs laē āxōdex
 ēx'ts!emāla 'nēx'ūnēsa ō'ma L'ēwēs ēx'ts!emāla LETēm! Wā, la^{mē}
 lāk!ēg'a!ts lāxēs negūmpē. Wā, lā āx'ēdxa L'lāqwa qa's sāp!ēdēs
 35 lāxaaxēs negūmpē. Wā, lā L'ēlāxēs negūmpē qa hē'mēs g'āx
 āx'ēdeq. Wā, g'āxē negūmpas L'lāx'ūls lāx neqemālasasēs ne-
 gūmpē L'ēwis genemas ō'ma. Wā, la^{mē} 'nēx'ūnyowa ēx'ts!e-
 māla 'nēx'ūnē lāq. Wā, lāxāē LETēdayuwa ēx'ts!emāla LETēm! lāq.
 Wā, lā ts!āya L'lāqwa lāq. Wā, lā 'nēk'ēda g'igāma'yaxēs ne-
 40 gūmpē: "Wa, negūmp, la^{mē}men L'lāyewi'lālxōs g'ēxdemk'linaqōs,
 negūmp. Wā, hāg'a, la^{mē}ms gwāl geg'adesg'en ō'mak," 'nēk'exs
 laē āxōdex āwāwē xōgum ēx'ts!em 'wāx'sōdatewēsa ō'ma L'ēwa
 k'ēdzēlba'yas ēx'ts!ema, qa's t!ēg'atōdālēs lāxēs negūmpē. Wā,
 lāxāē k'ēdzēlbentsa ēx'ts!emē lāq. Wā, lawis!a negūmpas la
 45 qās'ida qa's lā L'lāx'ūls lāx L'ax'wedzāsas 'nē'mēmotas. Wē, la^{mē}
 yāq!ēg'a!a. Wā, la 'nēk'a; "Wāg'a, dōx'wid g'āxen, nōs 'nē'mē-
 mot. Laemg'a L'lāyewi'lālasōg'ūn g'ēxdemk'!eng'a yisen negūmpē.
 La^{mē} āem la xānalalelsēda ō'maxen genemē," 'nēk'exs laē qās'ida

with which the marriage debt has been paid is carried || into his 50 house. When everything has been carried in, it is given away to all | the tribes, when day comes. That is all about this. |

When the father (of a princess) dies, then her brother has her for his princess. Then he is no longer her brother, for | she is now the princess of her brother who is now her father. | Only the eldest one of the brothers has his youngest sister for his princess. || As soon as 55 she gets married, she is *mōdzil* of her husband; | and her elder brother pays the marriage-debt to the husband of his princess, his sister, | because they never stop calling the daughter of a chief princess, | unless she becomes a chieftainess. When she is chieftainess, she is no more | princess, and she gives the name princess to her daughter; || but the name *mōdzil* is different, for she has only the 60 name *mōdzil* | when she has for her husband a chief. If she should separate from her husband, | then she is no longer called *mōdzil* of her husband; but if | she takes another husband who is a real chief, then she is again | *mōdzil* of her husband. That is all. ||

Chieftainess.¹—It hurt (‘māxūlayūgwa’s) heart that she was never | 1 called the *mōdzil* of (Wag’idis); for thus they call the wife of a | real chief as soon as a chief marries a princess of | another chief (it is well for me to name the other || chief, so that you know how they call the 5

qa’s lā laēl lāxēs g’ōkwē. Wā, la’mē mewēlelayowa qōtēnayowē lāx g’ōkwas. Wā, g’ilēmēsē ‘wīlaēla laē yāx’widayo lāxa ‘nāxwa 50 lēlqwālala’yaxa la ‘nāx’ida. Wā, laem lāba lāxēq.

G’ilēm hēlē ōmps laē begwānem weql’was hēla k’lédades. Wā, la’mē weql’wanux’^s qaxs la’mē k’lédētsēs weql’waxēs la ōmpa, yīxs lē-x’a’māēda ‘nōlās!ēgema’yasa ‘nē’mēma la k’lédadesēs ts!ā’ya ts!ē-dāqa. Wā, g’ilēmēsē lāwada yīsa g’igāma’yē laē mōdziltsēs lā’wūnemē. 55 Wā, hēmisē nōlās la qōtēx’ax lā’wūnemasēs k’lédētēs weql’wa lāqēxs hēwāxāē g’wāl lēgades k’lédēla ts!ēdāqē xūnōx’^{sa} g’igāma’yē lāg’aa laqēxs laē ō’mā. Wā, g’ilēmēsē la ō’māxs laē g’wāl k’lédēla. Wā, la’mē lāsasēs k’lédēlē lēgem lāxēs xūnōkwē ts!ē-dāqa. Wā, lā ōgwaqalēda mōdzilē yīxs lēx’a’māē lēgadaatsēs mō- 60 dzilē, yīx lā’wadaasa g’igāma’yē. Wāx’ē k’lāsā lē’wēs lā’wūnemē lē hēx’idaem g’wāl lēgades mōdzilasēs lā’wūnemē. Wāx’ē lā-‘wadex’itsa ōgū’la ālak’lāla g’igāma’yā laē ēt!ēd la lēgades mōdzilasēs lā’wūnemē. Wā, laem lāba.

Chieftainess.¹—Wa, hēem ts!ēx’ila lax nāqa’yas (‘māxūlayūgwa) 1 yīxs hē wāxāē lēqalasōs mōdzilas (Wag’idis) lāx gwēk’lālasaxa gēnemasa ālak’lāla g’igāma’yā, yīxs g’ilēmāē qādzēlase’wa k’lédēlasa g’igāma’yē, yīsa ōgū’la g’igāma’yāē—ēx’ēmlelō lēx’ēdex lēgēmas ‘nēmōkwa g’igāma’yā qa’s q!ālāōsax gwēk’lālasax ālē gēnems,—yīx 5

¹ Continued from p. 1117, line 284.

6 new wife) 'māxūyalidzē. | And when 'māxūyalidzē has been married four days | to his wife, then all the men say, "Go on, let us | see the chieftainness of our chief 'māxūyalidzē," | and they all go into the 10 door of the house. Then the || leader says, "We come to see the back of the chieftainness of | 'māxūyalidzē." If she is a good chieftainness, she arises and | takes her belt. She lifts her blanket so that it is | just below her knees. Then she puts on her belt; | and after 15 doing so, she quickly spreads mats on the floor || for those to sit on who come to see her back. Then she | gets food for those who come to see the back of the chieftainness of 'māxūyalidzē. |

This is called by the Indians "a good chieftainness of the chief," who does | this, and they call her *mōdzil* (=lifting-blanket-in-the house), because she lifts her | blanket, and puts on her belt. She is 20 a bad || chieftainness of the chief if she just sits down when those come in who come to see her back. | She just asks her husband's young men to | take care of the food that she is going to give. After those have eaten who come to see her back, | they go out. Often the chief | tells his chieftainness to go away, and to go to her house, 25 because the chief is ashamed || if the chieftainness does not lead his tribe to their places when they | come into his house. That is all about this. |

6 'māxūyalidzē. Wā, g'il'mēsē mōp!enxwæs qādzēlayag'ulē 'māxūyalidzāxēs genemē laē 'nāxwāma bēbegwānemē 'nēk'a: "Wēdza-x'ins dōgwig'alilaxōx mōdzilaxsens g'igāma'yax laxōx 'māxūyalidzāx." Wā, lāx'da'xwē hōg'wīla lāxa t'ex'ilāsa g'ōkwē. Wā, lā 10 'nēk'ē g'alāgrīwā'yas: "G'āxenu'x' dōgwigwalilax mōdzilēxs 'māxūyalidzē," nēk'ē. Wā, g'il'mēsē ēk'a mōdzilē laē hēx'idaem lāx'ūlila q'a's dāx'idēxēs wūsēg'anō. Wā, lā mōs'idxēs 'nēx'ūna'yē qa hālsela'mēs benāgawēs ōkwāx'a'yas laē wūsēg'o'yotsēs wūsēg'anowē. Wā, g'il'mēsē gwāla laē hānakwīla lēp'lālelāsa 15 lēl'wa'yē qa k'wadzāliṭsōsa dōgwig'alilāq. Wā, la'mē la āx'ēdxa ha'mālasa dōgwig'alilāx mōdzilas 'māxūyalidzē.

Wā, hēm gwē'yōsa bāk'lumē ēx' mōdziṭsa g'igāma'ya hē gwēx'sē. Wā, hēm lāg'ilas lēgades mōdzil, yīxs laē mōs'idxēs 'nēx'ūna'yē q'a's wūsēg'o'yodēsēs wūsēg'ano. Wāx'ēda 'yax'semē 20 mōdziṭsa g'igāma'yē ā'mēsē k'lwālēxs g'āxāē hōg'wīlēda dōgwig'alilāq. Wā, ā'mēs la āxk'lālē lā'wūnemasēxa hā'yāl'a qa hēmēs āxsilax hām'g'ilayōlasēq. Wā, g'il'mēsē gwāl hā'māpēda dōgwig'alilāq, laē hōqūwelsa. Wā, lā q'ūnāla āem hēx'ida'ema g'igāma'yē-qāyawelsaxēs mōdzil qa lās nā'nak' lāxēs g'ōkwē, qaxs māx'ts!aēda 25 g'igāma'yaxs k'lesāē q'lāx'sidza'yēs mōdzilaxēs g'ōkūlōtaxs g'āxāē hōg'wīl lāx g'ōkwas. Wā, lawēslā lāba.

Endogamy.—I'll talk about Lālelīl!a, head chief | of the numaym 1
Dzēdzemēleqāla of the Nāk!wax'da^{xu}. | Now Lālelīl!a had for his
wife the daughter of his younger brother YāxLEN, | whose name was
Hā^{mē}las. The first wife of Lālelīl!a was his niece. || Then Lālelīl!a 5
married again Xwēlagēlas, the | princess of Haya^k'EN, chief of the
numaym SēSEN!lē of the | Gwa^sela. Then Lālelīl!a had two wives.
His head wife was his niece | Hā^{mē}ēlas, and his second wife was
Xwēlagēlas. Then | Hā^{mē}ēlas gave birth to a daughter, and she
was named L!āqwag'ilayugwa. || Then his second wife gave birth to 10
a boy, and | he had the name Sēwid. As soon as Sēwid was grown
up, | he married L!āqwag'ilayugwa, and Sēwid and | L!āqwag'ila-
yugwa were not married for a long time. L!āqwag'ilayugwa had a
younger sister | L!ālaga. Then L!āqwag'ilayugwa married Hēlāmas, ||
the eagle of the numaym G'ēxsem of the Nāk!wax'da^{xu}. | Then 15
L!ālaga married Gwālēs G'ēxk'endzē, head chief of the numaym |
SēSEN!lē of the Nāk!wax'da^{xu}. And | Hēlāmas and his wife L!āqwag'i-
layugwa had not been married for a long time when she was with
child, | and her younger sister L!ālaga was also with child. And
L!āqwag'ilayugwa had been with child for six || months her husband Hē- 20
lāmas | became ill and after a short time he died. | He left his wife L!āq-
wag'ilayugwa with child. Then L!āqwag'ilayugwa gave birth | to a boy,

Endogamy.—HēEMLEN gwāgwēx's'alaslē · Lālelīl!axa xāmage- 1
ma'yē g'īgīmēsa 'ne^{mē}motasa Dzēdzemēleqālasa Nāk!wax'da^{xu}.
Wā, lā^lēlāē Lālelīl!a geg'ades ts!edāqē xūnōkwasēs ts!ā'yē YāxLEN-
xa lēgadās Hā^{mē}las. Wā, hēem g'ilēl genems Lālelīl!axēs lōlē-
gas. Wā, lā^lēlāē ētlēdē Lālelīl!a geg'adex'ides Xwēlagēlas yix 5
k'lēdēlas Haya^k'EN, yixa g'īgāma'yasa 'ne^{mē}motasa SēSEN!lā'yasa
Gwa^sela. Wā, lā^{mē} ma^llēlē Lālelīl!a. Wā, lā^{mē} geg'emalilē lōlē-
gasasē Hā^{mē}las. Wā, lā alēle Xwēlagēlas. Wā, lā^{mē} māyōl'ide
Hā^{mē}lasasa ts!āts!adagem. Wā, lā^{mē} lēgades L!āqwag'ilayu-
gwa. Wā, lā māyōl'ide ālēle genemsēsa bābagūmē. Wā, lā^{mē} 10
lēgades Sēwidē. Wā, g'ilēmēsē q!ūlsq!ūl'fayax'wida lāē Sēwidē
geg'adex'ides L!āqwag'ilayugwa. Wā, k'ēst!a gāla geg'adē Sēwi-
dās L!āqwag'ilayugwa, wā, lāem ts!ā'yānokwē L!āqwag'ilayugwās
L!ālaga. Wā, lā lā^lwadex'ide ētlēdē L!āqwag'ilayugwās Hēlāmasxa
kwēkwasa 'ne^{mē}motasa G'ēxsemasa Nāk!wax'da^{xu}. Wā, lā 15
lā^lwadex'ide L!ālagās Gwālēs G'ēxk'endzēxa g'īgāma'yasa 'ne^{mē}-
motasa SēSEN!lē yisa Nāk!wax'da^{xu}. Wā, k'ēst!a gāla hā'yasek'ālē
Hēlāmas lē^{wēs} genemē L!āqwag'ilayugwa lāē bewēx'wida. Wā,
laxāc ōgwaqa bewēx'widē ts!ā'yāsē L!ālaga. Wā, hē^{mēs} ālēs q!ē-
L!ēsgemg'ilaxa 'mekūla bewēkwē L!āqwag'ilayugwa lāē yāwas'id 20
ts!ex'q!ex'ide lā^{wū}nenasē Hēlāmasē, lāē wēk!ex'ida. Wā, lā^{mē}
bewēgwil'ālxēs genemx'dē L!āqwag'ilayugwa. Wā, lā māyōl'ide
L!āqwag'ilayugwāsa bābagūmē. Wā, lā^{mē} lā lēgadēda bābagūmas

- and the boy had the name | Hēlāmas. And Lālagā also gave birth
 25 to a girl, and || her name was Hā'yōsdēselas. And when Hā'yōs-
 dēselas grew up, | she married Hēlāmas; and Hēlāmas had not been
 married long | with his cousin Hā'yōsdēselas, when she was with
 child, and | she gave birth to a | girl.
 30 She did not live long before she died. Then || Hā'yōsdēselas gave
 birth to a boy. He lived for twenty days. | Then he died. Then
 she gave birth to another boy, | and he lived. His name was K'ēnē,
 and he is now six | years old. |
 35 I tried to learn why the relatives descended from || Lālelil!a do this,
 and also the various tribes, | for many chiefs of the tribes do the
 same. | They marry the daughters of their younger brothers. Then
 the one whom I asked said to me | that they do this because they do
 not want their privileges to go | out of their family. They keep their
 40 privileges among themselves || by doing so.¹ |
 1 **Marrying outside of one's own tribe.**—I will talk about a | prince of
 a chief who takes for his wife the princess of a chief | of another tribe.
 This is called "taking a wife outside." | Then the wife "takes a hus-
 5 band outside," for thus it is called when || they do this, as was done

Hēlāmasē. Wā, lāxaē mayō'fidē Lālagasa ts!āts!adagemē. Wā,
 25 la'mē lēgades Hā'yōsdēselas. Wā, g'il'mēsē ēxent!ēdē Hā'yōsdē-
 selas laē qādzēlasōs Hēlāmas. Wā, k'!ēst!a gūla ha'fayasek'ālē Hēla-
 masē lē'wēs 'nemweyōtē Hā'yōsdēselasē laē bewēx'wida. Wā, lā
 ma'yōl'itsa ts!āts!adagemē.

Wā, k'!est!a gaēl q!ūlaxs laē wēk'!ex'ida. Wā, lā ēt!ēd mayō-
 30 'fidē Hā'yōsdēselasas bābagūmē. Wā, g'ig'agālag'ilaxa 'nālā q!ū-
 laxs laē wēk'!ex'ida. Wā, lā ēt!ēd mayōl'itsa babagūmē. Wā,
 la'mē q!ūla. Wā, la'em lēgades K'ēnē. Wā, lak' q!EL!ex'ēnxē
 ts!āwenxas K'ēnē.

Wā, len q!āq!ē'staax lāg'ilas hē g'wēg'ilaxa 'nemxlāla 'ne'mē-
 35 maxa g'a'yā lāx Lālelil!a lē'wa al'ōgūxsemakwē lēlqwālaLa'ya
 qaxs q!ēnemaē hē g'wēg'ilasa g'ig'egāma'yasa lēlqwālaLa'yēxa
 geg'adās xūnōkwāsēs ts!ā'ya. Wā, la 'nēk'ēn wūlasē'waqēxs
 hāē lāg'ilas hē g'wēg'ilaxs yax'stosaa lāts!āwēs k'!ēk'!es'ō lāxēs
 'nemxlālaēna'yē. Wā, lā ālaem la āem welx'elqelaxēs k'!ēk'!es'ō
 40 lāxēs g'wēg'ilasē.¹

1 **Marrying outside of one's own tribe.**—Hēlen gwāgwēx's'alasla lē-
 welgāma'yasa g'igāma'yaxs laē geg'adesa k'!ēdēlasa g'igāma'yasa
 ōgūxsemakwē lēlqwālaLa'ya. Wā, hēem lēgades geg'adext!a.
 Wā, lā genemas lā'wadext!a qaxs hē'maē lēgēmsa hē gwēx'fidē lāx
 5 gwēx'idaasasen xūnōkwē 'nemōgwis, laē geg'adext!a lāxēs genēmē

¹ This form of marriage is called t!ent!ēgo. In Fort Rupert there are two chiefs who married the daughters of their half-sisters. One of these is Ewanox'dzē of the Laālxax'sendayu, who married the daughter of his father and of his stepmother. His wife's name is La!al!aqol'ilak'. See also Addenda, p. 1344.

by my son ^εNEMŌGWIS when he took from outside his wife | L!āqwag'ilayugwa. Then L!āqwag'ilayugwa, the princess of | Chief Gwēx'sē^εSELASEMē^ε, took as her husband from outside my son | ^εNEMŌGWIS. Now we are all related by marriage to the father of | L!āqwag'ilayugwa and to all those to whom marriage presents were given by ^εNEMŌGWIS. Now || L!āqwag'ilayugwa lived in marriage away from 10 her house in the house of her husband ^εNEMŌGWIS here in | Fort Rupert. Now L!āqwag'ilayugwa is called "obtained from far off outside | by ^εNEMŌGWIS." Only the woman is called "obtained from far off outside." | "Obtained from far off outside" is not said of ^εNEMŌGWIS when he takes a wife from outside | from another tribe. When || L!āqwag'ilayugwa wishes her husband ^εNEMŌGWIS to give 15 a feast, she says to her | husband, ^εNEMŌGWIS, "Let us go to your father-in-law | Gwēx'sē^εSELASEMē^ε to get something out of his house, so that you may give a feast, for you | have taken me from a long way off." Thus she says. And immediately they start | to get something out of the house, and they go to Qālogwis, for Gwēx'sē^εSELASEMē^ε is the head chief of the || numaym SēSEN!lē^ε of the 20 Lāwēts!ēs, and Gwēx'sē^εSELASEMē^ε | can not avoid giving a marriage gift of food to his | son-in-law, ^εNEMŌGWIS, because the princess of the chief has been taken far away. | If Gwēx'sē^εSELASEMē^ε should not take notice of his princess when she | comes to get something out of the house of her father, then Gwēx'sē^εSELASEMē^ε || and his 25 princess would be ridiculed by their tribe the Lāwēts!ēs, and

L!āqwag'ilayugwa. Wā, gāxē L!āqwag'ilayugwa, yix k'lēdelasa 6 g'igāma'yē Gwēx'sē^εSELASEMā'yē lā'wadext!asen xūnōkwē ^εNEMŌGWISē. Wā, lanu'x' wēla la lāwalagāla lax ōmpas L!āqwag'ilayugwa lō'ē nāxwē ts!ōts!akwas ^εNEMŌGWISē. Wā, gāx'mē hēsekwa'lē L!āqwag'ilayugwa lāx g'ōkwāsēs lā'wūnemē ^εNEMŌGWISē lāxg'a Tsā- 10 xisek'. Wā, lā'mē lēgades L!āqwag'ilayugwas qwēsext!ānems ^εNEMŌGWISē. Wā, lā'mē lēx'a'ma ts!edāqē lēqelasōs qwēsext!a. Wā, lā k'lēs qwēsext!axelase'wē ^εNEMŌGWISē qaēs laēna'yē geg'adext!a lāxa ōgūxsemakwē lēlqwāla'ya. Wā, g'il'mēsē 'nēk'ē L!āqwag'ilayugwa qa k!wēlasēsēs lā'wūnemē ^εNEMŌGWISē lāē 'nēk'a lāxēs 15 lā'wūnemē ^εNEMŌGWISē: "Lā'wadext!ēgen; wix'ens lāx negūmpāē Gwēx'sē^εSELASEMā'ya qens lā g'ōkūnē, qa's k!wēladzemōs le'maaqōs qwēsext!ānema gāxen," 'nēk'ē. Wā, hēx'ida'mēsē la ālēx'widēda g'ōkūnē qa's lā lāx Qālogwis qaxs hēmaē xāmagēmē g'igāmēsa ^εNēmēmotasa SisenLa'yasa Lāwēts!ēsē Gwēx'sē^εSELASEMā'yē. Wā, 20 lā k'leās gwēx'idaasa Gwēx'sē^εSELASEMā'yē k'lēs wāwatqūlaxēs negūmpē ^εNEMŌGWISē qaxs qwēsext!ānemaax k'lēdelasa g'igāma'yē qō k'lēslaxē Gwēx'sē^εSELASEMā'yē q!āselaxēs k'lēdelaxs lāē g'ōkūnē lāxēs ōmpē lālxē aemlala'yōlaxē Gwēx'sē^εSELASEMā'yē lē'wis k'lēdelasēs gōkūlōtē Lāwēts!ēsē. Wā, lā'mē lēgādex'dē L!ā- 25

26 L!āqwag'ilayugwa | would be called a princess whom her father, the chief, does not love. That is | the end. |

1 **The Eagles.**—This was your question, how the eagles | were obtained by the ancestor of the numaym Maāmtag'ila; namely, L!āqwag'ila, the prince | of 'māxūyalidzē. He was the one who was the first chief of all the | tribes, although first among them was
5 Ō'maxt!ālaLē and all || the first ancestor of the different numayms. | Only 'māxūyalidzē was the first to make a potlatch; and therefore | he thought that he was the only one who was the first to make a potlatch. And | it occurred to him that the eagle was the only head chief and leader who was feared by all the | birds, and that therefore
10 he would be the eagle, because he was the first one || to give a potlatch; and therefore the head chief, the Eagle, began to be feared | by all the tribes. It is the same as the eagle who is the first | to eat of any carrion and of what he catches; and afterwards come | the different kinds of birds each of which eats on the beach what is left over by the eagle. | And 'māxūyalidzē tried to imitate this. There-
15 fore he is now the head || eagle of all the numayms of the Kwakiutl. |

And the Dzendzenx'q!ayu, the numaym of the Walas Kwakiutl, say | that Dōqwāyis first got the eagle, and the | numaym Maāmtag'ila say that they had the first | eagle, and the name L!āqwag'ila is
20 still the first among all the eagles || of all the tribes. That is all. |

26 qwag'ilayugwās wēmē k'!ēdēltsēs g'igāma'yē ōmpa. Wā, laem lāba.

1 **The Eagles.**—Hē'maēs wūlāse'wa kwēkwē, yix lāg'ilas kwēkwē g'alaxāsa 'ne'mēmōtasa Maāmtag'ila yix L!āqwag'ilāxs lēwelgēma'yāas 'māxūyalidzēxa 'nemōx'mē g'il g'alēs g'igāmēsa 'nāxwa lēlqwālala'yā, yixs wāx'maē g'ālagālx Ō'maxt!ālaLā'yē lōē 'nāxwē
5 g'ālemg'alīsē g'ig'egāmēsa alogwaq'lūsē 'nāl'ne'mēmēsa. Wā, lēx'aem'lāwisē g'il p!ēs'idē 'māxūyalidzē. Wā, hē'mis lāg'ilas g'ig'aēx'ēdēxs 'nemōx'maē g'ilg'ilēnōx'sa lāx p!āsap!a. Wā, lā g'ig'aēx'idxa kwēkwaxs 'nemaē ōgūmē lōē g'ālabē k'ilemsa 'nāxwāx ts'lēlts!ek!wa. Wā, hē'mis lāg'ilas 'nek' qas kwēkwa qaēs g'ālabā-
10 'yāē p!ēsa. Wā, hē'mis lāg'ilas g'wālelaem ōgūnē k'ilem g'igēma'yā kwēx'sa 'nāxwa lēlqwālala'yā hē g'wēx'sa kwēkwaxs g'il q!ēlsāē lāxēs lēmēnsē lē'wēs xabānemē. Wā, āl'mēsē g'āxēda ālogū'la ts'lēlts!ek!wa hām'g'elīs lāx hēmaxlā'yasa kwēk'. Wā, hē'mis la nānaxts!ēwasōs 'māxūyalidzē; hē'mēs lāg'ilas la ōgūmēsa
15 kwēkwēk'wasa 'nāxwa 'nāl'ne'mēmēsasasa Kwākūg'ulē.

Wā, la 'nek'ēda Dzendzenx'q!ayoxa 'ne'mēmōtasa 'wālas Kwāg'ulaxs hāē g'il āxnōgwatsa kwēk', yix Dōqwāyisē. Wā, la 'nek'ē ne'mēmōtasa Maāmtag'ilāxs hē'maē g'il kwēkwē lāxēs laēna'yē kwēkwa. Wā, hēx'sā'mēsē L!āqwag'ila g'ālaxasa 'nāxwa kwēkwē-
20 k'wasa 'nāxwa lēlqwālala'yā. Wā, laem lāba.

Names and Crests of the Maāmtag'ila.—This is when | the son of 21
 'māxūyalidzē, who had the name Yāqōlas, began to be a prince; |
 that is, when he had a man's name, when the father of | Yāqōlas
 gave a potlatch on account of the greatness of the name of his prince
 Yāqōlas. || Then 'māxūyalidzē gave his eagle(-seat) to his prince 25
 Yāqōlas, | and also the eagle-name L!āqwag'ila; for that | was the
 name of 'māxūyalidzē, L!āqwag'ila, when he was an | eagle. When
 he made over his eagle(-seat) and the name | L!āqwag'ila that goes
 with it to his prince L!āqwag'ila, and when || L!āqwag'ila took the 30
 name of his father 'māxūyalidzē, he | himself gave a potlatch for
 his greatness—for he was now an eagle— | and on account of his
 name L!āqwag'ila. And all the | privileges were given to L!āqwa-
 g'ila by his father 'māxūyalidzē, the house with the carved | posts,
 the two speaking-posts in the form of men || at each side of the door, 35
 standing on top of the heads of grizzly bears, | and eagles sitting on
 top of the heads of the grizzly bear of the | post on each side of the
 rear of the house of 'māxūyalidzē. And large | coppers lay flat on
 the chests of the eagles on the posts in the rear of the | house. And
 the front of the house was painted with a copper, as it was first ||
 found by the ancestor of Chief 'māxūyalidzē at K' lōdagala, for | that 40
 is where the ancestors of Chief 'māxūyalidzē lived, at K' lōdagala |
 inside of Gwadzē; for 'māxūyalidzē's numaym were the Maām-

Names and Crests of the Maāmtag'ila.—Hēem g'āg'ilelats la 21
 lēwelgāma'yē xūnōkwās 'māxūyalidzāxs laē lēgades Yāqōlas,
 yīxs laē lēgades lēgemasa begwānemē, yīxs laē p!esa ōmpas
 Yāqōlas, qa ō'mayōs lēgemasēs lēwelgāma'yē Yāqōlas. Wā,
 la'mē lāsē 'māxūyalidzāsēs kwēkwē lāxēs lēwelgāma'yē Yā- 25
 qōlas lē'wa lēgemasa kwēkwē, yīx L!āqwag'ila qaxs hē'maē
 lēgēms 'māxūyalidzē yīx L!āqwag'ila, yīxs hē'maē ālēs hē
 kwēkwē. Wā, g'il'mēsē lāsasa kwēkwē lē'wa lēgemē 'nami'lālōtsē
 L!āqwag'ila lāxēs lēwelgāma'yē L!āqwag'ila; wā, g'il'mēsē lāsa
 laē lēgadex'īdē ōmpas L!āqwag'ilās 'māxūyalidzē. Wā, la'mē 30
 xāmax'īd p!es'īdē L!āqwag'ila qa ō'mayosēs laēna'yē kwēkwa
 lē'wis la lēgemē L!āqwag'ila. Wā, lāxaē 'wīla lāyowa 'nāxwa
 k'lek'lesō lāx L!āqwag'ila yīsēs ōmpē 'māxūyalidzēxa k'lex'k'lādze-
 kwas lēlāmē g'ōkwaxa ma'lōkwē bēbegwānem yēyāq'ent!eq
 lēlām lāx wāx'sōtstāliłasa t!ex'ila lēlaxūtewēx x'ix'ōmsasa nē- 35
 nānē. Wā, la kwēkwēkwa k'wēk'lūdzetāyax x'ix'ōmsasa nēnānēxa
 lēlāmasa 'wāx'sōtiwalīłasa g'ōkwās 'māxūyalidzē. Wā, lā'laē āwā
 L!āL!eqwē pāqūla lāx ōbā'yasa kwēkwēkwē lēlāmasa ōgwiwalīłasa
 g'ōkwē. Wā, lā'laē k'lātemālaxa g'ōkwaxa L!āqwa, yīxs g'ālāē
 lōgwēsa g'ālāsa g'īgāma'yē 'māxūyalidzē lāx K' lōdagala, qaxs 40
 hē'maē g'ōkūlats g'il'galisasa g'īgāma'yē 'māxūyalidzē K' lōdagala
 lāx ōts'lāwas Gwadzē yīxs 'nē'mēmōdadaē 'māxūyalidzāsa Maām-

tag'ila. | The dull-white Seagulls were the ancestors of | Chief
 'māxūyalidzē. It was he who was named Māmatela; namely, ||
 45 the dull-white Seagull. He is now called Mātag'ila. | Now Mātag'ila
 had many men who are now named Maāmtag'ila; for that | is the
 numaym of his children, when there came to be many of them. | That
 is what is said about the first one, the head of the | numayms, the |
 50 Maāmtag'ila. Now you know what I say. || That is all. |

1 **Names.**—Now I will talk about what I have been asked by you in re-
 gard to | the family names of the chiefs. I will talk about the chief |
 of the numaym Kūkwāk'lum of the Kwēxa, Yāqo'adzē. | He continu-
 ally changed wives, and with each one a name was given to him by
 5 his father-in-law, really || great names. He used these names given
 in marriage for a short time | when he gave a potlatch with the
 blankets which he obtained as a marriage-gift from (each of) his
 fathers-in-law; | and when he gave an oil feast with his marriage-
 gift, then he used the name given in marriage as a feast-name. |
 They desire to keep the feast-names obtained | from the father-in-law,
 10 for the feast-name is like the || winter-name. When the Kwakiutl
 first begin to perform the winter ceremonial, they all change their
 names | —men and women. Thus it is also with the | guests of a
 chief who gives a feast with oil, a great oil feast. | As soon as all the
 guests go into the house in which the oil feast is to be given, | the

43 tag'ilaxwa wēx'doxsemēx 'melsgem ts'lek!wa, yix g'ilgalisasa
 g'igāma'yē 'māxūyalidzē; hēem lēgades Māmatelaxa wēx'dōx-
 45 semē 'melsgem ts'lek!wa. Wā, hē'mis la lēgades Mātag'ila. Wā,
 la q'lēx'id begwānemē Mātag'ila, lā lēx'ēdes Maāmtag'ila lāxēs
 'ne'mēmōtē, yixs hē'maē la 'ne'mēmōtsēs sāsēmē laē q'lēx'ida la
 begwānem. Wā, yūem gwālaats g'ilgalisasa 'mekuma'yē 'ne'mē-
 motsa Maāmtag'ila. Wā, laemxaas q'lālxg'in lāx' wāldema. Wā,
 50 laem lāba.

1 **Names.**—Wā, la'mēsen gwāgwēx's'alal lāxēs welāsewōsxa lēxle-
 gemēlasa g'igāma'yē. Wā, hēlen gwāgwēx's'alaslēda g'igāma-
 'yas 'ne'mēmōtasa Kūkwāk'lumasa Kwēxa, yix Yāqo'adzē, yixs ge-
 g'ādelkwaē. Wā, lā q'walxōem lēgemg'elxlālē negūmpas, yisa ālā
 5 āwā lēlēgema. Wā, ā'mēsē yāwas'id lēgadesa lēgemg'elxlā'yaxs
 laē p'les'itsa p'elxelasgemē wāwalqālayōsēs negūmpaq; wāx'ē
 l'lē'na wāwalqālayo. Wā, lā lēgemg'elxlālaxa k'wēladzexlāyo
 lēgema. Wā, hēem lālxūlaasō' lēgema k'wēladzexlāyo lēge-
 masa negūmpa, yixs hāē gwēx'sa k'wēladzexlāyō lēgemasa ts'lē-
 10 ts'lēqa yixs g'il'maē ts'lēts'lex'idēda Kwāg'ulaxs laē 'wī'la l'āyu-
 xlāda bēbegwānemē lē'wis ts'lēdāqē. Wā, hē'misē gwēx'sa
 lē'lanemasa g'igāma'yaxs k'wēlasaasa l'lē'naxa 'wālasē l'lē'nag'ila.
 Wā, lā g'il'mēsē 'wī'laēlēda lē'lanemē lāxa l'lē'nag'i'latslē g'ōkwa
 laē l'ax'ūlīdē Elkwāsa g'igāma'yē qa's yāq'lēg'a'lē. Wā, la'mē lēlēqe-

speaker of the chief rises, and speaks, and calls || the chiefs by their 15
 feast-names, those who have given an oil feast; | but he does not
 call the names of those, even if they are head chiefs, who have | not a
 feast-name. Then the chiefs are ashamed | because their names have
 not been called; and therefore coppers are generally broken | in oil
 feasts by the chiefs who are guests, in order to cover their shame, ||
 when their names are not called. This is called "extinguishing the 20
 fire of the | oil feast." When the feast is at an end, all the men go
 out; | and then they have no longer their feast-names, | but they
 are called by their potlatch-names after this, | which are the true
 family names; for the chiefs do not like to keep || the names obtained 25
 in marriage as their potlatch-names. Only when they first give
 away blankets do they | use the names which they obtained from the
 father-in-law. After they | have given away blankets, all the men
 go out. | Then the chief has no longer the name obtained from his
 father-in-law, for he | has again his name Yāqoḷadzē. He puts
 away the || name obtained in marriage. When his princess takes a 30
 husband, the name | given in marriage is given to the son-in-law;
 but no | family name can be given away in marriage to the | husband
 of a princess, because they keep their names and all the | privileges
 for the eldest son, because all the privileges belong to him. || That is 35
 the end. | ¹

lax k'wēk'wēladzEXLāyāsa g'ig'egāma'yēxa k'wēk'lūlatslēnoxwasa 15
 L'lē'na. Wā, lā k'lē's lēqelase'wa wāx'ēem welgemē g'igāmēxs
 k'leāsaē k'wēlatsdzEXLāyō lēgema. Wā, lā max'ts!ēda g'igāma-
 'yaxs k'lēsaē lēx'ētse'wa. Wā, hēem lāg'ilas q'lūnāla k'oqwasē'wēda
 L'lāqwa lāxa L'lē'nag'ila yāsa g'igāma'yē k'wēlē yīxs māmxts!esilaē
 qaxs k'lēsaē lēx'ētse'wa. Wā, hēem lēgades k'liḵax legwīlāsa 20
 L'lē'nag'ila k'wēlāsa. Wā, g'il'mēsē gwāla k'wēlasē, laē 'wēla hōqū-
 welsēda 'nāxwa bēbegwānem. Wā, la'mē gwāl lēgatsēs k'wēk'wēla-
 dzEXLāyō laxēq. Wā, la'mē lēqelasō'sēs p!ēp!edzEXLāyō lāxēqxa
 āla lēxlēgemēla qaxs k'lēsaē lāxūlanokwa g'ig'egāma'yasa lē-
 gemg'elxlē p!etsaas lēgema, yīxs g'il'maē yāx'witsa p!elxelasgemē 25
 laē lēx'ēdes lēgemg'elxlā'yasēs negūmpē. Wā, g'il'mēsē gwāl
 yāqwasā p!elxelasgemaxs laē hōqūwelsēda 'nāxwa bēbegwānem.
 Wā, lā gwāl lēgadēda g'igāma'yasa lēgemg'elxlā'yē ēt!ēda qa's lā
 xwēlaqa lēgatsēs lēgemē Yāqoḷadzē. Wā, ā'mēsē la g'ēxaxa
 lēgemē lēgemg'elxlē. Wā, g'il'mēsē lā'wadē k'lēdelas laē lēgem- 30
 g'elxlālaxa lēgemg'elxlēx'dē lāq, lāxēs negūmpē. Wā, lā k'leās
 gwēx'idaats āx'ēd lāxēs lēxlēgemēlē qa's lā lēgemg'elxlālaq lāx
 lā'wūnemasēs k'lēdelē qaxs āxēlaaxa lēlēgemē lē'wēs 'nāxwa
 k'lēk'!es'ō qaēs lēwelgema'yē, qaxs 'wēla'maē hās laxa k'lēk'!es'ō.
 Wā, laem lāba.

¹ See Addenda, pp. 1345-1385.

SPEECHES DELIVERED IN FEASTS

- 1 When the chief of the numaym Sēnl!em invites the | other
numayms of the Kwāg'ul to a feast, then as soon as | all the guests
come in the speaker of the chief arises and he | turns his face to the
5 place where his numaym Sēnl!em are sitting next to the || door of the
feast house. Then the speaker of the chief speaks, | for the speaker
of the chiefs of the numayms always | first speak to the chiefs of the
numayms and their names | are called. And this is what (the
speaker) says to his numaym as he is | speaking: ||
- 10 "Indeed, Chief 'nemōgwis, indeed Hāmisela!, indeed | Mā'nakūl,
am I not going to talk with gladness to the guests of my | chief, for
they have all come into this house, into this good house | of my
chief?" Thus he says, and turns his face to the guests. | Then he
says: ||
- 15 "Welcome, Chief Āwaxelag'ilis; welcome, Chief K'īmk'eqewēd; |
welcome, Chief Ts!ex'ēd; welcome, Chief Hāwilkūla!; welcome,
Chief | L!āqwalal; welcome, Chief G'ēxk'enis, come now to | your
seats, to the seats of your late fathers, and just sit down | in your
seats, chiefs, which are prepared for you. Now sit down well,
20 chiefs, || and your people. You do not come here, chiefs, to | feel
badly in this house of my chief. Now, sing feasting-songs | to tell

SPEECHES DELIVERED IN FEASTS

- 1 G'il'em hē lēlālē g'igāma'yasa 'nemēmōtasa Sēnl!emē lāxa ālō-
gūq!esē 'nāl'ne'mēmōtasa Kwāg'ulē qa lās k!wēla. Wā, g'il'mēsē
'wīlaēlēda lēlānemē laē lāx'ūlilē elkwasā g'igāma'yē. Wā, lā
gwēgemāla lāx k!ūdzēlasasēs 'nemēmōta Sēnl!emē lāxa max'stā-
5 līlāsa t!ex'īlāsa k!wēladzats!ē g'ōkwa. Wā, lā yāq!eg'a!ē elkwasā
g'igāma'yē qaxs hēmenalā'maēda ā'yīlkwasā g'ig'egāma'yē hē g'il
yāq!eg'a!tse'wē g'ig'egāma'yasēs 'nemēmōtē, yixs lālaxte'wāē
lēl'eqelax lēl'egemas. Wā, g'a'mēs wāldemsēxēs 'nemēmōtaxs
laē yāq!ent!āla:—
- 10 "Qālalen g'igāmē 'nemōgwis; qālalen Hāmisela!: qālalen
Mā'nakūl. Ēs'maēlen wāg'il mōmelk'lāla'tsōx lēlānemaxsen
g'igāma'yēx qaōxs g'āxaē 'wīlaēla lāxwa lāx aēk!aakwa g'ōkwax-
sen g'igāma'yēx," 'nēk'exs laē gwēgemx'ēd lāxa lēlānemē. Wā,
la 'nēk'a:—
- 15 "Gēlag'a g'igāmē Āwaxelag'ilis; gēlag'a g'igāmē K'īmk'eqewēd;
gēlag'a g'igāmē Ts!ex'ēd; gēlag'a g'igāmē Hāwilkūla!; gēlag'a
g'igāmē L!āqwalal; gēlag'a g'igāmē G'ēxk'enis. Wā, gēlag'a lāxwa
k!wayaqōs lāxōx k!wēk!wa'yaxs ēāswūlaxōxs ā'maqōs la k!wastōlī-
lase'wa g'ig'egāmē. La'mō aēk!aakwa. Wāg'a hēl'alil laqō g'ig'e-
20 gāmē lē'wōs g'igēdāqōs. Wā, hēwēts g'āxēlōs g'ig'egāmē, qa's
'yax'q!ēsalāōs lāxōx g'ōkwaxsg'en g'igāmēk'. Wā, wāg'il la k!wēlg'a!

our world, chiefs." Thus speaks the speaker, | and turns his face 23
to his numaym and says: |

"O numaym! Now the word of my chief has gone to the floor of
the house; for || the way we speak in this house of my chief has been 25
marked out by our ancestors, for us to do as they say | in the way we
do in this house of our chief. Now give a | drum to our chiefs that
they may sing." Thus he says to the | young men of his numaym.
At once they take the drum to the rear | of the feasting-house, and
the three || numayms, the Maămtag'ila, G'êxsem, and Lō'yalaławē, | 30
sing one song. As soon as the feasting-song is at an end, | the
Kūkŵāk'lum sing. And when their feasting-song is ended, | the
SēnL'em sing. And when their feasting-song is ended, the | Laălax'-
s'endayo and the Elgūnwē sing one feasting- || song. And when 35
their song is ended, then there are | four feast songs by the seven |
numayms of the Kwāg'ul when they are invited by another | tribe.
After they have finished singing, a young man | takes the drum from
the rear of the feasting-house—some || Indians say instead of *k!wēla-* 40
dzats!ē, | *k!wēlayats!ē*, and both words are right—and he | puts it
down inside of the door. Then many | young men prepare the food
for the guests. And after they have done so, they put the | dishes

denx'ēdēl qa's nēlaōsaxens 'nālux g'īg'egāmē," 'nēk'ēda Elkwāxs 22
laē gwēgemx'ēd lāxēs 'nē'mēmōtē. Wā, lā 'nēk'a:

"Wā, 'nē'mēmōt la'mē lāgalilē wāldemasens g'īgāma'yēx qaxs
lē'maōlēx xūlt!alidzemsens g'ulemg'alisa qens gwēk'lālas lāxens 25
g'ūxēx gwaēlas lāxwa g'ōkwaxsg'en g'īgāmēk'. Wā, wāg'ats me-
'natslā lāxens g'īg'egāma'yē qa wāg'ēs k!wēlg'aēl denx'ēda," 'nēk'ēx
hā'yāl'āsēs 'nē'mēmōtē. Wā, g'il'mēsē layā me'natslē lāxa ōgwi-
walilasa k!wēladzats!ē g'ōkwa, laē denx'ēdēda yūdux'semakwē
'nāl'nēmēmasaxa Maămtag'ila Lē'wa G'êxsem Lē'wa Lō'yalaławāsa 30
'nemsgēmē q!ēmdema. Wā, g'il'mēsē q!ūlbē k!wēlā'layās laē
denx'ēdēda Kūkŵāk'lumē. Wā, g'il'mēsē q!ūlbē k!wēlā'layās laē
denx'ēdēda SēnL'em. Wā, g'il'mēsē q!ūlbē k!wēlā'layās laē denx-
'ēdēda Laălax's'endayo Lē'wa Elgūnwē, yīsa 'nemsgēmē k!wēlā-
'layo q!ēmdema. Wā, g'il'mēsē q!ūlbē k!wēlā'layās, wā, la'mē 35
hāmōsgemgōwē k!wēlā'layo q!ēmq!ēmdemē denx'ēdayāsa ālēbōs-
gemakwē 'nāl'nēmēmatsa Kwāg'ulaxs Lēlānemaasa ōgūxs'emakwē
lēlqŵālaLa'ya. Wā, g'il'mēsē 'wēla gwāl denxelaxs laēda hē'fa
āx'ēdxa me'natslē lāxa ōgwiwalilasa k!wēladzats!ē g'ōkwa,—yīxs
'nēk'ēda waōkwē bāk'luma yīxs Lēx'ēdaaxa k!wēladzatslē g'ōkwa, 40
k!wēlayatslē g'ōkwa, wā, lā 'nāxwaem neqa laxēs wāldemē,—qa's
lā hāng'alilas lāxa āwīlēlāsa t!ex'ila. Wā, lā aaxsilēda q!ēnemē
hā'yāl'axa ha'mālasa k!wēlē. Wā, g'il'mēsē gwālā laē k'āgemlilē-

45 before the guests. As soon as all has been put down, || the guests begin to eat what has been put before them. And when they have half finished | eating, the speaker of the numaym Maāmtag'ila | speaks. He also speaks first to his fellow-guests, and he | turns his face to his fellow-guests, and the speaker says: |

"Indeed, Chief Âwaxelag'ilis; indeed, Chief K'imk'eqewēd; ||
50 indeed, Chief Ts!ex'ēd; indeed, Chief Hāwilkūlal; indeed, | Chief L'āqwalal; indeed, Chief G'ēxk'ēnis; do we not | speak with gladness to them on account of the way we come into this great house of | Chief 'nemōgwis?" Thus he says, and turns his face to the door. | Then he says: ||

55 "Sit still, great numaym, you SēnL'em, and listen | to me. Welcome, Chief 'nemōgwis; welcome, Chief | Hāmeselal. Indeed, I shall say this, Chief Mā'nakūl. Oh, welcome, | welcome! you have done this well. Keep on, | Chief 'nemōgwis, look out and do not let
60 the fire of || your house go out, Chief, on account of your tribe, Chief, that we may come | and be happy in your house, Chief. Now we are treated with sweet food, | Chief. Walk along the trail of the chief-maker, Chief | 'nemōgwis. Thank you, Chief, for your kindness to your | people, Chief." Thus he says, and turns his face to his
65 numaym. || And he says, "Let us say this, chiefs, Wa wa!" After |

lasa lōelq'wē lāxa Lē'lānemē. Wā, g'il'mēsē 'wīlg'alila laasē 'wī'la
45 hām'x'idēda Lē'lānemaxa la k'āgemalileq. Wā, g'il'mēsē nexseg'ilālila la hāmāpaxs laē yāq!eg'a'la Elkwāsa 'ne'ēmēmotasa Maāmtag'ila. Wā, laēmxaē hē g'il yāq!Ent!ālasō'sēs k'lwēlwūtē. Wā, lā 'nēk'a 'wā'wax'sgāmi'lāla lāxēs k'lwēlwūtē. Wā, lā 'nēk'ēda elkwē:—

"QāLalen, g'igāmē Âwaxelag'ilis; qāLalen g'igāmē K'imk'eqewēd; qāLalen g'igāmē Ts!ex'ēd; qāLalen g'igāmē Hāwilkūlal; qāLalen g'igāmē L'āqwalal; qāLalen g'igāmē G'ēxk'ēnis; ē'smaēlens wāg'il mōmēlk'!ālaltsōx g'āxa qens gwaēlas lāxwa 'wālasēx g'ōx" sa g'igāma'yē 'nemōgwisē," 'nēk'exs laē g'wēgem'x'id lāxa t!ex'ila. Wā, la 'nēk'a:—

55 "Wēga, selt!ēdex 'wālas 'ne'mēm, yūL SēnL'em qa's hōlēlaōs g'āxen. Wā, g'ēlag'a g'igāmē 'nemōgwis. Wā, g'ēlag'a g'igāmē Hāmeselal, qālag'en wāldemlek g'igāmē Mā'nakūl. Wa, g'ēlag'a. Wa, g'ēlak'as'ō lāx'a ēg'emaxs g'igāmē yīxs hēmenāla'maaqōs g'igāmē 'nemōgwis q!āq!a'lāla qa k'lēsēsōx k'l'ex'alilōx legwīlaxsōs
60 g'ōkwaqōs, g'igāmē qag'as g'ōkūlōtg'ōs, g'igāmē qenu'x" g'āxē ēk'lēqela lāxōs g'ōkwaqōs, g'igāmē. La'menu'x" ēx'plase'wa, g'igāmē. Wēga āem qāsax lāx t!ex'ilāsa g'igāmēg'ilā, g'igāmē 'nemōgwis. Wā, g'ēlak'as'la, g'igāmē qaōs ēk'ēx 'nāqē qag'as g'ēgēdg'ōs, g'igāmē," 'nēk'exs laē g'wēgem'x'id lāxēs 'ne'ēmēmot. Wā,
65 lā 'nēk'a: "Qens 'nēk'ē g'ig'ēgāmē. Wa, wa." Wā, g'il'mēsē

he has finished speaking, the speaker of the house arises, and speaks. | 66
He says: |

"Indeed, true is the speech of the one who is speaking. It is true what you said. I take | notice of the meaning of the words of the old man to which you refer: || 'Keep on walking the trail of the chief- 70
maker, Chief.' That | is what my chief, ^εnemōgwis, is doing. He is walking along fast, | for indeed he walks on the road of his grandfather Hēnak'!alasō^ε, | who knew how to invite the great chiefs, who knew how to give oil-feasts, who knew | how to break coppers. This is the trail followed by my chief, || ^εnemōgwis. This is a hand- 75
some chief. That is what I say, numaym | Sēn!Em. Now, I will press down the food eaten by the chiefs invited | by our chief." Thus he says, and turns to the guests. | And he speaks again, and says as the | guests finish eating: ||

"Go on, go on, Chief Âwaxelag'ilis; go on, Chief | K'imk'eqewēd; 80
go on, Chief Ts!ex^εēd; go on, Chief Hāwilkūla; | go on, Chief L!āqwalā; go on, Chief G'ēxk'enis; go on | with your people, chiefs. Now it is well prepared | for what you were invited by my chief." Thus he says, and turns to his || numaym, the Sēn!Em, and 85
says, "Wa, numayn! Now | it has gone to the floor what was marked out by our ancestors, what we should say | when we are here." Thus he says. Then it is ended. |

gwāf'alil yāq!Ent!āla laē lax^εūlilē Elkwāsa k!wēlasē qa's yāq!Eg'a^εlē. 66
Wā, lā 'nēk'a:—

"Qāla wāldemasa yāq!Ent!āla ālasēs wāldēmōs yīxen q!āsgemalits^εwē 'mek!ūgēlilasa wāldemasa q!ūlyakwē, yīxs laaqōs 'nēk'a: 'wēga āem qāsax lāx t!Ex'ilāsa g'īgāmēg'ilā, g'īgāmē.' Wā, hēemk' 70
gwālag'en g'īgāmēk', yīng'a 'nemōgwisek', yīx'āk' lāxēs qā'nakūlā-ēna'yē qā'laxs qastā'yax t!Ex'ilāsēs gagempē Hēnak'!alase^εwēxa lēlāēnoxwē 'wālas g'īgāma'yaxa L!ē'nag'ilaēnoxwēxa q!elt!ēnoxwē. Wā, yōēmēs t!Ex'ila qaquesēltsg'in g'īgāmēk' laxga 'nemōgwisek' laxgrada ēx'stōk' g'īgāma'ya, qens 'nēk'ē, 'ne'mēmōt 75
Sēn!Em. Wā, la 'mēsēn lāgūnsalxens g'īg'egāma'yēx lēlānemasens g'īgema'yēx," 'nēk'ē. Wā, lā gwēgemx'ēd lāxa k!wēlē, wā, lā ēdzaqwa yāq!Eg'a^εla. Wā, lā 'nēk'a yīxs laē gwāl 'wēla ha'māpēda k!wēlē:—

"Wāk'as, wāk'as g'īgāmē Âwaxelag'ilis; wāk'as g'īgāmē K'im- 80
k'eqewēdē; wāk'as g'īgāmē Ts!ex^εēd; wāk'as g'īgāmē Hāwilkūla; wāk'as g'īgāmē L!āqwalā; wāk'as g'īgāmē G'ēxk'enes. Wāk'as lag'aqō Lēwōs g'īgēdāqōs, g'īg'egāmē. La'mō aēk'!aakwaxōs g'āxēlaqōs Lēlānemsg'en g'īgāmēk'," 'nēk'exs hē gwēgemx'ēd lāxēs 'ne'mēmōta Sēn!Emē. Wā, lā 'nēk'a: "Wa, 'ne'mēmōt, la'mē 85
lāg'alila xūlt!alēdzemasens g'alemg'alisē qens gwēk'!ālas lāxens g'g'āxēxwāclasa," 'nēk'ē. Wā, laem lāba.

- 1 Now you will see that the names | of the chiefs of the numaym SēnL!ēm are called out first by the speaker. When he gives notice, | all of them listen to his speeches. First | the head chief of he chiefs, 5 ¹nēmōgwis, is called. Then he || names the one next to ¹nēmōgwis, Hāmeselā. Then he names next to | Hāmeselā, Mā¹nakūla, for that is the order of the three chiefs of the | numaym SēnL!ēm; for they come down to the younger brothers beginning with the | eldest brother, calling the name of the next one until he calls the youngest one. That is | when the numaym SēnL!ēm give a feast. And even 10 when a || common man gives a feast, the three chiefs are always named. | The name of the host, who is a common man, is never called by the | speaker when he gives notice to his numaym that he will speak, | when the guests of the host first come in, and when he presses down the food of the | guests after they have finished eating. || 15 And when the speech to his numaym the SēnL!ēm is at an end, then he | turns to the guests, and he calls the head chief of each numaym by name. | First he names the head chief of the | Maāmta-g'ila, Āwaxelag'ilis; and next, | K'īmk'Eqwēd, who is the head chief 20 of the numaym G'ēxsem. Then he names || Ts!ex'ēd, the head chief of the numaym Lō'yalaława. Then he names | Hāwilkūlał, the head chief of the numaym Kūkūk'um. | Then he names

- 1 Wā, laems dōqūlaqēxs hēx'sā¹maē g'il lēlēqalasōsa Elkwē g'ig'egāma¹yasēs ¹nēmēmota SēnL!ēm yixs laē q!āq!agemlaq qa ¹nāxwa¹mēsē hōlēlax wāldemīlālās. Wā, hēm g'il lēx'ētsōsē lāxuma¹yas g'ig'egāma¹yas yix ¹nēmōgwis. Wā, lā lēx'ēdxa mā- 5 k'ilāx ¹nēmōgwisē Hāmeselā. Wā, lā lēx'ēdxa mak'ilāx Hāmeselāē Mā¹nakūla, qaxs hē¹maē gwālaatsa yūdukwē g'ig'egāmēsa ¹nēmēmotasa SēnL!ēmē, yixs ts!ā'yaxa¹nakūlaē g'āg'elela lāxa ¹nōla lā lēx'ēdxa mā'ila, wā, lā lēx'ēdxa āmāyēnxa¹yē, yix hāē k!wēlasa ¹nēmēmotasa SēnL!ēmē. Wā, wāx¹mēsē hē k!wēlasa 10 begwānemq!alamē, lā hēx'sāem lēqelase¹wēda yūdukwē g'ig'egāma¹ya. Wā, lā hēwāxam lēx'ētse¹wēda k!wēlasē begwānemq!alama yisa Elkwāxs laē q!āq!agemlaxēs ¹nēmēmotaxs yāq!ent!ālēlē laqēxs g'ālāē wīlaēlē lēlānemasa k!wēlasē lōxs laē lāgūnsaxa k!wēlaxs laē gwāl hā¹māpa. 15 Wā, lā q!ūlbē wāldemasēxēs ¹nēmēmota SēnL!ēm laē gwēgem-x'īd lāxa lēlānemē qas ¹nā¹nēmōk'ōlēlē lēqelax lēlaxuma¹yasa ¹nā¹nēmēmāsē. Wā, hē¹mis g'il lēx'ētsōsē lāxuma¹yasa ¹nēmēmotasa Maāmtag'ila, yix Āwaxelag'ilisē. Wā, lā mā'kilē K'īmk'Eqwēdē, yix lāxuma¹yasa ¹nēmēmotasa G'ēxsem. Wā, lā lēx'ēdex 20 Ts!ex'ēd, yix lāxuma¹yasa ¹nēmēmotasa Lō'yalaława. Wā, lā lēx'ēdex Hāwilkūlał, yix lāxuma¹yasa ¹nēmēmotasa Kūkūk'um. Wā, lā lēx'ēdex Lālwalał, yix lāxuma¹yasa ¹nēmēmotasa Laālxas¹ēn-

L!āqwalā, head chief of the numaym Laā!ax's'Endayo. | And last he names G'ēxk'enis, head chief of the | numaym Elgūnwē. That is when the speaker of the chief of the || numaym Sēn!em is speaking. 25 He never names the common men, | even when they give a feast. |

And the speaker of the guests praises the common man | who gives the feast. And this is the way of the speaker of the | host, and of the speaker of the guests. That is the end. ||

dayo. Wā, lā Elx!ala Lēx'ēdex G'ēxk'enis, yix Lāxuma'yasa ēne- 23 ēmēmotasa Elgūnwā'yē, yixs yāq!ent!ā!āē Elkwāsa g'īgūma'yasa ēne- ēmēmotasa Sēn!emē. Wā, laēmē hēwāxa Lēx'ēdxa begwānem- 25 q!ā!axs k!wē!lasaē.

Wā, hēt!ēda Elkwāsa k!wē!lekwē ts!elwaqaxa begwānemq!ā!āxs k!wē!lasaē. Wā, graem gwēk!lā!atsa Elkwāsa k!wē!lasē Lōē Elkwāsa k!wē!lekwē. Wā, laem lāba.

SWEAR-WORDS (HĀNKWA)

1. Hāstelōl, GO AND DIE. Generally used by women in friendly banter.
2. Lale!aa, YOU ARE DEAD THERE. Used in friendly discussion when a person feels that he can no longer carry on his argument.
- 2a. Hānlalelōl, DIE YOURSELF. Retort to the preceding. Used, however, not in friendly discussion, but after a serious quarrel.
3. Lē!wēst!a āxa, YOU ARE DEAD THERE. Used in a bantering way, or at the end of an argument.
4. Lē!dzēwēst!a āxa, YOU GREAT ONE ARE DEAD THERE. Used often at the end of an argument between husband and wife, or by men after a quarrel.
5. Lē!dzāmasa, INDEED, YOU ARE DEAD THERE. Used as a reproach, for instance, when a person, by his lack of skill, has broken an object or hurt another person.
6. X'istōlil lāq", SHOW YOUR TEETH AND YOUR ORBITS THERE (meaning that the skull is lying on the ground).
- 6a. Q!ūlēgemalaeṃnēs!as laxēs wāldemōs g'āxen. Wāwanemg'ilagas. I HOPE WHAT YOU WISH WILL HAPPEN TO ME WILL HAPPEN TO YOU, DEATH-BRINGING-WOMAN. Retort to 6.
- 6b. Wādzō, Wāwanemg'ilagas, GO AWAY, DEATH-BRINGING-WOMAN! Sometimes used like the preceding.
7. X'idzil lōx, SHOW YOUR TEETH ON THE FLOOR OF THE HOUSE.
- 7a. Q!ex'stolil lōx, YOU BITE THE FLOOR OF MY HOUSE AT THE DOOR. These (7 and 7a) are used in a quarrel.
8. Lē!x's'ōl lōx, DIE HERE ON THE GROUND.

- 8a. Häxen!elöl, I WISH YOU WOULD DIE RIGHT HERE. Retort to 8.
Used by men only, particularly men of high rank, in quarrels over social matters.
9. Yägwił lōx, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.
- 9a. Yaq!ūs lōx, LIE DOWN DEAD ON THE GROUND. Retort to 9.
Used in a similar way as the preceding.
10. Yaxstōlił lāq^u, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.
- 10a. Yaxwelsnēslas qa's hēlaōs lāxs lādzasēx, OH, IF YOU WOULD DIE ON THE GROUND WHERE YOU ARE STANDING! Retort to 10. These (10 and 10a) are never used by women, but particularly by chiefs.
11. Wēxenlas yāxwels qa's hēlaōs lāq^u, I WISH YOU WOULD LIE DOWN ON THE GROUND AND DIE HERE.
- 11a. Sōl hē!l qa's q!ūlēgemālamaōs lāxēs wāldemōs g'āxen, YOU SHALL DIE, AND YOUR OWN WORD SHALL KILL YOU FOR WHAT YOU SAID. Retort to 11. Used by men.
12. Wēxenlas hē!g'aelsa laxōs lādzasaqōs qa's hāla-x'idaōs k'!ēa-gwaelsa, I WISH YOU WOULD DIE AT THE PLACE WHERE YOU ARE STANDING, AND DISAPPEAR. Used in quarrels during potlatch.
13. Hāsk'!ā, DIE WITH YOUR TEETH IN YOUR HEAD.
- 13a. Ladzā'mas hē!la q!aq!axstālanemamīlg'enlōl qa's hālabala-mēlōs hē!l, DIE NOW, FOR THE DEATH-DEALING POINT OF MY TONGUE WILL KILL YOU QUICKLY. Retort to 13. This is considered the worst insult.

Following are swear-words of the Denax'da^xu

14. Qātsemakōl, YOUR HEAD HAS BEEN CUT OFF.
- 14a. P!ōqomakōl, YOU ARE A BODY WITHOUT HEAD. Retort to 14.
There is one particular swear-word of the Denax'da^xu against the A'wailela numaym K'!ek!aēnox^u.
15. K'imlemakōl, YOUR FACE HAS BEEN ADZED. This refers to the fact that a member of that numaym was killed by the Denax'da^xu by cutting his face with an adz.

INDEX

	Page.		Page.
ABALONE—		BELIEFS AND CUSTOMS.....	603-748
blankot covered with.....	701,777,778	BELT.....	143
bat covered with.....	701,777,778	BERRIES, frame for drying.....	167
ABALONE SHELLS.....	685,777	BERRY BASKETS, set of.....	211,216
AFTERBIRTH—		BERRY-CAKES—	
belief regarding.....	606	bundles of.....	263,268,281
of twins.....	678,686	making of.....	271-274,279
of twins used for cauterizing.....	694	storing of.....	274,275
treatment of.....	653-655	BERRY-PICKERS—	
ALDER-LEAVES.....	589	hiring of.....	211,220
ALDER-TREE.....	57	payment of.....	220
ALDER-WOOD, as fuel for drying berries.....	273	BIRD-CHERRY BARK.....	157
ANCHOR.....	511	BIRTH, customs and beliefs regarding.....	649-655
ANCHOR STONES.....	180	BLANKET, pin for, made of yew-wood.....	118
ANIMALS, game, belief regarding hearing of..	637	BLOOD, of seal.....	456
ASSEMBLY OF CHIEFS AND SHAMANS.....	733	BLOOD-SOUP.....	456-457
ASSEMBLY OF NUMAYM.....	769	BLUBBER, of seal.....	456,458,463
ATTENDANTS AT FEAST.....	438	BLUEBERRIES.....	300
ATTENDANTS OF CHIEF.....	762-763	BOARDS—	
ATTENDANTS OF HOST.....	758	making of.....	61,82-83
BACK-PROTECTOR.....	142	sewing of.....	77,93,98
BAG OF SEA-LION HIDE.....	109	BODY, feelings of, as signs.....	603-605
BAIT—		BOILING WITH RED-HOT STONES.....	545,546
clams used for.....	162	BOTTLE OF KELP.....	540
cockles and clams for.....	178	BOXES—	
for fishhooks.....	179	bending side of.....	70-76,90
for fish traps.....	162,182	boiling in.....	459,460
mussels used for.....	182	bottom of.....	78,91
sea eggs used for.....	182	caulking of.....	299
BARNACLES—		cutting kerfs in side of.....	68-70
gathering of.....	499	fitting bottom of.....	91
method of preparing.....	504	for berry-cakes.....	263,268,274,281
steamed on beach.....	501,505	for cured seaweed.....	294,296
BASKETS—		for herring-spawn.....	254-255
for cooking berries.....	138,284,288	for mixing salal berries.....	265
for huckleberries.....	140	for picking salmon-berries.....	140,211
for steaming.....	555,561	for preserved salmon.....	239
for viburnum berries.....	138	for soaking dried fish.....	315,318,319,324
for wild carrots.....	139	made water-tight.....	92
new, custom regarding.....	607	making of.....	60-92
of cedar bark..	136,139,226,228,235,240,252,254	making side of.....	62
open-work, making of.....	134	measures of side of.....	65
rack for holding.....	171	painting side of.....	88
set of, for berry picking.....	204,	pegging side of.....	76-77,79-81,90-92
205,206,208,209,213,214,216,217,218,220,269		sewing side of.....	77,88
BEAVER DISH.....	756	squaring of.....	70
BEDDING, of child, hidden in cave.....	671,673	squaring side of.....	63-65,84-85
BELIEF REGARDING COFFIN.....	687	steaming side of.....	71-74,88-90
BELIEFS—		top of.....	81
regarding birth.....	651-657	BRACKEN-ROOT, digging of.....	195
regarding cripples.....	696	BREAKFAST—	
regarding currants.....	575	codfish eaten at.....	253
regarding fern roots.....	524	dog salmon eaten at.....	309,313
regarding hearing of game animals.....	637	fat food avoided at.....	308
regarding maturing girl.....	700	green salmon eaten at.....	316
regarding twins of opposite sexes.....	713	salmon eaten for.....	350
relating to devilfish.....	614	BUNCH-BERRIES (chamaepericlyneum una-	
relating to first halibut of season.....	247	laschkense).....	596

	Page.		Page.
BUOY OF FISHING LINE.....	180	CEDAR-WITHES.....	111, 115, 119, 120
BURIAL—		for sewing wood.....	77, 93
burning of food at.....	709	CEDAR-WOOD, for boxes.....	82
of parts of body.....	743	CEREMONIAL—	
of twins.....	686	acquisition of, not belonging to family...	740
pulling down of roof at.....	709	winter.....	342, 560, 564
BUTCHERING—		winter, food for.....	285, 289, 299
of mountain-goat.....	174, 428, 441	CEREMONIAL HOUSE.....	738
of porpoise.....	446	CEREMONIAL INTERVAL, four days as.....	709
of seal.....	451	CHARM—	
CANNIBAL AND SHAMAN, a ceremonial.....	739	against sea monsters.....	608
CANNIBAL CEREMONIAL.....	741, 742	blue hellebore used as.....	175, 608
CANNIBAL-CRY.....	739, 740	chiton.....	650
CANNIBAL DANCERS.....	275, 753	lizard as.....	645, 646
CANOE—		octopus used as.....	649-652
as marriage gift.....	777	Peucedanum seed used as.....	175, 608
bottom-boards of.....	96	snake tail as.....	649-651
care of.....	94-97	toad feet as.....	649-651
landing of.....	193	used in childbirth.....	649-651
loading of.....	192	CHIEFS—	
protected against spirits.....	615	afraid of parents of twins.....	689
runway for.....	96, 97	marriage of daughter of.....	777
use of, in picking berries.....	206	order of names in feast.....	792
210, 211, 215, 216, 218, 219		position in feast.....	766, 767
used as feast dish.....	769, 772	rival, in seal feasts.....	460, 461
CANOE-BUILDER—		social position of daughter.....	776-779
customs of.....	615	CHIEFS, FOOD OF—	
making a successful.....	697	blood-soup of seal.....	457
CAPTURE OF NOVICE.....	747	currants and salal-berries.....	578
CARROTS—		fern-roots.....	523
boiled in kettle.....	557	limbs of seal.....	459
digging of.....	200	long cinquefoil-roots.....	541, 544
preparation of.....	553	parts of porpoise.....	750
CARVINGS IN HOUSE.....	785	parts of seal.....	750
CASITORUM, as weather charm.....	636	salmon-cheeks.....	329
CAULKING OF BOX.....	299	winkles.....	510
CAUTERIZING.....	694	CHIEFTAINNESS.....	776, 779
CAVE FOR CEDARBARK, used at birth or ma- turity.....	671, 672, 673	duties of.....	780
CEDAR.....	166, 167, 171	proper behavior of.....	396
for firewood.....	763	CHILD—	
stripping of bark of.....	616	cradling of.....	658
yellow.....	163	new-born, treated by mother of twins....	667
CEDAR-BARK.....	191	new-born, washing of.....	652, 656
beater.....	129	CHILDREN, means of having.....	644
belief regarding.....	131	CHITON.....	293
breaker.....	109, 127, 128, 133	as charm, used in childbirth.....	650-651
implement for peeling.....	143	boiled.....	483
implement for splitting.....	117, 124	eaten by poor people.....	488
packing of.....	122, 123, 132	eaten raw.....	485
peeling off tree.....	120, 121, 131	gathering of.....	480
preparation of.....	130	large, baked.....	486
qualities of.....	122, 125	large, boiled.....	487
red.....	677, 735	large, gathering of.....	484
red, for shaman.....	721	names of.....	480
shredded.....	660, 661	roasted.....	480, 482
shredding of.....	126-129, 132	CHOPPING-BLOCK.....	514
splitting of.....	125	CINQUEFOIL—	
yellow, shredded.....	602, 668	preparation of.....	535
CEDAR-BARK ROPE.....	75, 76, 90, 100, 158	steamed in box.....	536
CEDAR-BARK TOWELS.....	775	CINQUEFOIL-FEAST.....	538-542
CEDAR MATS.....	125	CINQUEFOIL-GARDEN.....	189-192
CEDAR-TREE—		CINQUEFOIL-ROOTS—	
felling of.....	60	bundles of.....	191, 192
prayer to.....	619	cooked in kettle.....	542
CEDAR-WITHE ROPE.....	101	digging of.....	188-194
		long.....	190, 191

CINQUEFOIL ROOTS—Continued.	Page.	CUSTOMS RELATING TO—Continued	Page.
long, eaten by chiefs.....	541, 544	drinking before meals.....	377
short.....	190, 191	eating.....	607, 750
short and long.....	539	felling of trees.....	617
short, eaten by common people.....	541, 544	fern-roots.....	521-522, 616
CLAMS—		fish-cleaning.....	382
as bait.....	162, 178, 181, 183	halibut-spawn.....	378
opening of.....	179	kelp-fish.....	393
steamed, with devilfish.....	474	new berry-baskets.....	607
with seaweed.....	516	rinsing mouth.....	377
CLOVER—		salmon.....	304, 328, 329, 609
cooking of.....	527, 531	sea-eggs.....	498, 637
digging of.....	186-188	sea-slugs.....	476
preparation of.....	528	seals.....	607, 608
CLOVER-GARDEN.....	186-187	stripping of cedar-bark.....	131, 616
CLOVER-ROOT—		twins.....	674
baked.....	533	CUTTING-BOARD, for fish.....	225, 249
raw.....	534	DANCE—	
COCKLES, as bait.....	178	fire.....	738, 739
CODFISH—		of attendants of chief.....	773, 767
black.....	382, 392	of chief's daughter.....	754, 759, 766, 767, 772
drying of.....	253	of chief's relatives.....	759-760
eaten at breakfast.....	253	of women.....	723
eyes of.....	388	tamer.....	738, 739
fresh.....	379, 382	DEATH.....	705-710
head.....	388	hair cut after.....	709
method of cutting.....	253, 379, 380, 382, 383	signs of.....	603-604, 707-708
red.....	392	DEATH-BRINGER.....	747
roasted.....	390, 391	DEER—	
tainted.....	386	creation of, reference to.....	398
COFFIN, belief regarding.....	686	tail of, as charm.....	649
COPPER.....	655, 684, 685, 770, 772, 775, 777, 778, 785	ulna of.....	117, 124, 157
breaking of.....	770, 787	DEFORMATION OF HEAD—	
purchase of.....	685	among Koskimo.....	671
small.....	777	among Kwäg'uł.....	671
used by maturing girl.....	701	of ehld.....	656, 658, 662, 663, 664, 665, 666
COPPER BRACELETS.....	777	of twins.....	675
CORPSE—		DENAX'DA'XU.....	218
clothed in best clothing.....	708	method of cooking mountain-goat skin.....	443
kicked by mother.....	708	method of cooking salmon.....	323
CORRAPPLES—		DENTALIA, used in weather charm.....	624
and water, price of.....	762	DEVILFISH—	
brittle.....	594	beliefs relating to.....	614
feast of.....	762	boiled.....	470
in oil.....	594	boiled with oil.....	473
mashed, mixed with salal-berry cakes.....	594	catching of.....	185, 470, 474, 475
mashed, steamed.....	594	female, not boiled.....	472
picking of.....	213	hook for.....	151-152
preserved in water.....	286	scored.....	472
CRAFTS, as weather charms.....	620, 625, 628	steamed with clams.....	474
CRADLES.....	658-665	DIGGING-STICK.....	118, 186, 188, 521
deposited in caves.....	672, 692-693	for clover.....	146
CRIPPLES, beliefs regarding.....	696	for cryptochton.....	150
CRYPTOCHITON—		for roots.....	149
baked.....	508	DISH—	
preparation of.....	506	beaver.....	756
CURRENTS.....	601	double-headed serpent.....	756
belief regarding.....	575	dzö'noq'wa.....	756
cakes of.....	275-281, 572	for pounding salal-berries.....	59
custom concerning.....	616	grizzly-bear.....	756
effect of.....	576	hair-seal.....	756
mashed, with salal-berries.....	577	killer-whale.....	756
picking of.....	208	sea lion.....	756
raw.....	575	wolf.....	756
CUSTOMS RELATING TO—		DISHES.....	320, 360
birth.....	651-657	for feast.....	325
canoe-building.....	615	house.....	756, 764
currents.....	616	making of.....	57-59

DISHES—Continued.	Page.	ERYTHRONIUM—	Page.
measurements of.....	57-58	boiled.....	547
sizes of.....	59	digging of.....	197
DOG-FISH, skin of, for polishing.....	104, 108	preparation of.....	544
DOG-SALMON—		raw and baked.....	548
backbones of.....	226, 229-230	EYEBROWS, pulling out of.....	701
cheeks of.....	231-234	EYES—	
customs relating to.....	609	of codfish.....	388
cutting of.....	223, 224, 229, 306	of kelp-fish.....	395
first of season.....	302, 350	FACE PAINTING.....	770
fishing for.....	223, 224	FAMILY.....	397
head of, roasted.....	234	FAMILY HISTORY.....	778
middle piece of.....	225	FEAST.....	320
pectoral fins of.....	230-231	attendants at.....	438
quarter-dried.....	236	gift given in return for.....	766
refuse of.....	304	of currants.....	751
roasting of.....	223-225, 305	of huckleberries.....	754
spawn of.....	235	of mountain-goat brisket.....	433-436
split.....	227-229	of mountain-goat meat.....	437
tail of.....	226	of qôttxolô.....	775
DOGWOOD-BERRIES, picking of.....	220	of salal-berries and crabapples mixed.....	767-775
DREAMS—		of salmon-berries.....	760
as omens.....	642, 643	of viburnum-berries.....	755
explanation of.....	725	oil.....	755
meaning of.....	707, 708	promise of.....	753, 754
means of inducing.....	707	seal.....	756
sexual, meaning of.....	642, 643	seats in.....	771
DRESS—		FEAST-NAME.....	786, 787
of women.....	118, 186, 189, 195, 197, 198, 200, 208, 210, 213, 219, 221	FEAST-SONGS.....	333, 437, 565, 753, 757, 759, 763, 764, 766, 769, 772, 788
of maturing girl.....	701	FERN, as weather charm.....	623, 628
DRIFTWOOD, for fuel.....	181, 256, 281, 287, 296	FERN-FRONDS.....	482, 533, 536, 538, 555, 556
DRINKING AFTER MEALS.....	311, 314, 315, 321, 328, 329, 338, 339, 344, 345, 346, 348, 353, 354, 358, 359, 361, 362, 386, 408	used in steaming.....	257
DRINKING BEFORE AND AFTER MEALS.....	377	FERN-ROOTS—	
DRINKING BEFORE MEALS.....	314, 319, 321, 327, 328, 331, 334, 347, 352, 356, 367, 390	belief regarding.....	524
DRINKING-TUBE.....	700	cleaning of.....	518
DRUM.....	320, 763, 772, 789	digging of.....	195, 196, 616
DRYING-FRAME, for making berry-cakes.....	260, 271, 278	eaten with salmon-spawn.....	343
DRYING RACK.....	233, 238	eating of.....	523
for seaweed.....	293	not dug by young women.....	616
Dzô'NOQ!WA DISH.....	756	preparation of.....	524
EAGLE.....	781, 784	steaming of.....	517
collar-bone of.....	443	with salmon-spawn.....	342
name of.....	785	preparation of.....	526
use of tail-feathers of.....	635, 673, 677, 681, 682, 692	used as medicine.....	527
EAGLE-DOWN.....	678, 682, 726, 735	FIRE—	
for singers.....	720	for heating stones....	72, 87, 105, 164, 265, 276, 282
symbolizing snow.....	633	produced by magic.....	745-746
used by shaman.....	721, 726	put out with blankets.....	774
EAR-ORNAMENTS.....	778	FIRE-DANCE.....	738, 739
EATING, customs relating to.....	750	FIRETONGS.....	335
EEL-GRASS.....	335, 554	FIREWOOD.....	762
eating of.....	512	FISH—	
gathering of.....	510	cutting-board for.....	225
pole for gathering.....	155	See also Codfish; Devil-fish; Dog-fish; Flounders; Halibut; Kelp fish; Perch; Salmon.	
used in steaming food.....	245	FISH BONES, thrown into fire.....	411
ELDERBERRIES—		FISH KNIVES.....	242
hook for picking.....	155	locked in roasting tongs.....	306
mixed with salal-berries.....	267	FISH SOUP, eaten after meat.....	412
picking of.....	204, 567	FISH TRAP.....	182, 183
preservation of.....	255-263	success of.....	613
unripe.....	567	FISHERMAN, successful, how made.....	698
ELDERBERRY-CAKES, eating of.....	564	FISHING.....	178-184
ENDO GAMY.....	781	FISHING LINE.....	179
		FISHING PLACES, hereditary.....	223
		quarrels over.....	224

INDEX

V

	Page.		Page.
FISHING-TACKLE, for flounders.....	157	GWA ⁶ YE—	
FLOUNDERS.....	413-421	cinquefoil roots at.....	190
boiling whole.....	415-417	clover growing at.....	188
catching of.....	178, 413-414	crabapples in.....	213
cutting of.....	415	GWANÉ—	
catch with spoons.....	417	dog-salmon in river of.....	223
steamed.....	418-421	salmon in river of.....	231
Fog, gathered by mother of twins.....	632	GWASHLA (sun-dried salmon).....	350
FOOD—		HAIR, child's, singeing of.....	653, 671
as marriage gift.....	777	HAIR, CUTTING OF—	
gathering of.....	184-222	after death.....	709
of head-chief.....	275, 289	maturing girl.....	701
of poor people.....	275, 488	mother of infant.....	655
preservation of.....	223-304	sign of mourning.....	603
taken home from feast.....	370,	symbolic of throat-cutting.....	709
	435, 480, 514, 524, 542, 557	HAIR-LINE.....	158
FOOD-MAT.....	307, 311, 312, 318, 321, 326, 328, 331,	for fishhooks.....	179
	334, 337, 344, 349, 356, 357, 359, 362, 363,	HAIR-ROPE.....	664
	369, 371, 379, 385, 391, 392, 399, 425, 515	HALIBUT—	
FORT RUPERT.....	742	apron.....	248
FOUR, THE CEREMONIAL NUMBER.....	620, 623,	beliefs concerning.....	247
	626, 627, 630, 633, 634, 635, 636, 639,	blistered half-dried.....	363
	640, 645, 646, 650, 653, 668, 669, 739	boiled dried.....	364
cauterizing in four places.....	696	bones gathered after meal.....	358
circuit around four houses.....	684	bones thrown into water.....	246
four cries.....	758, 765	cutting of.....	240-250
four dancers.....	767, 772, 773	dried.....	360
four days.....	499, 329, 481, 679, 685, 709, 735	dried apron.....	248
four guests.....	396	dried fins of.....	248
four invitations.....	763, 752	dried head of.....	248
four kinds of food.....	705, 718	dried stomach.....	248
four messengers.....	561, 734, 749, 770	dried tail of.....	248
four months.....	670, 680	drying of.....	249-251
four mouthfuls of water.....	700	eaten with seal blubber.....	463
four pieces of food.....	700	edges, boiled.....	368
four persons bury twins.....	687	edges, Newetee name of.....	379
four purifications.....	701	edges, roasted.....	370
four songs.....	369, 789	fins, boiled.....	247
sacrifice in four pieces.....	703	fins, soaked dried.....	375
taboos for four years.....	685	first of season.....	247
time-beating four times.....	720	head dried.....	371
FRAME—		heads and backbone, fresh.....	357
for drying berries.....	167	intestines.....	245, 247
for steaming cinquefoil-roots.....	535, 536, 539, 542	middle piece of.....	378
FUEL, driftwood used for.....	181, 256, 281, 287, 296	preserving.....	241-252
GARDEN-BED.....	186, 187, 189, 190, 191	ribs of.....	248
GHOST, child of.....	712	rough edges of.....	248
GHOST COUNTRY.....	710-713	skin and meat.....	361
GHOST VILLAGE.....	714	skin, poked.....	367
GHOSTS.....	727	skin, scorched.....	365
attracted by yawning.....	711	soaked in canoe.....	271, 272, 275
do not hear shouts.....	711	spawn.....	377, 378
materials used by.....	711	stomach, dried, boiled, and soaked.....	373
GIFT, given in return for feast.....	766	tips.....	359
GIRL, maturing, belief regarding.....	700	treatment of stomach when fresh.....	245
GOAT-HUNTING.....	173	HAMMER.....	267, 270
GOOSEBERRIES—		HAMMER-STONE.....	506, 510
picking of.....	221	HAT.....	208
preparation of.....	597	HEAD, of child, deformation of.....	657
GOOSEBERRY JAM.....	598-599		658, 662, 663, 664, 665, 666
GREAT-INVENTOR.....	622, 625, 626, 627	HEAD-CHIEF, food of.....	275, 289
GRIZZLY-BEAR DISH.....	756	HEAD-RINGS, of red cedar-bark.....	721
GUESTS—		used in twin ceremonial.....	682, 692
led by hostess.....	332	HEAD-SHAMAN, use of term.....	728
served according to rank.....	321	HEART, of seal.....	455, 457
speeches of.....	334	HELLEBORE ROOT, BLUE—	
		used as a charm.....	175, 608, 636
		used for washing.....	704

	Page.		Page.
HEMLOCK-BRANCHES.....	162, 184, 440, 444, 461, 477	KELP-FISH—Continued.....	
for purification.....	745	eyes of.....	395
ring of, for shaman.....	725-727	fishing for.....	181
used in oven.....	518	gills and stomach boiled.....	405
HEMLOCK-TREE.....	151, 152, 154, 155, 159, 165	roasted.....	408
HERRING SPAWN.....	254	split.....	403
eating of.....	425	wind-dried.....	400
fresh, on cedar branches.....	422	KILLERWHALE—	
gathering of.....	184, 255	soul of hunter goes to.....	727
half-soaked.....	424	dish.....	756
soaked.....	422	village, home of souls after death.....	714
with kelp.....	426	KIDNEY-FAT, of mountain goat.....	429
with salmon-berry shoots.....	428	KIDNEYS, of seal.....	453, 454, 455, 457
HOOB—		KNIFE, mussel-shell.....	398
for devilfish.....	151-152	KNIGHT INLET.....	323, 443, 509
for picking elderberries.....	155	cinquefoil roots at.....	190
HORN—		clover growing in.....	188
bending of.....	103, 104, 108	crabapples in.....	213
hardening of, with tallow.....	108	lupines in.....	198
polishing of.....	104, 108	olachen in.....	299
steaming of.....	103, 105, 107	qotxlô berries at.....	218
HORN SPOONS.....	570	Viburnum berries in.....	216, 586
making of.....	102-108	KOSKIMO—	
HORSE-CLAM, shell of.....	197, 261, 271, 278, 279, 292	cradles of.....	672
HOUSE OF ROOT-DIGGER, prayer to.....	618	deformation of head among.....	671
HOUSE-DISHES.....	756, 757, 761, 762, 764, 769, 771	manner of cooking perch.....	411
HUCKLEBERRIES—		manner of eating salmon.....	316
boiled.....	296	means of having children among.....	644
cleaning of.....	580, 582	weather charm of.....	630
mashed.....	581	KWAKIUTL—	
mixed with salmon spawn.....	298	chitons not eaten by.....	483
picking of.....	209	cradling of infant.....	666
HUCKLEBERRY FEAST.....	754	deformation of head among.....	670
HUNTER—		manner of cooking perch.....	411
killed by grizzly bear.....	742-743	shaman of.....	728
notice of departure.....	637, 642	weather charm of.....	630
taboos of.....	639, 641	LADLE.....	258, 259, 261, 276, 277, 292, 301,
taboos of wife.....	637	333, 337, 339, 340, 341, 357, 362, 757	
HUNTING.....	171-178	LAND-OTTER, as weather charm.....	626, 628
INDUSTRIES.....	57-172	LEAVES, used in oven.....	518
INFANT—		LILY-BULBS—	
head-cover for.....	665	boiled.....	563
treatment of.....	656-699	digging of.....	201
INITIATION.....	733, 742	feast of.....	560
return from.....	738	LIVER OF SEAL.....	453, 454, 455, 457
INTESTINES OF SEAL.....	453, 454, 455, 457	LIZARD AS CHARM.....	645, 646
INVITATION.....	320, 382, 383, 384, 490, 503, 528,	LONG-LIFE GIVER.....	737
537, 570, 581, 752, 755, 762, 763, 770		LONG LIFE MAKER.....	706, 707
during ceremoniale season.....	752	LUNGS OF SEAL.....	455, 457
during secular season.....	752	LUPINE-ROOTS—	
to breakfast.....	328	boiled.....	550
to eat roasted salmon.....	307, 310	digging of.....	198
to feast.....	329, 330, 427, 561, 565	eaten raw.....	199
to feast, return of.....	439	effect of eating.....	199, 551
to meal.....	356, 368	steamed.....	552
JEALOUSY, lack of.....	640	MAĀMTAGĪLA—	
JUMP-LINE.....	141, 142	names and crests of the.....	785
K'ĀLMÖDĒLANA, A.....	733	sea-gull, ancestor of.....	786
KELP—		MARRIAGE—	
used in weather charm.....	629	debt, payment of.....	777, 779
with herring spawn.....	426	gifts.....	432, 777
KELP-BOTTLE.....	316, 574, 657	out of the tribe.....	782
for tallow.....	431	MAST.....	99, 100
KELP-FISH.....	393-409	MAST-HOLE.....	101
broiled dry.....	402	MAT—	
cutting of.....	397, 403, 405	cedar-bark.....	125, 405
		for seat.....	307

	Page.		Page.
MAT-MAKER, means of making a child a successful.....	608	NOVICE—	
MATS..... 202, 203, 221, 240, 251, 254, 256, 264, 775	381	brought back by wolves.....	741, 745
spread before guests.....	609	capture of.....	738, 747
MATURITY.....	609	NUMAYM.....	221, 390,
MATURING GIRL, dress of.....	701	397, 399, 400, 426, 437, 459, 472, 483, 490, 492, 493,	
MEDICINE, experts in.....	644	513, 528, 556, 565, 566, 575, 582, 592, 600, 611, 680,	
MENSTRUATION.....	521, 647	683, 689, 718, 742, 753, 755, 756, 757, 758, 759, 760,	
beliefs regarding effect of.....	608, 719, 733, 747	766, 768, 769, 770, 771, 772, 778, 781, 784, 788, 789	
MESSENGERS.....	427, 751, 753	ancestor of.....	734
MIDWIFE.....	650, 651	dish for.....	59
pay of.....	670	NUMBER, CEREMONIAL—	
MORTAR BOX.....	270	eight days, interval of.....	670
MOSQUITOES, protection against, by tallow.....	205	sixteen days, interval of.....	738
MOUNTAIN-GOAT—		ten years, period of.....	741
butchering of.....	428, 441	<i>See also</i> Four, the ceremonial number;	
fat of.....	436	eight; sixteen: ten.	
kidney fat of.....	429	OCHER.....	624, 630, 635
meat, boiled.....	437, 445	for painting twins.....	673, 674, 681, 685, 687, 692
meat, cooking of.....	441	red, given to new-born child.....	652
meat, roasted.....	443	OCTOPUS, used as charm to facilitate child-	
meat, steamed.....	439	birth.....	649, 651
plucking of wool of.....	443	OIL—	
stomach-fat of.....	432	boiled with salmon.....	322
wool of.....	660, 661, 662, 663, 672	drunk from ladles.....	761
MOURNING, hair cut as sign of.....	603	eaten with salmon.....	310, 311, 314, 316, 323
MUSSELS—		feast of.....	755, 787
gathering of.....	181	mixed with water.....	301
used for bait.....	182	of silver perch.....	666, 704
MUSSEL-SHELL, knife of.....	398	rubbed on body.....	666, 704
NARIWAX DA'XU.....	666, 718, 733, 734, 738, 739, 740	OIL-BOX.....	756
NAME, acquisition of, not belonging to family.	740	for preserved crabapples.....	289
change of.....	741	for preserved qôtxote.....	292
family.....	787	for preserved viburnum berries.....	283, 302
family, not given away.....	787	making of.....	82-92
given after feast.....	439	measurements of.....	83
given in marriage.....	777, 786	OIL-DISH.....	310, 311, 312, 313, 315, 317, 318, 319, 321,
given in whale-feast.....	461	323, 324, 326, 327, 347, 351, 360, 363, 365, 379, 400,	
marriage-names put away.....	787	425, 428, 513, 523, 525, 532, 543, 549, 551, 553, 571	
of chief.....	785	OLACHEN, fishing of.....	198
of new-born infant.....	653	OLACHEN NET.....	677
of ten-months-old child.....	653	ORNAMENTS.....	778
potlatch.....	787	OVEN.....	444, 519, 520, 521, 587-591
NAMES AND CRESTS OF THE MAĀMTAG'ILA.....	785	OWLS, souls of common people become.....	727
NAMING OF TWINS.....	684, 692	PAINT—	
NAVEL-STRING.....	652, 655, 656	black.....	58, 94-95
of twins used for magical purposes.....	697-699	mixed with salmon-spawn.....	236
used for magical purposes.....	696, 699	PAINTING.....	58, 343
NECK OF CHILD SHAPED.....	640	of twins and their parents.....	679
NECK RINGS, of red cedar bark, for shaman.....	721	PATIENT, arrangement of room for.....	734
NET, for sea-eggs.....	163	PAY OF MIDWIFE.....	670
NETTING-MEASURE.....	163	PAY OF TWINS' MOTHER.....	670
NETTING-NEEDLE.....	163	PAYMENT—	
NETTLE-BARK.....	163	dependent on rank of debtor.....	731
for canterizing.....	695	for cauterizing.....	696
NEWETEE—		PEGS.....	74-75, 88, 90
Chiton eaten by.....	483	PERCH.....	410-413
whale flensing among.....	465	cutting of.....	410
NIMKISH RIVER, cinquefoil roots at.....	190	fishing of.....	183
NIMKISH TRIBE, preservation of dog-salmon		Koskimo manner of cooking.....	411
by.....	223	Kwakwiltl manner of cooking.....	411
salmon catching by.....	231	roasted.....	413
NOSE-ORNAMENTS.....	778	trap for.....	159
		PERCH-OIL.....	633, 657, 666, 670, 671, 679, 704
		for mixing paint.....	94
		polishing wood with.....	143

	Page.		Page.
PEUCEDANUM SEEDS, used as a charm	175, 608	SACRIFICE—Continued.	
PIN, of yew-wood, for blanket	118	to souls	722
PINE	143, 181, 398	to Spirit of Fire	706
PINEWOOD TONGS	229	SAIL—	
POLISHING HORN	104, 108	mat	100
PORPOISE—		wooden	97
butchering of	446	SALAL-BERRIES—	
distribution of	750	cooking of	266
head and tail given to steersman	447	dish for	59
intestines of, thrown into sea	447	inferior quality	269
names of parts of body	450	picking of	265
preparation of	448	preparation of	768, 769
POTLATCH	692, 784	preservation of	264-269
after payment of marriage debt	779	raw	571
PRAYER—		with elderberries, long strips of	269
to cedar tree	619	with mashed currants	577
to child	668-669	SALAL-BERRY CAKES	569, 594
to erab	621, 623	SALMON—	
to dog salmon	609	blistered	308
to house of root digger	618	boiled	313
to silver salmon	611	bones of, thrown into sea	308
to Spirit of Fire	705, 706	carried up by women	224
to stones used for heating water	656-657	cheeks	329
to tree to be felled	617, 618	cold roasted	312
to twin	675	eaten with seal-blubber	463
to weather	636	finns and tails	327-329
PRINCESS	753	fresh dried	316
PRIVILEGES	785	green	316
PRYING-STICK	182	guts, boiled	355
PUNTING	213, 216	middle part of, soaked	324
PURIFICATION	685, 745	mush made of	322
QĀ'NĒQĒ' LAK', creates deer, reference to	398	old, dried	315
QŌTĪXOLĒ—		old, roasted	313
eaten fresh with oil	290	preserved brittle	310
kept in boxes	291	preserved in cellars	237, 322
picking of	218	refuse of, thrown into river	304
preserved in oil	291	roasted	584
QUARREL, between husband and wife	742	roasted, eaten after elderberries	569
RACK—		scored	309
for drying	233, 238	scored, dried	528
for holding baskets	171	soaked backbones, boiled or blistered	325, 326
RANK	465	soaked green	318, 319
of tribes	758	split backs	325
RATTLE	723, 723	sun-dried (Gwasih)	350
RAVEN, cries of, as signs	606	See also Dog-salmon; Silver-salmon; Sockeye-salmon.	
RECIPES	305-601	SALMON-BERRY—	
RINSING OF MOUTH	311, 312, 313, 314, 319, 321, 329, 331, 347, 351, 352, 356, 362, 364, 367, 486, 487, 504, 510, 566, 568, 593	feast	760
RIVAL CHIEFS	436, 773	picking of	211
invited to feast	437	shoots, with herring-spawn	428
RIVALRY	751, 768, 787	sprouts with salmon-spawn	342, 343
ROASTING ON HOT STONES	345	SALMON COUNTRY, souls of twins go to	727
ROASTING-TONGS	241, 370, 371, 390, 398	SALMON-HEADS—	
ROOF, pulled down after death	709	boiled	336
ROOM, for mother of twins	676-678	fresh	331
ROOTS, preservation of	188	mush of, boiled	338
ROPE, cedar bark	75, 76, 90, 100, 141	preserved	332
SACRED ROOM	748	steamed	334
of novice	738	SALMON-SPAWN—	
SACRED SONGS	736, 737, 738, 739, 740, 745	chewed by painter	343
of shaman	708, 722, 726	clayey	340
SACRIFICE—		for restoring voice	342
after death	709	milky	339
of clothing	707	roasted	344
of food	705	sticky	343
		with fern-roots	342, 343
		with huckleberries	298
		with paint	236

INDEX

IX

SALMON-SPAWN—Continued.	Page.	SEATS—	Page.
with salmon-berry sprouts.....	342, 343	in front.....	788
with seaweed.....	516	order of.....	763, 771
SALMON VILLAGE, abode of souls.....	714	SEAWEED—	
SANDSTONES—		boiled.....	514
for grinding berry-cakes.....	267	curing of.....	292-296
for rubbing down horn.... 103, 109, 127, 144, 157		gathering of.....	185
for sawing.....	109	powdered.....	296, 515
SAWING WITH SANDSTONE.....	109	treated with chiton soup.....	293
SCARLET BERRIES.....	300	used in oven.....	519
SEA-EGGS—		with clams.....	516
blue, beliefs regarding.....	637	with salmon-spawn.....	516
blue, gathering of.....	498	SECULAR SEASON.....	769
boiled.....	491	SERPENT DISH, double-headed.....	756
eating of, terms for.....	489	SEWING OF WOOD.....	77, 88, 93
flat, eaten raw.....	494	SEXUAL INTERCOURSE, effect of.....	719
flat, gathering of.....	494, 495	SHAMAN.....	707, 713, 734
flat, males not eaten raw.....	496	as assistant of girl.....	700
flat, males roasted.....	496	goes to meet Supernatural Power.....	707
flat, picked off rocks.....	496	payment of.....	723, 730, 731, 741
for bait.....	182	procedure of.....	725, 729-733
gathering of.....	488	sacred song of.....	708
males not eaten raw.....	489	sucking body of patient.....	732
males roasted.....	480	supernatural power of.....	724
net for.....	163	taboos of.....	741
protected against spirits by firebrands.....	614	women as assistants of.....	718
raw.....	493	SHAMANISM.....	718, 728
raw and roasted.....	488	SHELL SPOON.....	279
roasted.....	496	SICKNESS—	
spear for.....	154	signs of.....	603-604
spearing of.....	182	urine protection against.....	668
SEA-LION, hide of, used to make bag.....	109	SIGNS.....	603-606
SEA-LION DISH.....	756	body feelings as.....	603-605
SEA MILKWORT—		cries of raven as.....	606
digging of.....	194	of death.....	603-604, 605, 707-708
effect of eating.....	559	of eating all.....	607
preparation of.....	557	of recovery from sickness.....	707
SEA MONSTERS, charms against.....	608	of sickness.....	603-604
SEA-SLUGS—		of success in hunting.....	605, 642
baked.....	480	of success of fish-trap.....	613
boiled.....	475	of visitor coming.....	605
catching of.....	475, 476	of weather.....	605
eaten in winter only.....	478	SILVER PERCH, OIL OF—	
roasted.....	479	for anointing body.....	704
SEAGULL, ancestor of Małmtag-ila.....	786	for head of child.....	666
SEAL-BLADDER, for keeping spawn.....	236	SILVER-SALMON.....	240, 348
SEAL BLOOD, soup of.....	456	boiled.....	353
SEAL BLUBBER.....	456, 458, 460	first caught, treatment of.....	610
SEAL DISH.....	756	roasted.....	241
SEAL FEAST.....	756	spawn.....	237
promise of.....	461	spawn of, boiled.....	345
SEAL HEAD—		spawn of, with fern-roots.....	523
cooked.....	462	SINEW, for tying.....	158
given to steersman.....	462	SINGING OF SEAL.....	451
SEAL HUNTER, protects implements against contamination.....	608	SINGERS, place in house of.....	720
SEAL-MEAT, steamed.....	461	SINGING BEFORE MEALS.....	356
SEAL SOCIETY.....	753	SINGING-MASTERS.....	342
SEALING.....	174-178	SKUNK-CABBAGE.....	208,
SEALS—		257, 258, 260, 268, 271, 275, 276, 278, 444,	
boiled.....	459	461, 482, 533, 552, 569, 580, 586, 590	
butchering of.....	451	for use in oven.....	335
distribution of.....	458, 750	SLEEPING-ROCKS OF SEALS.....	178
insides of, cooked.....	455	SNAIL AS WEATHER CHARM.....	626, 628
singing.....	451	SNAKE TAIL AS CHARM, used in childbirth.....	649-651
singing, custom regarding.....	607	SNARE FOR GOAT-HUNTING.....	173-174
sleeping-locks of.....	178	SNOW, symbolized by eagle down.....	633
tongue of.....	453, 454, 455, 457		

	Page.		Page.
SOAKING-BOX.....	324, 327, 329, 346, 352	STAR-FISH AS WEATHER CHARM.....	630
SOAKING DRIED MEAT IN CANOE.....	433	STEAMING—	Page.
SOCIAL CUSTOMS.....	750-794	halibut.....	246
SOCIAL POSITION AND MARRIAGE LAWS.....	776-787	horn.....	103, 107
SOCKEYE-SALMON.....	238, 346	in pit.....	257-259
name of.....	612	on red-hot stones.....	335
old.....	239	wood.....	71-74, 88-90, 94
spawn.....	237	STEAMING-BOX.....	205, 283, 288, 291, 297, 528
SOLOMON'S SEAL.....	600	STEERSMAN, payment of.....	463
SON-IN-LAW, substitute for.....	432, 433	STIRRING-PADDLE.....	298
SONG-LEADER.....	769	STOMACH OF SEAL.....	453, 454, 455
SONGS.....	369, 737, 741, 776	STOMACH-FAT OF MOUNTAIN-GOAT.....	432
for feast.....	320, 325	STONE-HAMMER.....	578, 588, 594, 595
for winter-ceremonial.....	342	STONES—	
order of.....	772	hot, for cooking food.....	244,
sacred.....	733, 737, 738, 739, 740, 745	264, 277, 300, 335, 418-419, 439, 481, 553	
sacred, of shaman.....	708, 722, 726	hot, for steaming.....	258, 501
SOUL.....	708, 713, 730	hot, for steaming wood or horn... 71, 87, 94, 105	
abode of.....	727	SUET OF MOUNTAIN-GOAT.....	429
abode of, after death.....	714	SUMMER-SEAT.....	310, 744
comes to sacrifice.....	722	SUPERNATURAL POWER.....	747
invisible.....	713	SWEAR WORDS.....	793-794
leaves body.....	718, 724	SWEAT BATH.....	702
leaves body at night.....	715	TABOOS—	
like shadow.....	728	house for sick people.....	719
like smoke.....	728	of canoe-builder.....	615
of sea-hunters.....	715	of hunter.....	639
out of place.....	725	of hunter's wife.....	637
recovered by shaman.....	718	of husband of pregnant woman.....	649
restored to sick person.....	722-723	of parents of twins.....	673, 685
seat of, on the head.....	715	sexual.....	521, 522, 615, 639-641, 741
similar to shadow.....	717	TALLOW.....	635
size of.....	724	cakes of.....	429-430
SPADE, for digging lily-bulbs.....	144	for hardening horn or wood.....	108,
SPARROW SOCIETY.....	560	144, 146, 148, 150, 151, 156, 165	
chief of.....	728	for protection from cold.....	431
SPAWN. See Herring; Salmon; Dog-salmon;		for protection from mosquitoes.....	205
Silver-salmon; Sockeye-salmon.		for protection from sunburn.....	431
SPEAKER.....	753, 757, 765, 771, 787, 788	TAMER-DANCE.....	738, 739
SPEAKER OF CHIEF.....	460	TIME-BEATING.....	628, 690, 720, 722, 723, 726, 739
SPEAKER OF HOUSE.....	342	TOAD FEET AS CHARM.....	649-651
SPEAKING-POSTS.....	785	TONGS.....	348, 351, 352, 355, 366, 369, 374, 477
SPEAR—		for cleaning spruce-roots.....	113, 116, 120
for flounders.....	157	for holding cedar-bark.....	128, 133
for sea-eggs.....	154	for hot stones.....	73, 75, 88, 89, 105, 107, 258
SPEECHES DELIVERED IN FEASTS.....	788-793	for lifting boiled fish.....	315, 317, 318, 321
SPIRIT OF FIRE.....	705	for roasting.....	229, 232, 234, 244, 306
feeding of.....	774	small used for eating.....	568
SPIRITS—		TOWELS.....	129, 531
cure by.....	736	white cedar bark used as.....	314
frightened by firebrands.....	614	TRADE—	
frightened by painted face.....	615	berry cakes used in.....	269
SPIRITS OF WOODS.....	733	herring spawn used in.....	254
SPITS—		trap, for perch, measurements of.....	161
for eating.....	492, 503	TREE—	
for roasting.....	482	burial.....	689
SPOON-BASKETS.....	238, 756	felling of, custom relating to.....	617
SPOONS.....	330, 345, 349, 358, 368, 407	prayer to.....	617
as marriage gifts.....	777	TRIBES, rank of.....	758
of horn.....	570	TURNING AROUND, ceremonial of.....	630, 708
horn, making of.....	102-108	TWINS.....	713
SPRUCE-ROOT.....	107, 111, 116, 118	afterbirth of.....	678, 686
STAGING—		belief regarding.....	713
for drying roots.....	166	burial of.....	686
for winter provisions.....	194	ceremonial circuit of.....	682

TWINS—Continued.	Page.	WEATHER—Continued.	Page.
ceremonial for	602	influenced by blue sea eggs	637
control of weather by	631, 633	signs	605
cradle of	673	WEAVING OF CEDAR BARK	137, 138, 142
customs regarding	674	WEDGE	387, 394, 491, 524, 583
killed	686	for marking	83
mother of, treats new-born child	667	WHALE	464
name of elder brother of	681, 694	flensing of	464
names of	684	WHALE BLUBBER, boiled	467
painted after death	687	WHALE FEAST	464
parents of, call wind	631	WHALE OIL, trying out of	466
parents of, feared by chiefs	689	WHALE TAIL, boiled	468
parents of, gather fog	632	WHETSTONE	242
parents of, released from customs	690-691	WIDOW	521
predict death	717	house of	604
room for mother of	676-678	WIND, called by mother or father of twins	631
younger brother of	682, 694	WINKLES—	
UNIFOLIUM DILATATUM	601	gathering of	509
URINE—		preparation of	509
for prevention against sickness	668	WINTER CEREMONIAL	342, 560, 564, 733, 756
for soaking cedar withes	77, 120	clover eaten during	188
for washing	461	food for	285, 289, 299
used in steaming canoes	94	WINTER DANCERS	342
VIBURNUM BERRIES—		WINTER NAME	786
feast of	755	WITCHCRAFT	572
picking of	216	WOLF DISH	756
preserved in water	281-285	WOLF MASKS	718
preserved with oil	300-302	WOLVES BRING BACK NOVICE	744-745
price of	762	WOLVES RESTORE DEAD HUNTER TO LIFE	748
ripe sucked	585	WOLVES, souls of land hunters go to	727
steamed	586	WOMAN—	
with water and oil	583	as assistant of shaman	721
VIRGIN PERFORMS WEATHER CEREMONIAL	636	follows husband	783
VISITOR COMING, sign of	605	married, visits father	783
WADANEM, leader of Sparrow society	728	WOOD—	
WAR DANCE	738, 739	bending of	70-76, 90, 164
WASHING HANDS AFTER MEALS	315,	hardening of, in fire	144, 148, 150
322, 328, 331, 334, 338, 348, 358, 365		hardening of, with tallow	144,
WATER OF LIFE	748	146, 148, 150, 151, 156, 165	
WEATHER—		sewing of	77, 88, 93
charm, mythological explanation of	622, 625	splitting of	168
charm, northwest wind called by	629	steaming of	71-74, 88-90, 94
charm of Koskimo	630	WOOL OF MOUNTAIN GOAT	660, 661, 662, 663
charm of Kwäg ul	630	plucking of	443
charm, star fish as	630	YAWNING ATTRACTS GOATS	711
charms	620-637	YELLOW CEDAR	163
charms, crabs as	620, 625, 628	preparation of bark of	129-130
controlled by twins	631	YEW WOOD	144, 146, 149, 150, 154, 181



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